





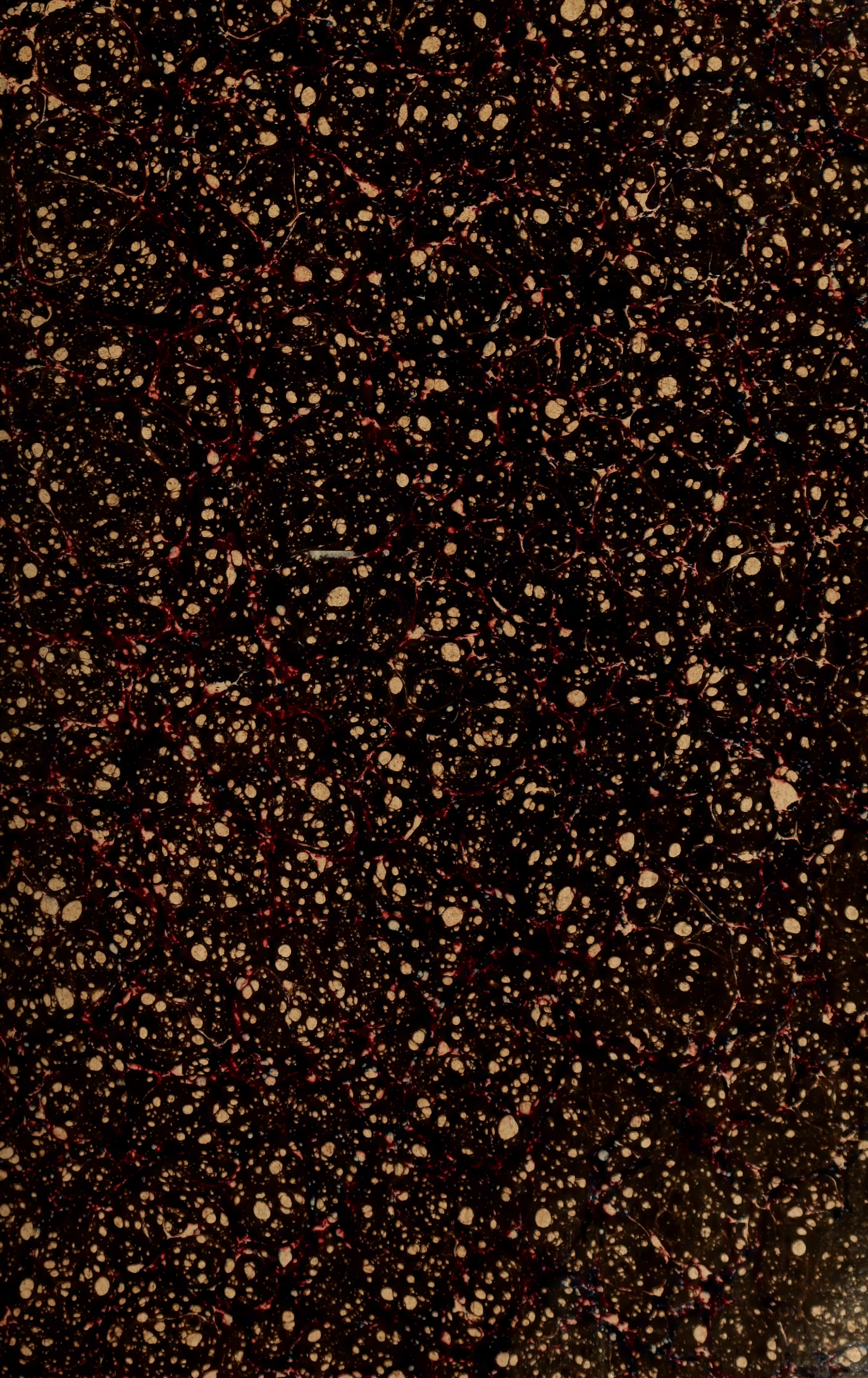
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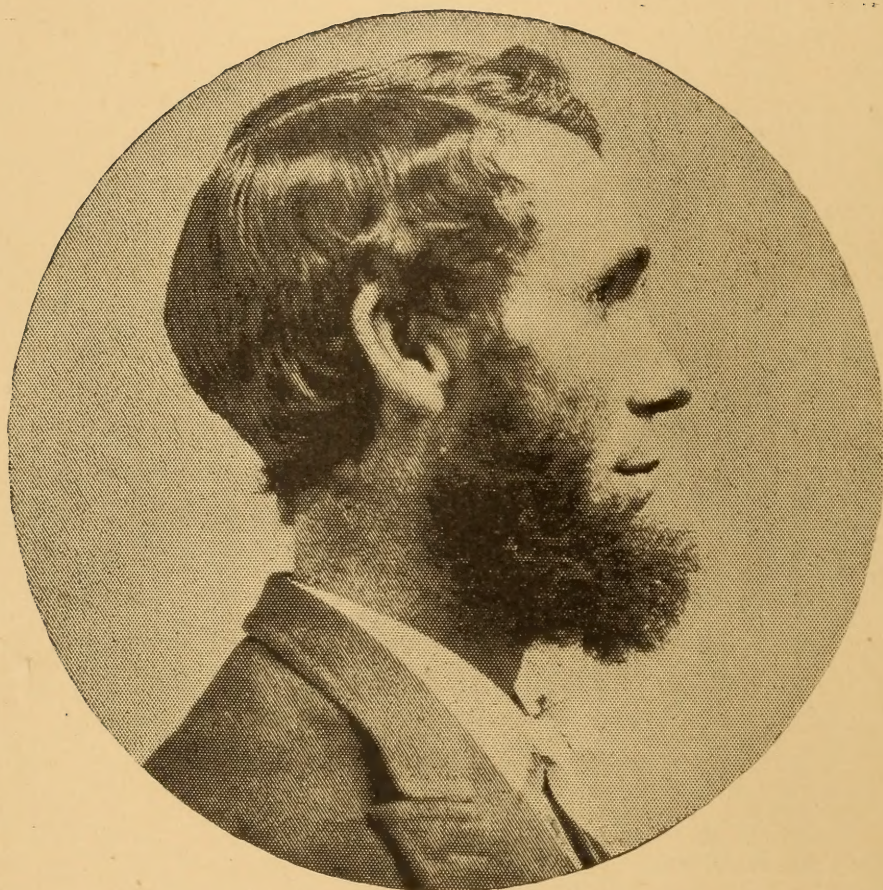












Mr. Robt. Shaw A.M.



# PROPHECIES OF REVELATION AND DANIEL

DEVELOPED IN THE

## HISTORY OF CHRISTENDOM.

A TREATISE WHICH SEEMS TO INDICATE A LAW UNDERLYING THE  
LIFE OF MAN BY WHICH THE EVENTS OF HIS HISTORY COME  
ABOUT; OR, IN THE WORDS OF THE POET, THAT  
"THERE IS A DIVINITY THAT SHAPES OUR  
ENDS ROUGH HEW THEM AS WE WILL:"

AND BEING

## COSMOTHEOLOGIES AND INDICATIONS OF JUDGMENT COMPLETED.

BY

ROBERT SHAW, M. A.,

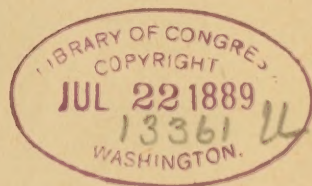
AUTHOR OF

"CREATOR AND COSMOS;" OF THE "HEBREW COSMOGONY;" OF THE "ORIGIN OF THE  
MOAIC DISPENSATION WITH REFLECTIONS UPON THE MIRACLES AND HEROES OF THE  
OLD TESTAMENT;" OF AN "INQUIRY INTO THE ORIGIN OF CHRISTIANITY;" OF THE  
"ORIGIN OF THE ANCIENT CIVILIZATION OF THE NILE'S VALLEY;" OF A  
"CRITIQUE OF THE HISTORY OF ANCIENT EGYPT;" OF A "CRITIQUE OF  
THE HISTORY OF THE SCOTS OR GAELS," WITH A GENERAL DISQUISITION  
INTO THE ORIGIN OF THE SCYTHIC RACES; OF A "SKETCH OF THE  
ANCIENT COSMOTHEOLOGIES OF THE WORLD;" OF THE "PHEN-  
ICIAN COSMOGONIES;" OF THE "CHALDEAN AND HEBREW  
AND THE CHINESE AND HINDOO ORIGINES," ETC., ETC.

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## INTRODUCTION.

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*(Prophecies of Revelation.)*

There are periods in human history, corresponding, in some sense, to the cycles of the physical cosmos. In the natural world we have in the species the rotation of seed, plant and seed again. Experience teaches there has to be the seed in order to the existence of the plant from which the seed. And so it is said, whether or not strictly with truth, speaking analogously, that "history repeats itself." In regard to the subject of this treatise, therefore, prophecy may be thought of as the seed or germ of which history is the full developed tree in all its ramifications and foliage. From the prophetic word, symbol or expression spring the volumes of human history. It is the same power that is the author of the objects of nature, which foretells and develops human history in its seemingly cyclical manifestations, which, indeed, knows the beginning, the progress and the issue of all things.

This treatise demonstrates the principal prophecies of the book of Revelation, in their connection with those of the prophet Daniel, to have been fulfilled in the history of Christendom. The five divisions under which the subject is arranged correspond, in their order, to the order of the prophecies and of their development:—

1. The Primitive Christian Church covers the first three centuries, and shows the gradual growth of Christianity in the world during this time. It may be said to cover the period from the death of Christ to the conversion of Constantine I, to the Christian faith.

2. The Christian Roman Empire System covers nearly twelve centuries, beginning with Constantine I, who is reckoned the first Christian Roman emperor, and he who first established Christianity as the religion of the empire, — and ending with Constantine XII, who fell fighting against the Turks in 1453, when they captured Constantinople. This division embraces the history of Rome and Italy (400–554), during which it was devastated by or in subjection to Goths, Huns, Vandals, etc.

(iii)



3. This division, which deals with the Papacy and its origin, and then its connection, under the idea of its supremacy, with the Franco-German and the Anglo-Saxon-Norman monarchies, is generally included in the prophecy itself under our second head, and covers between six and seven centuries, or from the neighborhood of the year 800 to the opening of the Protestant Reformation. It is, however, so systematically distinct from the (Græco)-Roman Empire system proper, as that the prophecy in relation to the latter sufficiently indicates it in its progress; and, therefore, its historical development must needs come under a different head from that of the latter. Under this division is given not only the direct origin of the papal sovereignty, but also the origin and progress of the French, the German and the Anglo-Saxon-Norman monarchies, down to the "Protestant Reformation." The origin and steps in the descent of these monarchical lines will be found much simplified, as compared with how these appear in the histories, written by the monks, which have come down to us from the Middle Ages, histories which in parts are indeed replete with the "Historical Romance."

4. In this division is developed, in connection with the prophecy in Revelation XVIIth, the Papal supremacy, energised, over all the potentates and nations of Christendom; and under this head come, *First*, the Crusades; *Second*, the Explanation, in the light of history, of said chapter XVII of the Revelation; *Third*, the doings of the Inquisition; and, *Fourth*, the rise of the system traced historically. I have treated the subject in all its connections without prejudice, but, judging from the facts as they presented themselves to me in the histories, I have so deduced my conclusions.

5. In this division is discussed the Protestant Reformation; the principal Reformers and their movements and doctrines; the rise of the Gothic and Anglic nations, which, mainly, were concerned in that change; the new polities resulting to those nations therefrom; and a brief representation of the interrelations, especially by way of war, of the principal European nations with each other, independently of their respective religions, down to the middle of this nineteenth century. In the church and state polities and dual sovereignties, arising from the Reformation, will be found reflexes of the preceding ones in Christendom. These polities usher in the Age of the Son of Man.

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R. S.



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A REVIEW OF THE HISTORY OF THE CHRISTIAN CHURCH,  
ESPECIALLY WITH REFERENCE TO THE PROPHECIES OF THE  
BOOK OF REVELATION.

*First an Explanation of Chapters IV. and V. of Revelation, in connection with the History of the Primitive Church.*

In order that all may profit by the experience which history affords, especially as it is connected with the Christian religion, we now propose to give a sketch of the history of the Christian Church, in its relation to the prophecies of the book of the Revelation, which book is a prophetic allegory designed to foreshow the state of the Christian Church in future ages in its relation to the world, especially to the Roman Empire. The first three chapters of this book are taken up with the messages to the seven churches of Asia. Chapters IV. and V. contain another representation which we shall glance at as relating to the state of the Christian Church, especially during the first three centuries. Ch IV., v. 1: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."

By heaven here, is meant the church of God, and the door being opened in it signifies, first, that the prophet might be enabled to take a view of its internal arrangements, and to form a judgment of its character; second, that all who would, might enter through the door; and, thirdly, it is represented as now established among men, not at the time the prophecy was delivered, but some time after; for the angel says to the prophet: "Come up hither, and I will shew thee things which must be hereafter." This hereafter, as we have remarked, refers especially to the period which intervened between the delivering of the prophecy and the establishment of the Catholic Christian religion in the Roman Empire, or say the second and third centuries of the Christian era. Verse 2: "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." The principal idea conveyed in this verse is a compound one, that of a throne set up in heaven, and one sitting thereon. Verse 3: "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." Here there is no attempt made to describe the one that sat upon the throne, only that he was to look upon like a jasper and a sardine stone, which stones are of various colors. This one is meant to symbolize the Deity, doubtless in accordance with the primitive Church idea; and the rainbow round about the throne, in appearance like to an emerald, would signify not



only his holiness and perfection, but also his propitious character. Verse 4: "And round about the throne were four and twenty seats (lit. thrones), and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The four and twenty elders clothed in white robes and having on their heads crowns of gold, and sitting upon seats or thrones round the throne of Deity, represent the Christian Church as made up of Jews and Gentiles. The white robes are emblematic of truth and purity, and the crowns of gold of the wealth and dignity of the Christian Church on earth; for although this prophecy, we are now considering, we apply especially to the primitive Church, yet it may refer to the truer part of the Christian Church in all ages. Verse 5: "And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." The lightnings and thunderings, and voices proceeding out of the throne indicate that a change was being brought about in the old established state of things by the direct will and power of Deity; in this case that a revolution in religion was taking place in the world, which was so in the times of the primitive Church. The seven lamps of fire burning before the throne representing the seven Spirits of God (seven being prophetically a perfect number), indicate the perfection of the effective power of Deity, the perfection of his wisdom and knowledge, as well as the perfection of the light which the true Christian religion doth infuse. The true Christian religion, that is, the Christian religion rightly understood and unmixed with error, is superior to all other religions which we know to have existed. Verse 6: "And before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts (lit. living creatures, Greek, ζῶα) full of eyes before and behind." The sea of glass, like unto crystal before the throne, indicated the purity of faith of the true Christian Church, especially as set forth in primitive times, in the ages of its persecution. Where we meet with any passage in this book which sets forth a sea of glass mingled with fire, as ch. XV. v. 2, it symbolizes a state of the faith more or less corrupt. The four living creatures being in the midst of the throne, and round about the throne, means that they appear under, and supporting the throne, having their faces outwards, and their hind parts inwards. And their being full of eyes, before and behind, would signify the omniscience of Deity, as represented in them, his agencies. The idea of Deity represented here, is in accordance with the idea of Deity which would prevail among mankind in the ages which the vision especially rep-



resents. Mankind, according to this, hardly conceives of Deity as omnipresent, but a good deal in accordance with the old Jewish idea of Jehovah, a personal Deity, still not conceived of as having parts or passions, as eminently set forth here in him that sits upon the throne. Still, although perhaps not conceived then in that way, the omnipresence of Deity appears in his omniscience as symbolized by the eyes in the living creatures. This vision eminently symbolizes the idea of Deity, entertained in the primitive Church before the subject of the Trinity began to occupy much of men's attention, or to be agitated. Verse 7: "And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle." These four living creatures might symbolize the whole of animate creation, so far as it pertains to the earth and the air; or they might rather symbolize mankind world-wide (as indicated by the number four), in all the phases of his character. Thus, the lion-like face symbolizes steady courage and boldness, as represented in the warrior class; the calf-like appearance, the ignorant, uneducated classes, the man-like appearance, the intelligent classes; and the eagle-like appearance, the intrepid, the fearless, and, shall we say, chivalrous of mankind. Besides, and in connection with the last explanation, the four symbolic living creatures might have had a reference to the four prophetic Empires, the first of which, the Babylonian, was symbolized by the lion, and the last, the Roman, was always represented by the eagle; the calf might properly symbolize the Medo-Persian, and the man the Grecian Empire. These four Empires were in the main united in one, the Roman Empire, at the time this prophecy was delivered. Either of these explanations, that is, of the four living creatures, symbolizing the animate creation pertaining to the earth and air, or mankind world-wide, as described above, is admissible. Thus, God was conceived as a Being above, and governing all these.

Verse 8: "And the living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Each of the living creatures having six wings, six being prophetically an imperfect number, signifies that each of them represented only a part; but taken all together they represented the whole of what they did represent; twenty-four wings corresponding to the number of the heavenly elders, which we know symbolized the complete Christian Church, as made up of Jews and Gentiles. "And they were full of eyes within," signifying the omniscience and omnipresence of Deity



as represented in his agencies and creatures. This word "within" does not mean the same with the word "behind," verse 6; both of them respectively corresponding to our words within and behind. And they rest not day and night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." All animate creation is naturally imbued with the spirit of praise to God, who maketh even the wrath of man to praise him; and this praise ascends to Deity by night and by day. And not only from the animal, but from the vegetable, yea, from all creation, does praise ascend to Deity, but in different ways. The praise here, however, referred to has especial reference to that which ascends to God from mankind world-wide. The Lord God Almighty, which was, and is, and is to come, or the ever present Deity manifesting himself variously, or rather conceived of differently by mankind in different ages in one way, in the past, in another way in the present, and still in other ways to be in the future. This, too, has especial reference to the eternity of man, as best represented in the idea of Jesus Christ, the Alpha and the Omega, the beginning and the ending, the first and the last.

Verse 9 to end of chapter: "And when those living creatures give glory and honor and thanks to him that sat upon the throne who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord, to receive glory and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Here, the twenty-four elders are represented as praising God simultaneously with the four living creatures; the elders representing the Christian Church, now established among mankind in general, which are especially represented by the four living creatures praising God, worshipping Deity variously in different localities of the earth. Both the Christian worship of the Deity and the worship of Deity by mankind variously, go on at the same time. Here, be it remarked, the worship is given to one God, without any idea of plurality of persons in the Deity being implied. The elders cast their crowns before the throne, signifying that the Christian Church would willingly surrender their wealth and honors at the shrine of Deity, and that though kings, they would be the servants of God, in all self-denial and humility.

Ch. V., v. 1: "And I saw in the right hand of him that sat upon the throne a book written within and on the back side, and sealed with seven seals." Here, he that sits upon the throne is represented as having a right hand, which is the only description as to parts that



is given of him, and in the hand he holds a little book (*βιβλίον*) which is written within and on the back side (after the manner of a roll), and sealed with seven seals. This little book symbolized the wisdom and knowledge which the Christian religion was designed to impart to mankind. But how was this wisdom and knowledge to be attained? For the little book was sealed with seven seals, completely, perfectly sealed; for seven signifies completeness, perfectness. This we shall see by and by.

Verses 2-6: "And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof. And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and to read the book. And one of the elders said unto me: Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seals thereof."

By the strong angel proclaiming with a loud voice is doubtless symbolized the efforts which humanity would make at the time of the introduction of Christianity to extricate itself from the bonds of superstition. The prophet weeps because there is found no one either in heaven or earth, the old Church or the world, worthy or able to open the book, or to loose the seals, which indicates the pitiable condition of ignorance and superstition in which humanity was. But one of the elders raises his courage by saying to him: "Weep not: Behold, the Lion of the tribe of Judah, the root\* of David, hath prevailed to open the book." Christianity was primarily of the Jews. The ideal Christ of the Gospel is represented as springing from the tribe of Judah, and the family of David. Here, however, Christ is represented as the *root* or ancestor of David, which shows that mankind personified, especially the Jewish nation, from which the idea of Christianity originated, is meant. Mankind, personified under the idea of Christ (or in the ideal Christ), the ancestor and offspring of David, is meant. The Lion of the tribe of Judah will then signify Christianity and all its agencies. This, by teaching men what they were and what they ought to be and to do, imparted to them divine wisdom and knowledge; revealed to them the mystery of Deity; so that the humble Christian, if he be moderately intelligent, may become as conversant with the subject of Deity as the proud and learned worldly philosopher.

Verses 6-8: "And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And

Let those who are not Greek scholars not suspect that the word "root" here refers to "Juda" immediately preceding; for the word "root" is in apposition with the word "Lion," and so the meaning is as we have given it; otherwise it would be different. See Rev. XXII. 16.

he came and took the book out of the right hand of him that sat upon the throne." The prophet seeing the Lamb standing in the midst of the throne, and of the four living creatures, and in the midst of the elders, means that the Lamb formed a conspicuous object of the group made up of the throne, with the living creatures supporting it, and the elders around. The Lamb would appear thus a conspicuous object somewhere near the centre (*μέσω*) of the group. The Lamb appearing as if he had been slain signifies the crucifixion or slaying of the flesh, with its affections and lusts, as symbolized by the representation of the crucifixion on Calvary, which each true Christian has to effect in himself. And this, as every good Christian minister knows, is a far more important crucifixion (though not a literal one) than any literal crucifixion of the body can be. This carnal crucifixion is necessary to be practised by all Christians in order that they may live the life of entire godliness in the spirit, and so attain to divine truth; otherwise, be their faith or name what it may, they remain still in their sins and their ignorance. This crucifixion of the flesh with its affection and lusts, and living the life of patient self-denial and entire consecration to God, are the all-important things in Christianity, without which all other things, by whatever name called, are of no avail to the attainment of perfection in wisdom and the knowledge of God. The age of the primitive Church was eminently one of self-denial and persecution for the Christians, during which they lived in general holier lives, and, we believe, maintained the faith purer than in any subsequent age. The lamb having seven horns and seven eyes signifies, first, the omnipotence of true Christianity in which men are not only made perfect, but conquer through intelligent and patient self-abnegation and zealous activity in the cause of godliness; and, second, the omniscience which is attained by the pursuit of the true Christian course. Each one has in one's self the principle of this omniscience and omnipotence, which is the real and true omniscience and omnipotence: and the sum of mankind have it collectively; only requiring to be developed in each and all. The Lamb having the seven horns and seven eyes (perfection of power and of wisdom) symbolized the certain success of the Christian movement, the final prevalence of true Christianity. The Lamb steps forward and takes the book out of the right hand of him that sits upon the throne; signifying that the work is to be done particularly by human beings themselves; the book of wisdom and knowledge awaits them, is held out to them, but they have to go and take it. They must take the forward step, make the continued faithful and determined effort, before they can expect to attain to any great degree of perfection. But the persist-



ent faithful efforts are crowned with success. "Wilt thou know, O vain man, that faith without works is dead?"

Verse 8, to end of chapter: "And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of Saints. And they sung a new song, saying: Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: Worthy is the Lamb that was slain to receive power and riches and wisdom, and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said: Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Here, verses 8-10, the twenty-four elders or representatives of the Christian Church are shown as falling down before the Lamb and ascribing praise to him for what he had done for them: "because thou wast slain and hast redeemed us to God by thy blood, &c." It is to be remarked that they are not represented as giving to the lamb-like object the same kind of worship they give to him that sits upon the throne and lives for ever and ever. Their praise to the Lamb is in gratitude for what he had done for them in that, by the example of his self-sacrifice, he gives them wisdom and knowledge, and power and salvation, whereby they are made unto God kings and priests; and they shall reign on the earth. This whole representation is, however, symbolic, a carrying out of the Gospel's idea of Christ; and the lamb-like symbol represents humanity redeemed and perfected by intelligent Christian self-denial, and godly living in the faith of Christ. The all-inclusive language in verses 11-14 bespeaks universal prevalence for the Christian religion, but become mystified; for see, verse 13, the same praise is ascribed to the Lamb that is given to him that sits upon the throne; which was one of the results of the establishment of the doctrine of the Trinity in the fourth century under Constantine and Theodosius, and was not peculiar to primitive Church times, when the faith was comparatively simple.

But see, verse 14 and last, the elders still adhere to the worship *only* of him that sits upon the throne and liveth for ever and ever. True wisdom teaches us to worship the infinite and invisible Deity alone, which is neither an object of the sense nor of the imagination. The principal ideas set forth symbolically in this representation are those of the crucifixion of the flesh, with its affections, and lusts; the living a life of entire and active godliness, and the following the intelligent elders in the worship of the infinite and invisible Deity alone, as may be in some inadequate sense symbolized by him that sat upon the throne. The ensuing Chapters, VI.—XIII. (at which last we propose to begin again with the interpretation of the prophecy), contain prophecies relating to the history of the Christian Church, and of the Roman Empire, with especial reference in some part, as ch. IX., to the Mohammedan and Turkish invasions, &c., as to the others. And now we shall give a chapter upon

*The History of the Primitive Christian Church.*

The greater part of the original Jewish converts to Christianity adhered to the ceremonies of their ancestors, and were desirous of imposing them upon the Gentiles who continually increased the number of the Christians. The first fifteen bishops, or rather presbyters, of Jerusalem were all circumcised Jews\*; and the congregation over which they presided united the law of Moses with the doctrines of Christ. It was natural that the primitive tradition of a Church which was founded shortly after the first introduction of Christianity should be acknowledged by all the other Christian Churches as the standard of orthodoxy. The distant Churches very frequently appealed to the authority of their venerable parent, and relieved her distresses by their voluntary contributions. But when numerous and opulent Christian societies were established in the great cities of the Empire, in Antioch, Alexandria, Ephesus, Corinth, and Rome, the reverence which Jerusalem had inspired to all the Gentile Christians insensibly diminished. The Jewish converts, or, as they came afterwards to be called, the Nazarenes, who had laid the foundation of the Church, soon found themselves overwhelmed by the increasing multitudes that from all the various religions of Paganism enlisted under the Christian banner; and the Gentiles who, with the approbation of their peculiar apostle, had rejected the Mosaic ceremonies, at length refused to their more scrupulous brethren the same toleration which they had at first humbly solicited for their own practice. The ruin of the city, and of the temple and public religion of the Jews about the year 70 A. D., was severely felt by the Nazarenes. They retired just before the siege began to the little town of Pella, east of

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\* These, as given in succession by Eusebius, are James, "the Lord's brother," Simeon, his cousin, Justus, Zaccheus, Tobias, Benjamin, John, Matthew, Philip, Seneca, Justus, Levi, Ephres, Joseph, Judas. With Mark, in the time of Hadrian, about 130 A. D., commenced a succession of Gentile bishops of whom he mentions thirteen or fifteen more.



the Jordan, where the ancient Church languished above sixty years in solitude and obscurity. At length, in the reign of Hadrian, they again effected an entrance to the new Roman city, *Ælia Capitolina*, which was founded on Mount Zion, on the ruins of old Jerusalem, by that Emperor, and from which all other Jews were excluded. This entrance the Nazarenes accomplished in a peculiar manner. They elected for their bishop Marcus, a Gentile, and most probably an Italian, or a native of one of the Latin provinces. Persuaded by him, the most considerable part of the congregation renounced the Mosaic law, in the practice of which they had persevered above a century. By this sacrifice of their prejudices and habits they purchased a free admission into the colony of Hadrian, and more firmly cemented their union with the general Christian Church. When this restoration to Mount Zion was effected, the crimes of heresy and schism were imputed to the remnant of the Nazarenes which refused to accompany their Latin bishop. They still preserved their habitation of Pella, spread themselves into the villages adjacent to Damascus, and formed an inconsiderable Church in the city of Berœa, now Aleppo, in Syria. The name Nazarenes\* was soon thought to be too honorable an appellation for these Christian Jews, and they received from their supposed scanty resources of mind and of estate the contemptuous epithet of Ebionites, that is, paupers.

In a few years after the restoration of the church to Jerusalem it became a matter of dispute whether a man who had acknowledged Christ as the Messiah, but who still continued to observe the law of Moses, could possibly hope for salvation. Justin Martyr answered this question in the affirmative; and though he expressed himself with the most guarded diffidence he ventured to determine in favor of such an imperfect Christian, if he were content to practice the Mosaic ceremonies without pretending to assert their general use or necessity. But when Justin was pressed to declare the sentiment of the Church he acknowledged there were very many among the orthodox Christians, who not only excluded their Judaizing brethren from the hope of salvation, but who denied intercourse with them in the common offices of friendship, hospitality, and social life. The more rigorous opinion prevailed over the milder; and a line of demarcation was drawn between the disciples of Moses and those of Christ.

The Ebionites, rejected from one religion as apostates and from the other as heretics, found themselves compelled to assume a more decided character; and although some traces of that sect may be discovered as late as the fourth century they insensibly melted away into the Church or the Synagogue. Of all the systems of Christianity

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\* The Nazarenes, which were the stock of the Ebionites, we are to regard as the first founders of Christianity: to that sect we are to look for the facts as to its origin. Whatever may have been their individual beliefs as to the character of Jesus, they appear to have had no doubt that their man was crucified.

it is said that of Abyssinia is the only one which adheres to the Mosaic rite.

While the orthodox Churches preserved a just medium between excessive veneration and improper contempt for the law of Moses, the various heretics deviated into equal, but opposite extremes. From the acknowledged truth of the Jewish religion the Ebionites had concluded that it could never be abolished. From its supposed imperfections the Gnostics \* as hastily concluded that it never was instituted by the wisdom of the Deity. There are some objections seeming or real against the authority of Moses and the Old Testament institutions which readily present themselves to the inquiring mind. These objections were eagerly embraced and petulantly urged by the Gnostics. As those heretics were for the most part opposed to the pleasures of sense they arraigned the polygamy of the patriarchs, the gallantries of David, and the seraglio of Solomon. The conquest of the land of Canaan and the extirpation of the unsuspecting natives they were at a loss how to reconcile with the common notions of humanity and justice. But when they recollected the sanguinary list of murders, of executions and of massacres which stain almost every page of the Jewish annals they acknowledged that the barbarous Israelites had exercised as much compassion towards their idolatrous enemies as they had ever showed to their friends and countrymen. Passing from the sectaries of the law to the law itself they asserted that it was impossible that a religion which consisted only of bloody sacrifices and trifling ceremonies, and whose rewards, as well as punishments were all of a carnal and temporal nature, could inspire self-denial or the practice of virtue. The Mosaic account of the creation and fall of man the Gnostics treated with derision. They would not listen with patience to the repose of the Deity after six days' labor, to the rib of Adam, the garden of Eden, the tree of life and of knowledge, the speaking serpent, the forbidden fruit, and the condemnation pronounced against human kind for the venial offence of their first parents. The God of Israel was represented by the Gnostics as a being liable to passion and to error, capricious in his favor, implacable in his resentment, meanly jealous of his superstitious worship, and confining his partial providence to a single people, and to this transitory life. In such a character they could discover none of the features of the all-wise and omnipotent universal parent. They allowed that the religion of the Jews was somewhat less criminal than the idolatry of the Gentiles; but it was their fundamental doctrine that the Christ that they acknowledged as the first and brightest emanation of the Deity appeared upon earth to rescue man-

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\* A strong, considerably intelligent, and influential sect of primitive Christians. To the Gnostic name Tatian, mentioned on page 90, was attached. In his old age he founded in his native country, Assyria, a Gnostic sect chiefly distinguished for abstinence.



kind from their various errors, and to reveal a new system of truth and perfection. The Gnostics, also called Docetæ,\* believed in the non-reality of a material body of Christ. Their doctrine was that instead of issuing from the womb of a virgin, as the orthodox have it, he had descended on the banks of the Jordan in the form of perfect manhood; that he had imposed upon the senses of his enemies and his disciples: and that the ministers of Pilate had wasted their impotent rage upon an airy phantom that seemed to expire on the cross and after three days to rise from the dead. Educated in the Platonic school, they conceived that the brightest Æon or emanation of the Deity might assume the outward shape and visible appearance of a human being: but they did not conceive the imperfections of matter to be compatible with the purity of the celestial substance. The most learned of the orthodox Fathers † held a kind of Gnostic doctrine; and allowing that the literal sense is inconsistent with faith as well as reason, they take their stand and deem themselves secure behind the veil of allegory, which they claim is spread over most of the Scriptures.

During the first one hundred years of Christianity its professors were indulged in a freer latitude of faith and practice than has ever been allowed in succeeding ages. As the spiritual authority of the prevailing party was exercised with increasing severity, and the terms of communion were gradually narrowed, many of its most respectable adherents who were called upon to renounce, were provoked to assert their private opinions, and openly to erect the standard of rebellion against the orthodox rule of the Church. The Gnostics were distinguished as the most polite, the most learned, and the most wealthy of the Christian name; and that general appellation which expresses a superiority in knowledge ‡ was either assumed by themselves or ironically bestowed by their envious adversaries. They were almost all of the races of the Gentiles, and their principal founders appear to have been natives of Syria and Egypt. The Gnostics blended with the faith of Christ many sublime but obscure tenets, which they derived from oriental philosophy and even from the religion of Zoroaster, concerning the eternity of matter, the existence of the two principles, and the mysterious hierarchy of the invisible world. As soon as they had launched out into that ocean of speculation they delivered themselves to the guidance of a disordered imagination, and they were insensibly divided into more than fifty particular sects, of whom the most celebrated were the Basilidians, the Valentinians, the Mar-

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\* From *δοκέω* to seem, as they held that Christ was only an appearance, and not a real body.

† From *γινώσκω* to know.

‡ There are some of those Fathers of the first three centuries who are now known in their own writings or in those of their contemporaries or successors. I may mention Tatian, a disciple of Justin Martyr (see p. 90 vol. 2); Clement of Alexandria, a disciple of Pantænus; Origen, the most learned of the Fathers of this period. "In his commentaries," says Dr. Geisler, "he has furnished rich contributions towards the grammatical interpretation (i.e., by showing the distinction between the literal, the moral, and the allegorical in the Scriptures) by which

ionites, and, in a still later period, the Manichæans. Each of these sects could boast of its bishops, and congregations, of its doctors and martyrs; and instead of the four Gospels adopted by the Church they produced a number of histories in which were related the actions and discourses of Christ and his apostles; but we may remark here that Origen, that indefatigable writer, who spent his life in the study of the Scriptures, relies for their authenticity upon the inspired authority of the Church.

The success of the Gnostics was rapid and extensive. They covered Asia and Egypt, established themselves in Rome and penetrated to some extent into the provinces of the West. They arose in the first and second centuries, flourished in the third, and were depressed in the fourth and fifth by the prevalence of the Orthodox, or Trinitarians, and the superior ascendant of the ruling power.

Whatever difference of opinion might subsist between the Orthodox, the Ebionites, and the Gnostics concerning the divinity or obligation of the Mosaic law, they were all equally animated by exclusive zeal; and by the same abhorrence for idolatry which had distinguished the Jews from the other nations of the ancient world. The philosopher who understood the systems of polytheism as compositions of human fraud and error could disguise a smile of contempt under a mask of devotion without fearing that either the mockery or the compliance would subject him to the resentment of any invisible, or, as he conceived them, imaginary powers. But the primitive Christians were accustomed to look upon the established religions of Paganism in a much more odious and formidable light. It was their invariable sentiment that the demons were the authors, the patrons, and the objects of idolatry. Those rebellious spirits, they thought, which had been degraded from the rank of angels, and cast down into the infernal pit, were still permitted to roam upon the earth to torment the bodies, and seduce the minds of sinful men. The demons soon discovered the natural propensity of the human heart towards devotion, and artfully withdrawing the worship of mankind from their Creator, they usurped the place and honors of the supreme Deity. By the success of their usurpations they at once gratified their pride and revenge, and obtained the only consolation of which they were yet susceptible, the hope of involving mankind in a participation in their guilt and miseries. It was imagined that they had distributed among themselves the most important characters of polytheism, one demon assuming the name and attributes of Jupiter, another of Æsculapius, a third of Venus, and a fourth of Apollo; and that by the advantage of their long experience and aerial nature, they were enabled to execute with skill and dignity the parts which they had undertaken.

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means he has become the chief source for succeeding commentators." Also, Heraclas, Dionysus, etc. In common with the Docetæ they believed that their Gnosis had been handed down as a mysterious doctrine and should be communicated only to the initiated. Their doctrine with respect to the character and person of Christ was a refined Christian or Christian Gnostic not



They lurked in the temples, instituted festivals and sacrifices, invented fables, pronounced oracles, and were frequently allowed to perform miracles. The Christians who, by the interposition of invisible evil spirits, could so readily explain every preternatural appearance were disposed to admit the most extravagant fictions of the Pagan mythology. But the Christian's belief was accompanied with horror. The most trifling mark of respect paid to the national religion he considered as a direct homage yielded to the demon, and as an act of rebellion against the majesty of God.

In consequence of these opinions, the Christian regarded it as his first and most imperative duty to preserve himself pure and uncontaminated from the practice of idolatry. The religions of the nations were not merely speculative doctrines professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were interwoven with all the circumstances of business or pleasures of public or private life; and it appeared impossible to escape the observance of them without at the same time renouncing all the offices and amusements of society, and all commerce with mankind. We in the present age can hardly conceive the difficulties which the primitive Christians experienced in preserving themselves from the countenancing and practice of idolatry.

The doctrine of a future state was scarcely considered among the polytheists of Greece and Rome as a fundamental article of faith. They understood the providence of the gods as it related to public communities rather than to private individuals, to be principally displayed upon the theatre of this visible world. The petitions offered on the altars of Jupiter or Apollo expressed the anxiety of their worshippers for temporal happiness, without regard to a future life. The doctrine of the soul's immortality was inculcated with more diligence and success in India, Assyria, Egypt and Gaul; and, since we cannot attribute such a difference to the superior knowledge of the barbarians, we may ascribe it to the influence of an established priesthood, which employed it as a motive tending to the practice of virtue, and as an instrument of their ambition. We would naturally expect that a principle so essential to religion would have been revealed in the clearest terms in the Mosaic law, and inculcated by the hereditary priesthood of the Jewish nation. But we discover that the doctrine of the immortality of the soul is omitted in the law of Moses. After the return of the exiled Jews from Babylon, and after Ezra had restored the ancient records of their religion, two celebrated sects, the Sadducees and the Pharisees, gradually arose at Jerusalem. The former, belonging to the more opulent ranks of society, adhered strictly to the literal sense of the Mosaic law, and

quite Docetic. Christ was with them, *i.e.*, considering him as a unit, a mediate between God and man, not quite the one nor the other. Herein one perceives this early Eastern orthodox idea of Christ to be an intermediate one between that of the Docetæ and that of the Nazarenes, the idea of the latter, as understood by Eusebius, being that of a man distinguished above other men only by his virtues.

rejected the immortality of the soul as an opinion which received no support from the book which they revered as the only rule of life. To the authority of the Scriptures the Pharisees added that of tradition; and they accepted under the name of tradition, several speculative tenets from the religions of the Eastern nations. The doctrines of fate or predestination, of angels and spirits, and of a future state of rewards and punishments were in the number of the new articles of their belief: and as the Pharisees, by their austere manners, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue under the reign of the Asmonæan princes and priests. As soon as the Jews admitted the idea of a future state, they embraced it with that zeal which has always so characterized their nation.

When the promise of eternal life and happiness was proposed to mankind on condition of adopting and practising the faith of the Gospel, it is no wonder that so advantageous an offer should have been accepted by great numbers of every religion, rank, and province of the Roman Empire. The ancient Christians were animated by a contempt for their present existence, and by a confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion. The influence of the doctrines of the primitive Church was much strengthened by an opinion which universally prevailed therein, that the end of the world and the kingdom of heaven were at hand. The near approach of this awful event they believed to be foretold in the Gospels, and those who understood in their literal sense the discourses of Christ, as represented there, expected the second and glorious coming of the Son of Man in the clouds before that generation should have passed away which was witness of the calamities of the Jews under Vespasian or Hadrian. The revolution of eighteen centuries shows us the fallacy of interpreting these prophecies literally; but as this opinion subsisted in the Church it was productive of the most salutary effects on the faith and practice of the Christians, who lived in the awful and constant expectation of that moment when the globe itself and all the various races of mankind should tremble at the appearance of the Divine Judge. The ancient and popular doctrine of the Millennium was immediately connected with the second coming of Christ. As the works of creation had been finished in six days their present state, according to a tradition which was attributed to the prophet Elijah, was limited to six thousand years. By the same analogy it was inferred that this long period of toil and contention which was now almost elapsed would be succeeded by a joyful Sabbath of a thousand years, and that Christ, with the triumphant band of the



Saints and the elect who had escaped death (see I. Thessalonians IV., 15-18), or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of the Christians that they quickly adorned the new Jerusalem, the seat of the blissful kingdom, with all the gayest colors of the imagination. The inhabitants of this millennial paradise were still supposed to retain their human nature and senses after as before the resurrection. A city was erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory, in the free enjoyment of whose spontaneous productions the happy and benevolent people were never to be restrained by any jealous laws of exclusive property. The assurance of such a Millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenæus, who, it was said, conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Such appears to have been the reigning sentiment of the orthodox believers, and it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian Church. But when the Christian edifice was almost completed the temporary support was laid aside. The doctrine of Christ's literal reign upon earth was at first regarded as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of fanaticism and heresy.

Whilst the happiness and glory of a millennial reign was promised to the true Christians, the most dreadful calamities were pronounced against an unbelieving world. The edification of a new Jerusalem was to advance by equal steps with the destruction of the mystic Babylon; and as long as the Emperors who reigned before Constantine persisted in the profession of idolatry the epithet of Babylon was applied to the city and empire of Rome. A regular series was concocted of all the evils, physical and moral, which can afflict a flourishing nation; intestine discords and the invasion of the fierce barbarians from the unknown regions of the North; pestilence and famine, comets and eclipses, earthquakes and inundations. All these were only so many preparatory and ominous signs of the great catastrophe of Rome, when the country of the Catos, the Scipios, and Cæsars should be consumed by a flame from heaven, and the city of the seven hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. The country which from religious motives, had been chosen for the origin and principal scene of the conflagration was the best adapted for that purpose by

natural and physical causes, by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Vesuvius, of Etna, and of Lipari exhibit but an imperfect representation. And the calmest and most intrepid skeptic, in the then state of scientific knowledge, could hardly refuse to allow that the destruction of the system of the world by fire was in itself not improbable. The Christian also founded his belief much less on the deduction of reason than on the authority of tradition, and his interpretation of Scripture; expected it with terror and confidence as a certain approaching event; and as his mind was perpetually filled with the solemn idea he considered every disaster that happened to the Empire as an infallible symptom of an expiring world.

The condemnation of the wisest and most virtuous of the ancients on account of their ignorance or incredulity with respect to Christianity, implies an idea offensive to reason, and highly presumptuous. But the primitive Church, whose faith was of a firm consistence, delivered over without hesitation to eternal torture the far greater part of mankind. They might perhaps indulge a charitable hope in favor of Socrates, or some other sages of antiquity, who consulted the benefit of mankind according to the light of reason, before that of the Gospel had arisen. But they unanimously affirmed that those who, since the introduction of Christianity, had obstinately persisted in the worship of the demons, neither deserved nor could expect a pardon from the justice of the Deity. These rigid sentiments, which had been unknown to the ancient world, appear to have infused a spirit of bitterness into a system otherwise of love and harmony. The ties of blood and friendship were frequently torn asunder by the difference of religious faith; and the Christians who in this world found themselves oppressed by the power of the Pagans, were sometimes reduced by resentment and spiritual pride to delight in the prospect of their future triumph. "You are fond of spectacles," exclaims Tertullian; "expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, so many fancied gods groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord, liquefying in fiercer fires than they ever kindled against the Christians; so many deluded philosophers blushing in red-hot flames with their deluded scholars: so many celebrated poets trembling before the tribunal, not of Minos, but of Christ; so many tragedians more tuneful in the expression of their own sufferings; so many dancers—" but feelings of humanity suggest to us to draw a veil over this fearful description which the fierce African (rather an exception, indeed, in



this respect, to the generality of the early Christian writers), still pursues in a long variety of affected and unfeeling witticisms.

But beyond doubt there were many among the primitive Christians of a temper more corresponding to the meekness and charity of their profession. There were many who felt a sincere compassion for their friends and countrymen, and who exerted their zeal and influence to save them from impending destruction. The careless and ignorant polytheist, assailed by new and unexpected terrors, against which neither his priests nor philosophers offered him any certain protection, was frequently terrified and subdued by the menace of eternal damnation. His fears might assist the progress of his faith and reason; and if he could only persuade himself that the Christian religion might possibly be true it became an easy task to convince him that it was the safest party that he could possibly embrace.

The supernatural gifts, too, which were claimed to be exercised by the Christians above the rest of mankind, must have conduced to their own comfort, and frequently to the conversion of infidels. The expulsion of evil spirits from the bodies of those persons whom they had tormented was considered a signal though ordinary triumph of the Christian faith, and is repeatedly urged by the ancient Fathers as the most convincing evidence of the truth of Christianity. The ceremony was usually performed in a public manner, and in the presence of a great number of spectators; the patient was relieved by the power or skill of the exorcist, and the vanquished demon was heard to confess that he was one of the fabled gods of antiquity that had impiously usurped the adoration of mankind. The reader cannot fail to see how such effects and phenomena may have been produced after reading the illustrations in the case of the miracles of the Gospels; still considering that they may have been produced in other ways by the influence of the Holy Spirit. But the most miraculous cure of diseases of the most inveterate and preternatural kind can no longer occasion us any surprise when we are informed that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event. Dr. Middleton, however, thus objects to this statement of Irenæus: "It is very strange that from the time of the apostles there is not a single instance of this miracle to be found in the three first centuries: except a single case slightly intimated in Eusebius from the works of Papias,\* and which he seemed to rank among the other fabulous stories delivered by that weak man." And

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\* The preceptor of Irenæus and who claimed to have conversed with the apostle John. Such is how tradition comes to us. Eusebius, in his *Chronicon* (Olympic 220), allows without hesitation Papias to have been the disciple of the Apostle John; but in his *Eccles. Hist.* (III. 39) he declares that he was only the pupil of a certain presbyter John. Some have enquired what right he had to do so?

Bp. Douglass considers Irenæus to speak of what had "been performed formerly," not in his own time. At such a period, however, when faith could boast of so many wonderful victories over death, it seems difficult to account for the skepticism of these philosophers who still rejected and derided the Christian doctrine of the resurrection. A noble Greek had rested upon this important ground the whole controversy, and promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person who had been actually raised from the dead, he would immediately embrace the Christian religion. It is to be remarked that this prelate, however anxious he may have been for the conversion of his friend, thought proper to decline this fair and reasonable challenge.

It is evident that the unresisting softness of temper, so conspicuous among the primitive Christians of the first three centuries, proved of some benefit to the advancement of their cause. The most credulous or curious among the Polytheists were often persuaded to enter into a society which asserted an actual claim of miraculous powers. The primitive Christians perpetually trod on mystic ground, and their minds were exercised to the habit of believing the most extraordinary events. They felt, or they fancied, that on every side they were incessantly assaulted by demons, comforted by visions, instructed by prophecy, and sometimes delivered from sickness, danger, and death by the supplications of the Church. The real or imaginary prodigies of which they so frequently conceived themselves to be the objects, the instruments, or the spectators, happily disposed them to adopt with the same ease the wonders of the evangelic narratives; and thus miracles which did not exceed the measure of their own experience inspired them with the most lively assurance of mysteries which were represented to surpass the limits of their understanding. It is this deep impression of supernatural doctrines which has been so much celebrated under the name of faith; a state of mind described as the surest pledge of the divine favor, and of future felicity, and recommended as the first, perhaps the only real merit of a Christian. According to the more rigid Christian doctors, even to our own time, the moral virtues, which may be equally practised by infidels, are destitute of any value or efficacy in the work of our justification; a doctrine which is carried out to its full extent by those of a Jesuitical spirit in every Christian Church and which bears its own refutation, not to mention the crooked practices of some of its professors. The conduct, however, of the Jesuit missionaries, who have so much bettered the condition of the heathen world, is forever praiseworthy.

But the primitive Christians were accustomed to demonstrate their faith by their virtues; and it was justly supposed that the



divine persuasion which enlightened or subdued the understanding did at the same time purify the heart and direct the actions of the believer. The first apologists for Christianity who justify the innocence of their brethren, and the writers of a later age who celebrate the sanctity of their ancestors, display in the most vivid colors the reformation of manners which was introduced to the world by the preaching of the Gospel. It was a very ancient reproach of the Pagans against the Christians that the latter allured into their society the most atrocious and abandoned criminals, who, as soon as they were touched by a sense of remorse, were easily persuaded to wash away in the waters of baptism the guilt of their past conduct, for which the temples of the gods refused to grant them any expiation. But this seeming reproach, when cleared from misrepresentations, contributes perhaps as much to the honor as it did to the increase of the Church. The friends of Christianity may acknowledge without shame that many of their most eminent saints had been, previous to their baptism, abandoned sinners. Those persons who, in the world, followed, though perhaps imperfectly, the dictates of benevolence and propriety, derived such a calm satisfaction from the consciousness of their own rectitude as rendered them much less susceptible of the sudden emotions of shame, of grief, and of terror which have given birth to so many wonderful conversions. After the example of their divine master, as set forth in the Gospels, the Christian missionaries of this age did not disdain the society of men, and of women, oppressed by the consciousness and often by the effects of their vices. As they emerged from sin and superstition to the glorious hope of immortality they resolved to devote themselves to a life, not only of penitence but of virtue; and the desire of perfection became the ruling passion of their soul. When the Christians of Bythinia were brought before the tribunal of the younger Pliny, under certain accusations, they assured the Proconsul that far from being engaged in an unlawful conspiracy, they were bound by a solemn obligation to abstain from the commission of those crimes which disturb the private or the public peace of society, from theft, robbery, adultery, perjury and fraud. And this blamelessness was admitted by the candid and enlightened Roman, so far as his opportunity of observing the Christians allowed him to judge. Near a century after this Tertullian with an honest pride, could boast that very few Christians had suffered by the hand of the executioner, except on account of their religion. Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues. The contempt of the world exercised them in the habits of humility,

meekness and patience. The more they were persecuted the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked upon by infidels, and was too, often abused by perfidious friends. It is an honorable circumstance for the morals of the primitive Christians that even their faults, or rather errors, were derived from an excess of virtue. Some of the bishops and fathers of the Church, whose evidence attests, and whose authority might influence the professions, the principles, and even the practice of their contemporaries, had studied the Scriptures with less skill than devotion; and they often received in the most literal sense those rigid precepts of the Gospels to which succeeding commentators have applied a figurative mode of interpretation. Ambitious to exalt the perfection of the Gospel above the wisdom of philosophy, the zealous fathers have carried the duties of self-mortification, of purity and patience to a height which one would think scarcely possible for a human being to attain, much less to preserve. Aspiring to imitate the perfection of angels they disdained, or they affected to disdain, every earthly and corporeal delight. The first sensation of pleasure was marked as the first moment of the abuse of the senses. The candidate for heaven was instructed, not only to resist the grosser allurements of the taste or smell, but even to shut his ears against the harmonies of profane music, and to view with indifference even the most finished productions of human art. Gay apparel, magnificent houses, and elegant furniture were supposed to unite the double guilt of pride and of sensuality; a simple and mortified appearance was more becoming to the Christian, who was certain of his sins, and doubtful of his salvation. In their censures of luxury the fathers are exceedingly minute and circumstantial; and among the various articles which excite their pious indignation we may mention false hair, garments of any color except white, instruments of music, vases of gold and silver, downy pillows (as Jacob reposed his head on a stone), white bread, foreign wines, public salutations, the use of warm baths, and the practice of shaving the beard, which, in the language of Tertullian, is a lie against our own faces, and an impious attempt to improve the works of the Creator. When Christianity was introduced among the rich and polite, the observance of those rules was left to such as aspired to superior sanctity. But the virtue of the primitive Christians, like that of the primitive Romans, was to a large extent guarded by poverty and ignorance, since it can hardly be said that the less wealthy ranks of mankind can claim a merit for foregoing that which they are not able to possess; and still if men be real Christians (whether they be poor or rich) they are infinitely more content and godly without the use of luxuries. Modesty in



moderation is commendable in all, for it must be confessed that the poor in many cases are inclined to be more vain than they should be as well as the rich.

The fathers were correspondingly particular in the restraints which they imposed upon the commerce of the sexes. It was their unanimous sentiment that a first marriage was all that was requisite for the purposes of nature and of society. The marriage tie was defined as a resemblance of the mystic union between Christ and his Church, and was pronounced indissoluble either by divorce or death. The practice of second nuptials was branded with the name of a legal adultery, and the persons who were guilty of such a scandalous offence against Christian purity were excluded from the honors and from the alms of the Church. They considered a state of celibacy and a godly life as the nearest approach to the divine perfection. It was often with difficulty that ancient Rome could maintain the institution of six vestal virgins; but the primitive Church was filled with a great number of persons of either sex who had devoted themselves to the practice of perpetual chastity. A few of these occasionally, among whom we may reckon the celebrated Origen, judged it most prudent to disarm the tempter by marriage. Among the Christian ascetics, however (a name which from their peculiar manner of life they soon acquired), many, as they were less presumptuous were probably more successful. The loss of sensual pleasure was compensated in them by spiritual pride; and it was in praise of these chaste spouses of Christ that the Fathers have poured forth the stream of their eloquence. Such are the early traces of monastic principles and institutions which in a subsequent age counterbalanced all the advantages of Christianity.

While the primitive Christians inculcated the maxims of passive obedience they were not inclined to take any active part in the civil administration of the government, or the military service of the empire. This seeming indifference to the public welfare exposed them to the contempt and reproaches of the Pagans, who often asked what must be the fate of the Empire, attacked on all sides by the barbarians, if all the Roman citizens should adopt the pusillanimous sentiments of the new sect. To this reproachful question the Christian apologists returned obscure and ambiguous answers, as they were unwilling to reveal the secret cause of their security, the expectation that before the conversion of mankind was accomplished, war, government, the Roman Empire, and the world itself should be no more.

But though the primitive Christians were dead to the pleasures and business of the world, their love of action, which could not be

extinguished, found a new occupation in the government of the Church. The safety of their society, its advancement and honor produced in their minds a spirit of patriotism such as the early Romans had felt for the republic, and sometimes also of a similar indifference in the use of whatever means might probably conduce to so desirable an end. The ambition of elevating themselves to the honors and offices of the Church they disguised by the laudable profession of devoting to the public good the power and consideration which, for that purpose only, it became their duty to solicit. In the exercise of their office they were frequently called upon to detect the errors of heresy or the arts of faction, to oppose the designs of perfidious brethren, to stigmatize their characters with infamy, and to expel them from a society whose peace and harmony they had attempted to disturb. The ecclesiastical rulers of the Christians were taught to unite the wisdom of the serpent with the innocence of the dove: but as the former was subtle so the latter gradually became corrupted with the habits of government. In the Church, as in the world, those who were placed in any prominent station rendered themselves considerable by their eloquence and firmness, by their knowledge of mankind, and by their dexterity in business; and while they concealed from others, and perhaps from themselves, the secret motives of their conduct, they too frequently displayed all the turbulent passions of active life, which were tinged with an additional degree of bitterness and obstinacy from the infusion of spiritual zeal.

Those who have studied the subject with candor and impartiality are of the opinion that those primitive Christians to whom the name of apostles is ascribed declined the office of legislation, and rather chose to endure some partial scandals and divisions than to exclude the Christians of future ages from the liberty of varying their forms of ecclesiastical government, according to the changes of time and circumstances. The scheme of policy which was adopted during the first century may be discovered from the practice of the Churches of Jerusalem, Ephesus, and Corinth. The Christian societies which were organized in the cities of the Roman Empire were united only by the ties of mutual faith and charity. Equality and independence formed the basis of their internal constitution. The want of discipline and human learning was partially supplied by the assistance of the prophets, who appear to have had their spiritual call to that function without distinction of sex or natural abilities, and who, as often as they felt the impulse of inspiration, poured forth their prophecies in the Christian assemblies. But these extraordinary gifts were frequently abused or misapplied by the prophetic teachers.



They displayed them at an improper season, presumptuously disturbed the service of the assembly, and by their misdirected zeal, or their vanity, they introduced into the Church of Corinth a long and melancholy train of disorders. As the institution of prophets became useless, and even harmful, their powers were withdrawn and their office abolished. The public functions of religion were then solely entrusted to the established ministers of the Church, the bishops and presbyters; two appellations which in their first origin appear to have distinguished the same office and the same order of persons. The name presbyter was expressive of their age, or rather of their gravity and wisdom. The title of bishop (*ἐπίσκοπος*) denoted their inspection over the faith and morals of the Christians who were committed to their pastoral care. In proportion to the number of the faithful in the infant congregations a larger or a smaller number of these episcopal presbyters guided with equal authority and united counsels.

But the most perfect equality of freedom requires the directing hand of an acknowledged superior; and the order of public proceedings soon introduced the office of a president, at least, with the authority of collecting the sentiments, and of executing the resolutions of the assembly. A regard for the public order and tranquillity which would have been so frequently interrupted by annual, or by occasional elections, induced the primitive Christians to constitute an honorable and perpetual rulership, and to choose one of the wisest and the most holy among their presbyters, to execute during his life the duties of their ecclesiastical Governor. It was under these circumstances that the lofty title of bishop began to raise itself above the humble appellation of presbyter or elder; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president. The episcopal form of government, which appears to have been instituted before the end of the first century, was adopted without delay by all the societies which were already scattered over the Empire, had acquired in an early period the sanction of antiquity, and is still looked upon by the most numerous branches of the Christian Church as a primitive and even a divine institution. It need hardly be observed that the pious and humble presbyters or elders, who were first dignified with the title of bishop, could not possess, and would probably have rejected the power and pomp which afterwards pertained to the Roman Pontiffs, or now pertain to a German or English prelate. Their jurisdiction, which was originally of a spiritual, though in most cases of a temporal nature also, we may define in a few words. It consisted in the administration of

the sacraments and discipline of the Church, the superintendence of religious ceremonies, which insensibly increased in number and variety, the consecration of ecclesiastical ministers, to whom the bishop assigned their respective functions, the management of the public fund, and the determination of all such differences as the faithful were unwilling to expose before the tribunal of an idolatrous judge. These powers, during a short period, were exercised according to the advice of the college of presbyters, and with the consent and approbation of the assembly of Christians. The primitive bishops were considered as only the first of their equals, and as the honorable servants of a free people. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrages of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character in respect to holiness and virtue. Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the first introduction of Christianity. Every society formed within itself a separate and independent republic ; and, although the most widely separated of these little states maintained a mutual and friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative council. As the numbers of the faithful gradually multiplied they discovered the advantages which might result from a close union of their interests and designs. Towards the end of the second century the Churches of Greece and Asia adopted the institution of provincial synods. It was soon established as a custom and as a law that the bishops of the independent Churches should meet in the capital of each province at the stated periods of spring and autumn. They were assisted in their deliberations by the advice of a few distinguished presbyters, and attended by the presence of a listening multitude. Their decrees, which were styled canons, regulated every important controversy of faith and discipline. The institution of synods was so well suited to private ambition and to public interest that, in the space of a few years, it was adopted throughout the whole Empire. A regular correspondence was established between the provincial councils, which mutually communicated and approved their respective proceedings, and the universal Christian Church soon assumed the form and acquired the strength of a great federative republic.

As the legislative authority of the several Churches was insensibly superseded by the use of councils, the bishops obtained by their alliance a much larger share of executive and arbitrary power ; and as soon as they became connected by a sense of their common



interest they were enabled to attack, with combined vigor, the original rights of their clergy and people. The bishops of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied by Scripture metaphor and declamatory rhetoric their deficiency of force and reason. They magnified the unity and power of the Church as it was represented in the episcopal office, of which each bishop enjoyed an equal portion. Princes and magistrates, it was often repeated, might boast a claim to a transitory earthly dominion ; but it was the episcopal authority alone which was derived from the Deity, and extended itself over this and over another world. The bishops were the vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the high priests of the Israelitish Church. By their exclusive privilege of conferring the sacerdotal order, they invaded the freedom of the clerical elections ; and if, in the administration of the Church, they still consulted the judgment of the elders, or the inclination of the people, they took great care to inculcate the merit of such a voluntary condescension. The bishops acknowledged the superior authority which resided in the assembly of their brethren ; but in the government of his peculiar diocese, each of them exacted from his flocks the same implicit obedience as if that favorite metaphor had been literally just, and as if the shepherd were of a superior nature to that of his sheep. This obedience, however, was not imposed without some efforts on one side and some resistance on the other. The democratic part of the constitution was, in many places, very warmly supported by the zealous or interested opposition of the inferior clergy. But their patriotism received the ignominious epithets of faction and schism ; and the episcopal cause was indebted for its rapid progress to the labors of many active prelates who, like Cyprian of Carthage, could reconcile the arts of a most ambitious statesman with the Christian virtues which secured him the character of a saint and martyr.

The same causes which at first operated to destroy the equality of the presbyters introduced among the bishops a pre-eminence of rank and from thence a superiority of jurisdiction. As often as they met in the provincial synod, which happened each spring and autumn, the difference of personal merit and reputation was very sensibly felt among the members of the assembly and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less individious distinction ; the office of perpetual presidents in the councils of each Province was conferred upon the bishops of the principal cities ; and these aspiring prelates, who soon acquired the lofty titles of Metro-

politans and Primates, secretly prepared themselves to usurp over their episcopal brethren a like authority to that which the bishops had so lately assumed above the college of presbyters. Nor was it long before an emulation of pre-eminence and power prevailed among the Metropolitans themselves, each of them affecting to display in the most pompous terms the temporal honors and advantages of the city over which he presided ; the number and wealth of the Christians that were subject to their pastoral care ; the saints and martyrs that had arisen among them ; and the purity with which they had preserved the orthodox faith as it had been handed down through a series of bishops from the apostle or apostolic disciple to which the founding of their church was ascribed. From every cause either of a civil or of an ecclesiastical nature it was easy to foresee that Rome must enjoy the respect, and might soon claim the obedience of the provinces. The Roman Church was the greatest, the most numerous, and, in regard to the west, the most ancient of the Christian establishments, many of which had been founded by the labor of her missionaries. Instead of one apostolic founder, the utmost boast of Antioch, or Corinth, or Ephesus, the city of the seven hills was supposed to have been honored with the preaching and martyrdom of two eminent apostles ; and the bishops of Rome ingeniously claimed the inheritance of whatsoever prerogatives were attributed either to the person or the office of St. Peter. The bishops of Italy and the provinces were disposed to allow them a primacy of order and association (such was the way they expressed it) in the Christian aristocracy. But the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome encountered with the nations of Asia and Africa a more determined resistance to her spiritual than she had formerly to her temporal dominion. The bishop of Carthage, the patriotic Cyprian, who himself ruled with the most absolute sway the Church of Carthage and the provincial synods, opposed with resolution and success the ambition of the Roman bishops, artfully connected his own cause with that of the Eastern bishops, and like Hannibal, sought out new allies in the heart of Asia. If this Punic war was carried on without any blood being shed it was owing much more to the weakness than to the moderation of the contending parties. Invectives and excommunications, which were their only weapons, they hurled at each other during the whole controversy with equal fury and devotion.

The progress of ecclesiastical authority gave rise to the distinction of the clergy and laity, which had before been unknown to the Greeks and Romans. The latter of these appellations comprehended the great mass of the Christian people, the former that select portion



which had been set apart for the service of religion ; a class of men which has formed an important, though not always an edifying subject of history. These mutual hostilities sometimes disturbed the peace of the early Church ; but their zeal and activity advanced the common cause, and the love of power, which, under the most plausible disguises, could insinuate itself into the breast of bishops and martyrs, impelled them to increase the number of their subjects, and to enlarge the extent of the Christian Empire. They were, during the period we are considering destitute of any temporal force, and for a long time discouraged and depressed, rather than assisted by the civil magistrate ; but they had acquired, and they employed within their own society, the two most effectual instruments of power, rewards and punishments ; the former derived from the pious contributions, the latter from the spiritual apprehensions of their people.

The way in which baptism was performed in the primitive Church appears from the strongest historical evidence to have been by immersion. Dr. Mosheim, in his Church history, in speaking of the first century, says ; “ The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font.

At first it was usual for all who labored in the propagation of the Gospel to be present at that solemn ceremony ; and it was also customary that the converts should be baptized and received into the Church by those under whose ministry they had embraced the Christian doctrine. But this custom was soon changed. When the Christian Churches were well established and governed by a system of fixed laws, then the right of baptizing converts was vested in the bishop alone. This right, indeed, he conferred upon the *presbyters* and *chorepiscopi*, or *country bishops*, when the bounds of the Church were still further enlarged, reserving, however, to himself the *confirmation* of the baptism which was administered by a presbyter. There were doubtless several circumstantial rites and ceremonies observed in the administration of this sacrament for the sake of order and decency. Of these, however, it is not easy, nor perhaps possible, to give a certain or satisfactory account, since upon this subject we are too much exposed to the illusion which arises from confounding the customs of the primitive times with those of succeeding ages.” \*

In speaking of the practice of the same right in the second century he says : “ The sacrament of baptism was administered publicly twice every year at the festivals of Easter and Pentecost, or Whit-

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\* Mosheim's Ecclesiastical Hist. Cent. I.

suntide, either by the bishop, or the presbyters, in consequence of his authorization and appointment. The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Spirit, according to the express command of our blessed Lord. After baptism they received the sign of the cross, were anointed, and by prayer and imposition of hands were solemnly commended to the mercy of God, and dedicated to his service, in consequence of which they received milk and honey, which concluded the ceremony. The reason of this particular ritual coincides with what we have said in general concerning the origin and multiplied ceremonies that crept from time to time into the Church." \* In speaking of the same rite in the third century, he says: "There were twice a year stated times when baptism was administered to such as, after a long course of trial and preparation, offered themselves as candidates for the profession of Christianity. This ceremony was performed only in the presence of such as were already initiated into the Christian mysteries. The remission of sins was thought to be its immediate and happy fruit, while the bishop, by prayer and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Spirit that are necessary to the life of righteousness and virtue. We have already mentioned the principal rites that were used in the administration of baptism; and we have only to add that none were admitted to this solemn ordinance until by the menacing and formidable shouts of the exorcist they had been delivered from the dominion of the prince of darkness and consecrated to the service of God.

The driving out of this demon was *now* considered as an essential preparation for baptism, after the administration of which the candidates returned home adorned with crowns and arrayed in white garments as sacred emblems, the former of their victory over sin and the world, and the latter of their inward purity and innocence." † In speaking of the same rite in the fourth century, after the Christian religion was established in the Empire, he says: "Baptismal fonts were now erected in the porch of each Church for the more commodious administration of that initiating sacrament. Baptism was administered during the vigils of Easter and Whitsuntide, with lighted tapers, by the bishop, and the presbyters commissioned by him for that purpose. In cases, however, of urgent necessity, and in such only, a dispensation was granted for performing that sacred

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\* Mosheim's Ecclesiastical Hist. Cent. II.

† Id. Cent. III.



rite at other times than those now mentioned. In some places salt was employed as a symbol of purity and wisdom, and was thrown with this view into the mouth of the person baptized: and a double unction was everywhere used in the celebration of this ordinance, one preceding its administration, and the other following it. The persons who were admitted into the Church by baptism were obliged, after the celebration of that holy ordinance, to go clothed in white garments during the space of seven days.”\* And in his history of the Church in the eleventh century we find a passage which implies or proves that baptism by immersion was the rule even at that late period. Here, in a controversy that took place between the Greek and Latin Churches, Cerularius, the patriarch of Constantinople, complains among other things, “that in the rite of baptism they (the Latins) confined themselves to one single immersion.”† At what time the baptism by sprinkling was introduced does not appear, but it may have been practised to some extent all along in the ages after Constantine. Granting all that has here been said with respect to the manner of baptism in the primitive Church, we still remark that carnal ordinances, however performed, are of no account in comparison with regeneration, which baptism symbolizes, and which is the all-important thing Christianity has in view to achieve. Circumcision is nothing; uncircumcision is nothing; but the keeping of the commandments of God is everything.

The way in which the Lord's Supper was administered in the primitive Church was as follows: “The professors, according to their means, brought with them oblations of bread and wine and other things which they offered as gifts to the Lord; and hence both the ministers of the Church and the poor derived their subsistence. Of the bread and wine presented in these offerings such a quantity was separated from the rest as was required in the administration of the Lord's Supper. This was consecrated by certain prayers pronounced by the bishop, to which the people assented by saying: *Amen*. The Holy Supper was distributed by the deacons, and this sacred rite was, in some churches, followed by the *Agapæ*, or feasts of love, which in other churches preceded it.” By this it plainly appears that the Christian priesthood was designed to be a substitute for the Jewish priesthood (the Christian bishop being the substitute for the Jewish high-priest, the presbyters for the priests, and the deacons for the Levites); and that the Lord's Supper represented the whole sacrificial ritual of the Jews, consisting of popular oblations and priestly sacrifices. The primitive mode of celebrating the Lord's Supper, as

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\* Mosheim's Ecclesiastical Hist. Cent. IV.

† Id. Cent. XI. The above quotation is explained by saying that it was, at least largely, the practice of the primitive Christians to immerse the person thrice: 1st, into the name of the Father, 2d, into that of the Son, and 3d, into that of the Holy Ghost. But, it is plain, that the one immersion into the three names is an abridgment of the three immersions, and means the same, while the three immersions may indicate more strongly the order in dignity of the names.

given above, was much altered in course of time, and was also considerably varied according to locality.

We do not find that a community of goods was practised in the primitive Church, at least to any noticeable extent; the converts who embraced the new religion were permitted to retain the possession of their property, to receive bequests and inheritances, and to increase their separate property by all the lawful means of trade and industry. Instead of an absolute sacrifice, a moderate portion was accepted by the clergy; and in their weekly or monthly assemblies every believer, according to the measure of his wealth or the exigency of the occasion, presented his voluntary offering for the use of the common fund. Nothing, however inconsiderable, was refused, but it was diligently inculcated that in the article of tithes the Mosaic law was still of divine obligation, and that since the Jews, under a less perfect dispensation, had been commanded to pay a tenth part of all they possessed, it would become the disciples of Christ to distinguish themselves by a superior degree of liberality, and to acquire some merit by resigning a superfluous treasure which must so soon be annihilated with the world itself. The bishop was the natural steward of the Church; the public stock was entrusted to his care without account or control; the presbyters were confined to their spiritual functions, and the more dependent order of the deacons was solely employed in the management and distribution of the ecclesiastical revenue.

If the vehement declamations of Cyprian are to be credited, there were too many among his African dispensing brethren who, in the execution of their charge violated every precept, not only of evangelical perfection, but even of moral virtue. By some of these unfaithful stewards, the riches of the Church were lavished in sensual pleasures, by others they were perverted to the purposes of private gain, of fraudulent purchases and rapacious usury. But it appears reasonable that as long as the contributions of the Christian people were free and unconstrained, the abuse of their confidence could not have been very frequent, and the general uses to which their donations were applied reflected honor on the religious society. A decent portion was reserved for the maintenance of the bishop and his clergy; a sufficient sum was set apart for the expenses of the public worship, of which the *agapæ*, or feasts of love, as they were called, constituted a pleasing part. The whole remainder was reserved for the poor.

According to the discretion of the bishop, it was distributed to support widows and orphans, the lame, the sick, and the aged of the community; to supply the wants of strangers and pilgrims, and to alleviate the misfortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment



to the cause of religion. A generous intercourse of charity united the most distant provinces and communities, and the smaller congregations were cheerfully assisted by the alms of the more wealthy. Such an institution, which paid less regard to the merit than to the distress of the object, very materially conduced to the spread of Christianity. The humane among the Pagans, while they derided the doctrines, acknowledged the benevolence of the new sect. The prospect of speedy succour and of future protection allured into its hospitable fold many unhappy persons whom the neglect of the world would have abandoned to want, sickness, and old age. There is also some reason to believe that numbers of infants who, according to the inhuman practice of these times, had been exposed by their parents, were frequently rescued from death, baptised, educated, and maintained by the pious charity of the Christians.

Every society has the right of excluding from its numbers such of its members as reject or violate those regulations which have been established by general consent. In the exercise of this power, the primitive Christian Church directed its censures chiefly against scandalous sinners, and particularly those who were guilty of murder, fraud, or incontinence; against the authors or the abettors of any heretical opinion which had been condemned by the judgment of the episcopal order: and against those unhappy persons who, whether from choice or compulsion, had practised after their baptism any act of idolatrous worship. The consequences of excommunication were of a temporal as well as a spiritual nature. The Christian against whom it was pronounced was deprived of any part in the common fund. The ties both of religion and private friendship were to him dissolved, and he found himself shunned and suspected by those whom he had esteemed, or by whom he had been beloved. The situation of these exiles was in itself very painful and melancholy, and their apprehensions must in some cases at least have far exceeded their sufferings; for in the state of their knowledge then they could hardly erase from their minds the awful impression that these ecclesiastical governors, by whom they were condemned, possessed as the prerogative of their office the keys of hell and heaven. But the heretics who might be supported by the conscious rectitude of their intentions, and by the flattering hope that they alone had discovered the true way of salvation, endeavored to regain in their separate assemblies those comforts, temporal as well as spiritual, which they no longer enjoyed from the great societies. But almost all those who had reluctantly yielded to the allurements of vice and idolatry were sensible of their fallen condition, and anxiously desired to be restored to Christian communion.

With respect to the treatment of these penitents two opinions, the one of justice, the other of mercy, divided the Primitive Church. The more rigid casuists refused them forever the meanest place in the community which they had disgraced or deserted ; and leaving them to the remorse of a guilty conscience indulged them only with a faint ray of hope that the repentance of their life might possibly be accepted by the Deity in lieu of eternal salvation. A milder sentiment was embraced in practice as well as in theory by the purest and most respectable of the Christian Churches. The door of reconciliation was seldom shut against the returning penitent, but a severe form of discipline was instituted, which, while it served as an expiation of his crime, might powerfully deter the spectators from imitating his example. Humbled by a public confession, emaciated by fasting, and clothed in sackcloth, the penitent lay prostrate at the door of the assembly, imploring with sighs and tears the pardon of his offences, and soliciting the prayers of the faithful. If the fault was of a very heinous character, whole years of penance were esteemed an inadequate satisfaction to the divine justice ; and it was always by slow and painful gradations that the sinner, the heretic, or the apostate was admitted into the bosom of the Church. A sentence of perpetual excommunication was, however, reserved for some crimes of an extraordinary magnitude, and particularly for the inexcusable relapse of those penitents who had already experienced and abused the mercy of their ecclesiastical superiors. The exercise of the Christian discipline was varied according to the circumstances or the number of the guilty.

Of the number of Christian martyrs who suffered for their principles under the rule of the pagan Emperors it is difficult to make a true estimate, since we have to rely only on the statements, often exaggerated, of ecclesiastical historians of the fourth or fifth centuries, who appear to have ascribed to the magistrates of Rome the same degree of implacable and unrelenting zeal as actuated themselves against the heretics or the polytheists of their own times. The celebrated number of ten persecutions has been determined by the ecclesiastical writers of the fifth century, who possessed a more distinct view of the prosperous or adverse fortunes of the Church from the time of Nero to that of Diocletian. The ingenious parallels of the ten plagues of Egypt and of the ten horns of the Apocalyptic beast, appears to have first suggested this calculation to their minds ; and in their application of the fulfilment of prophecy to the events of history they carefully selected those reigns, which were in fact the most hostile to the Christian cause. The martyrs devoted to death by the Roman magistrates were selected from opposite extremes.



They were either bishops and presbyters, the persons most distinguished among the Christians for their rank and influence, and whose example might strike terror into the whole sect; or else they were the meanest and most abject among them, especially those of the servile condition, whose lives were esteemed by the ancients of little value, and whose sufferings were wont to be viewed by them with too much indifference. The learned Origen, who was intimately acquainted with the history of the primitive Christians, declares in express terms, that the number of martyrs was very inconsiderable when compared with the whole number of Christians. This general assertion of Origen obtains an illustration in the particular testimony of Dionysius, who, in the great city of Alexandria, and under the reign of Decius, reckons but ten men and seven women who suffered for the profession of Christianity. The ecclesiastical writers before the fourth century content themselves with pouring forth a liberal effusion of loose and tragical invectives, without ascertaining or stating the precise number of Christians who were permitted to seal with their blood their belief of the Gospel. From the history of Eusebius, an ecclesiastical writer of the fourth century, it may be gathered that only nine bishops were punished with death in the violent persecution of Diocletian, his associates and successors. And in his particular enumeration of the martyrs of Palestine he appears to state that in that province no more than ninety-two Christians were entitled to the appellation of martyrs; but from other statements it is inferred there may have been a greater number. From the latter particular statement an important, though perhaps not very probable conclusion has been formed. According to the distribution of the Roman provinces, Palestine may be considered as about a sixteenth part of the Eastern Empire; and since there were some Governors in some of the provinces who had kept their hands unstained with the blood of the Christians, it has been concluded that the country which gave birth to Christianity produced at least a sixteenth part of the martyrs of the Eastern Empire in that persecution. The whole number, it is thought, might consequently amount to about fifteen hundred, a number which, if it be equally divided between the ten years of this persecution, will allow for each year about one hundred and fifty martyrs. Giving the same proportion to the provinces of Africa, Italy, and perhaps Spain, where at the end of two or three years the rigor of the penal laws was either suspended or abolished, the number of Christians in the Roman Empire, on whom a capital punishment was inflicted by a judicial sentence during this persecution, will be about two thousand. Since doubtless the Christians were more numerous and their enemies more

exasperated in the time of Diocletian, than they had ever been in any former persecution, this probable computation may teach us to estimate approximately the number of primitive Christians who may have sacrificed their lives for the purpose of introducing Christianity into the world.

The following circumstances tend to show that the treatment of Christians who were apprehended by the officers of the government, was not altogether so intolerable as it might be imagined to have been. 1: The Christians who were condemned as a penalty to work in the mines were permitted, through the humanity or neglect of their keepers, to build chapels, and freely to exercise their religion in the midst of their dreary habitations. 3: The bishops were obliged to check or censure the forward zeal of the Christians who voluntarily threw themselves into the hands of the magistrates. Some of those were persons oppressed by poverty and debts, who impetuously sought to terminate a miserable existence by a glorious death. Others were allured by a hope that a short confinement would expiate the sins of a whole life; and others still were actuated by the less honorable motive of deriving a plentiful subsistence, and perhaps a considerable profit, from the alms which the people through charity bestowed on the prisoners. After the Church had triumphed over all her enemies, the interest as well as vanity of the captives appears to have prompted them to magnify the merit of their respective sufferings. A convenient distance of time and space gave an ample scope to the progress of fiction; and the frequent instances which had been alleged of holy martyrs whose wounds had been instantly healed, whose strength had been renewed, and whose lost members had been miraculously restored, were found extremely convenient for the purpose of removing every difficulty, and of silencing every objection. The most extravagant legends, as they tended to the honor of the Church, were applauded by the credulous multitude, countenanced by the clergy, and attested by the suspicious evidence of ecclesiastical history; and thus a multitude of real or fictitious martyrs were objects of the worship of after ages.

We shall conclude this sketch by a melancholy truth which obtrudes itself on our mind, which has been seen and will be seen more fully from statements in this book; that, even admitting without hesitation or question all that ecclesiastical history has recorded or devotion has feigned concerning the subject of martyrdoms, it must still be acknowledged that the Christians, in the course of their intestine dissensions, have inflicted immensely greater severities on each other than they had experienced from the persecutions of Pagans or in



fidels. During the dark ages which followed the subversion of the Roman Empire in the west, the Popes of Rome extended their dominion over the laity as well as the clergy of the Latin Church. The fabric of superstition which they had built up, and which might long have defied the feeble efforts of reason, was at length assaulted by a crowd of daring men who, from the twelfth to the sixteenth century, assumed the popular character of Reformers. The Church of Rome defended by violence the Empire which she had acquired by deception and fraud; a system of pretended peace and benevolence was soon characterized by wars, massacres, and the institution of the "Holy Inquisition." As the reformers were animated by the love of civil, as well as of religious freedom, the Catholic princes connected their own interest with that of the clergy, and enforced by fire and the sword the terrors of spiritual censures. In the Netherlands alone, more than one hundred thousand of the subjects of Charles V. are said to have suffered by the hand of the executioner, and this extraordinary number is attested by Grotius, a man of learning and genius, who appears to have preserved his moderation amid the fury of contending sects, and who wrote the annals of his own age and country at a time when the art of printing had facilitated the means of intelligence and increased the danger of detection. If we may believe the authority of Grote we must allow that the number of Protestants who were executed in a single small province and in a single reign far exceed that of the primitive Christian martyrs in the space of three centuries and in the whole Roman empire. But even though the improbability of the statement should prevail in the mind over all the evidence given for it, yet many consider themselves justified in inquiring what superior confidence should be placed in the imperfect and often doubtful records of early credulity? What degree of credit should be given to Eusebius or Lactantius, who under the protection of Constantine, recorded the persecutions inflicted on the primitive Christians by his now disregarded Pagan predecessors and vanquished rivals? But let all this be as it may it is certain that the genuine martyrs for the principle of Christ and for the true Christian faith are worthy of being kept in everlasting and grateful remembrance!

ROME'S DIFFERENT KINDS OF RULERS WERE IN THEIR ORDER AS  
FOLLOWS, THE LAST KIND, THE IMPERIAL, BEING THAT CON-  
TAINED IN THE EASTERN EMPIRE:

Kings.  
Consuls.  
Dictators.  
Decemvirs:  
Consular Tribunes.  
Emperors.

- |   |   |
|---|---|
| 1. Octavius, i.e., Augustus (i.e. Gustavus), first emperor. | 21. Caracalla (and his brother Gaeta).                                |
| 2. Tiberius.  | 22. Heliogabalus.   |
| 3. Caligula.  | 23. Alexander Severus.  |
| 4. Claudius.  | 24. Maximinus.  |
| 5. Nero.  | 25. Maximus and Balbinus.   |
| 6. Galba.   | 26. Gordian.  |
| 7. Otho.  | 27. Philip, "the Arabian."  |
| 8. Vitellius.   | 28. Decius.   |
| 9. Vespasian.   | 29. Gallus.   |
| 10. Titus.  | 30. Æmilianus.  |
| 11. Domitian.   | 31. Valerian.   |
| 12. Nerva.  | 32. Gaius.  |
| 13. Trajan.   | 33. Claudius.   |
| 14. Hadrian.  | 34. Aurelian.   |
| 15. Titus Antoninus Pius.                                   | 35. Tacitus.  |
| 16. Marcus Aurelius Antoninus.                              | 36. Florianus.  |
| 17. Commodus.   | 37. Probus.   |
| 18. Pertinax.   | 38. Carus.  |
| 19. Julius Didianus.  | 39. Diocletian (and his Cæsars Maximianus, Galerius and Constantius). |
| 20. Severus.  | 40. Constantine, the son of Constantius.                              |

Here are forty successors in the empire in about 370 years, that is, reckoning from the battle of Actium in 31 B. C., when Octavius attained to the supremacy over the last of the second Triumvirate, to the death of Constantine in 37 A. D., which leaves only a little over 9 years for the average reign. The cause of this shortness of average reign is found in the violence which prevailed in the empire during most of this time, and in the further fact that the imperium was not generally in effect hereditary, most of the emperors having been before generals of the armies.



AN EXPLANATION OF REVELATION XIII TO VERSE 11, SHOWING ITS FULFILMENT IN THE CATHOLIC CHRISTIAN CHURCH AND STATE SYSTEM, ESTABLISHED AT CONSTANTINOPLE BY CONSTANTINE AND HIS SUCCESSORS, WITH REFERENCE TO THE PARALLEL PROPHECIES OF THE BOOK OF DANIEL.

We are now come to the point of time at which the established religion of the Roman Empire was changed from Paganism to Christianity under Constantine and his successors ; and in order the better to elucidate this part of our subject, we shall turn to the XIIIth chapter of the book of Revelation, and illustrate its fulfilment historically in the two general systems of the Christian religion, or rather the two systems of which this religion formed a constituent part : *first*, that system of Church and State as established and practised by Constantine and his successors in the Roman Empire : and *second*, that religeo-political system established by the Franco-German kings and emperors in connection with the popes of Rome. The first ten verses relate to the former, the remaining part of the chapter to the latter system. Rev. ch. XIII., verse 1 : “ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns ; and upon his horns ten crowns (lit. diadems), and upon his heads names (not the name) of blasphemy.”

Here the prophet in his vision conceives himself standing upon the sandy sea-shore, and looking abroad upon the waters he sees a wild beast *θηρίον* rising up out of the sea. This corresponds somewhat with Daniel's vision of the four beasts coming up successively out of the sea, the last of which we understand in a sense to represent the same with this : (See Dan. ch. VII.) This last beast has seven heads and ten horns, crowned : that in Daniel is not represented as having seven heads, but as having ten horns which are not said to be crowned. That in Daniel symbolized the whole Roman Empire, considered as a power or government, Pagan as well as Christian, and comprising both the civil and religious branches of power. This represents the whole Christian Roman empire, also considered as a power or government, and likewise comprising both the civil and religious branches of power. The seven heads would here symbolise the whole Roman Empire as distinguished from any part of it united under one ruler ; also they would indicate the completeness of human wisdom as distinguished from what individual men possess ; and, further, the number seven would indicate the sacred and secular elements, or in the ancient idea, the divine and human combined. The character of this wisdom, whether beastly and serpentine, or belonging to the true man, and godlike, has to be de-

terminated from the other parts of the symbolic figure, of which the heads form a constituent part. The ten horns would represent the Empire to be made up of many different nations, which are severally governed by dependent rulers; and the horns being crowned, or encircled with diadems, would indicate these rulers, at least for the most part, to be crowned kings. The number ten would represent all the nations and their kings or rulers that would at any time be subject to the Roman Empire.\* Having on his heads names of blasphemy indicates that the supreme ruler of the Empire would arrogate to himself the honors which belong only to the Deity; and also that there would be blasphemous systems of worship established throughout the Empire.

As Constantine was the first Roman Emperor that was called a Christian, and as under him and his immediate successors the change of the national religion from Pagan to Christian was brought about, we think it expedient to make our readers acquainted with the principal events in the life, and the principal points in the character of that Emperor. This celebrated man was the son of Constantius, who was joint Emperor of the Romans with Galerius, Maximin, and Diocletian. The last-named was considered as supreme Emperor; the three former were subordinate Emperors, that is, they governed their several divisions of the Empire in obedience to the great central authority vested in Diocletian. Thus Galerius was Emperor of the East and of Egypt; Maximian of Italy and Africa; and Constantius of Gaul and Britain.

Helena, the mother of Constantine, history decides to have been the daughter of an innkeeper, and Constantine to have been born most probably at Naissus, in Dacia, which last was a province of the Empire extending along and stretching far inwards on both sides of the Danube. The city of Naissus was situated south of that river. The birth of Constantine is said to have occurred about the year 274 A. D. When he was come to a mature age he did not follow his father Constantius to the West, but remained in the service of Diocletian, signalized his valor in the wars of Egypt and Persia, and gradually rose to the station of a tribune of the first order. The figure of Constantine was tall and majestic; he was dexterous in all his exercises; courageous in war, affable in peace; in his whole conduct the active spirit of youth was tempered with habitual prudence;

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\* That this is so you may perhaps judge if you are informed that out of five different lists given in Newton's Dissertations on Prophecy, each giving the particular nations which the writer supposed to make up the ten, no two of them agree. But a notable error which all Protestant interpreters that we are acquainted with have committed was in confounding the symbolic beast of Revelation XIII. with that of Revelation XVII. and that of Daniel VII. There needs a very perceptible distinction to be made.



and while his mind was engrossed with ambition he appeared cold and insensible to the allurements of pleasure. Through the entreaties of his father he was at length induced to visit him at his seat of government in the West, and performing his journey from Asia Minor, he reached the port of Boulogne, at the moment when his father was preparing to embark for Britain. Having accomplished the British expedition and an easy victory over the barbarians of Caledonia, Constantius ended his life in the imperial palace in the city of York. His death was immediately succeeded by the elevation of Constantine, who was declared Emperor by the voice of the soldiers, on July 25th, A. D., 306. The soldiers were effectually solicited in behalf of the son of their deceased Emperor. They were asked whether they would hesitate for a moment between placing Constantine at their head, and the ignominy of calmly awaiting the arrival of some obscure stranger, on whom it might please Galerius, Emperor of the East, (Diocletian having ere now retired from office) to bestow the armies and provinces beyond the Alps. He artfully contrived not to show himself to the soldiers until they were prepared to salute him with the titles of Emperor and Augustus. The decent resistance which he chose to affect to the willingness of the soldiers was intended to justify his usurpation; nor did he yield to the acclamations of the army till he had prepared an epistle, which he immediately dispatched to Galerius. Constantine informs him of the melancholy event of his father's death, modestly asserts his natural right to the succession, and respectfully laments that the affectionate violence of his troops does not permit him to solicit the Imperial purple in the regular and constitutional manner. Without either condemning or ratifying the choice of the British army, Galerius accepted the son of his deceased colleague as the sovereign of the provinces beyond the Alps; but he gave him only the title of Cæsar, and the fourth rank among the Roman princes, while he conferred the vacant place of Augustus upon his favorite Severus. At the time of his assumption of Imperial power at York, Constantine had reached the age of thirty-two years, and in the space of eighteen years after, he, by a succession of victories, vanquished the power and persons of three rival Emperors, and in the year 324 A. D. was recognized sole Emperor of the Romans. The foundation of Constantinople, and the establishment of the Christian religion, were the immediate and memorable consequences of this revolution.

The accounts transmitted to us of the date and probable cause of the *conversion* of Constantine are various. Lactantius, an ecclesiastic of his court, appears impatient to proclaim to the world the glorious example of the sovereign of Gaul, who, in the first moments of

his reign, acknowledged the true and only God. Eusebius, another ecclesiastic of the same court, has ascribed the conversion of Constantine to a miraculous sign which he saw displayed in the heavens whilst he meditated and prepared the expedition which resulted in the conquest of Maxentius and of Italy. A contemporary writer affirmed, with the most perfect confidence, that in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the celestial sign of God, the sacred monogram of the name of Christ: that he executed the commands of heaven, and that his obedience and valor were rewarded by the decisive victory of the Milvian Bridge. Nine years after his conquest of Rome, Nazarius describes an army of divine warriors, who seemed to fall from the sky ; he marks their beauty, their spirit, their gigantic forms, the stream of light which shone from their celestial armor, and their declaration that they were sent, that they flew to the assistance of the great Constantine. Eusebius says that in one of the marches of Constantine " he is reported to have seen with his own eyes the luminous trophy of the cross placed above the meridian sun, and inscribed with the following words: BY THIS CONQUER. This amazing object in the sky astonished the whole army as well as the Emperor himself, who was yet undetermined in the choice of a religion ; but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes, and displaying the same celestial sign of the cross, he directed Constantine to frame a similar standard, and to march with an assurance of victory against Maxentius and all his enemies."

Such are some of the causes which are ascribed by historians for the conversion of Constantine to the Christian religion ; and any candid mind may determine for itself whether that spirit corresponds to the spirit of Christ, which incites a man to the slaughter of his fellow-men ; or enquire why Christ did not come to him with a sword in his hand, and tell him to conquer by that. We must all allow that if God's spirit represented to him a cross, and told him to conquer by that, and he afterwards conquered by the sword and the horrors of war, he must have misunderstood or misapplied the lesson the vision was designed to teach him. The cross, in vision or otherwise, indicates the self-denying and benevolent spirit of the Gospel. But Constantine made a real sign of the visionary cross, and set it up as a standard to fight under ; and in this he manifested the very spirit of the Catholic Christianity he established, by instituting an outward sign or representation of Christ, under which he could act in direct opposition to the nature and spirit of the Lamb of God.



From this time onward the cross was highly esteemed by the Romans; it was carried at the head of their armies: it was inscribed upon the shields of the soldiers: it was used as a preservative from every species of temporal and spiritual evil, by all classes of the citizens; and it became the object of the superstitious veneration of all.

Constantine came to the throne of the Empire through seas of blood; and like some other great conquerors, he appears to have used religion as a footstool in his ascent to it. His public and private character do not justify the belief that he was a sincere convert to Christianity. "It must indeed be confessed," says Mosheim,\* "that the life and actions of this prince were not such as the Christian religion demands from those who profess to believe its sublime doctrines. It is also certain that from his conversion to the last period of his life he continued in the state of a *catechumen*, and was not received by baptism into the number of the faithful until a few days before his death, when that sacred rite was administered to him at Nicomedia, by Eusebius, bishop of that place.—For it was the custom of many in this century to put off their baptism till the last hour, that thus immediately after receiving, by this rite, the remission of their sins, they might ascend pure and spotless to the mansions of life and immortality." Thus the whole life of those Catholic Christians might be spent in a manner, however diabolical and depraved; and their sins, however numerous and aggravated, might be washed away immediately before their death by the purifying virtues of the waters of baptism, so that they could ascend pure and spotless to the mansions of life and immortality. What doctrine could be more hypocritical and blasphemous than this? The Christian writers of all ages since his time, both Catholic and Protestant, are wont to speak in rather exalted terms of the character of Constantine, the cause of which is, that he supported and established the Christian religion. But however this may be, the history of his time proves him to be, not only a crafty and cunning man, but a cruel and relentless tyrant. The former part of his life was exercised in bloody wars; the latter was spent in arrogance and effeminate pride, and in the display of a suspicious, cruel, and merciless disposition. The wanton murder of his son Crispus in the year after he had convened the council of Nice, leaves an indelible stain upon his memory. The cause of the death of Crispus was nothing more than jealousy and suspicion on his part, on account of the esteemed merits and popularity of his son. The testimony of history is that he first bribed informers to testify against

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\* Mosheim's Ecclesiastical History; Century IV.

the prince, and the result was Crispus suffered a cruel and ignominious death. After several battles fought between Constantine and the Emperor Licinius, who was his brother-in-law, to decide which of them should be greatest, the latter was reduced to the necessity of throwing himself at the victor's feet and imploring his clemency, which, however, he did not long enjoy, for he was strangled by the order of Constantine in the year 325 A. D., the same year in which was held the Council of Nice. Much has been said about David murdering Uriah, that he might obtain his wife; but David only had Uriah placed in front of the battle, yet it is called murder; then what shall be said of the conduct of Constantine, or this great man-child of Christian writers (see Rev. XII.) towards his former colleague, his kinsman, and now humble suppliant, Licinius, in ordering him to be strangled to get him out of his way? Lardner observes that "many ancient writers charge Constantine with a breach of faith in this matter." But these are not the only crimes of the kind alleged against Constantine: he had already despatched his father-in-law, Maximian, with whose son, Maxentius, he was at war at the time of his pretended conversion. After this he put to death Bassianus, to whom he had married his sister Anastasia. The Cæsar Licinius, the younger, a youth of amiable manners, was involved in the ruin of Crispus; and the stern jealousy of Constantine was unmoved by the prayers and tears of his own sister pleading for her son, whose rank was his only crime, and whose death she did not long survive. The story of these unhappy princes, the nature and evidence of their guilt, the forms of their trials, and the circumstances of their death were buried in mysterious obscurity, and the courtly bishop Eusebius, who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events. Next we have to mention Fausta, the wife of Constantine, and daughter of Maximian, who was put to death in a short time after the two princes. It is asserted by Zosimus that he sent and had her suffocated in a bath, which for that purpose had been heated to an extraordinary degree; although it may appear that the remembrance of a conjugal union of twenty years, and the honor of their common offspring, the destined heirs to the throne, might have availed to soften the obdurate heart of Constantine, and persuaded him to suffer his wife, however culpable she might appear to him, to expiate her offences in a solitary prison. The deaths of her son and nephew, with the execution of a great many respectable, and perhaps innocent friends who were involved in their fall, may have been sufficient to justify the discontent of the Roman people, and to explain the satirical verses affixed to the palace gate, comparing the splendid and bloody reign of Nero and of Constantine. Under such circum-



stances it might argue some degree of candor in Constantine to decline being numbered among the faithful till he was past committing such monstrous crimes; but to assure him that his blood-guiltiness could in the end be washed away with a little water, was one of the most impious delusions of the anti-Christian priesthood which he established. This, however, will become more apparent as we proceed. The Emperor, although he usurped the sceptre by treason, forthwith assumed to himself the character of vicegerent of the Deity. To the Deity alone he was accountable for the use or abuse of his power; and his subjects were indissolubly bound by their oath of fidelity to a tyrant who had violated or might violate every law of nature or of society.

The gratitude of the Christian Church exalted the virtues and excused the failings of a patron who acted generously toward it, seated Christianity on the throne, and established it in the temples of the Roman world. The mysteries of the Christian faith and worship were concealed from the eyes of the laity with an affected secrecy; but the severe rules of discipline which the bishops had instituted were relaxed by their prudence in favor of an imperial proselyte, whom it was so important to allure by every gentle condescension into the pale of the Church: and Constantine was permitted, at least by their tacit consent, to enjoy most of the privileges before he had contracted any of the obligations of a Christian. Instead of retiring from the congregation when the voice of the priest dismissed the vulgar multitude, he prayed with the faithful, disputed with the bishops, expatiated on the most sublime, the most subtile and intricate subjects of theology, celebrated with sacred rites the vigil of Easter, and publicly declared himself not only a partaker, but in an important sense an hierophant of the Christian mysteries. In his last visit to Rome the Emperor disclaimed and insulted the superstition of his ancestors by refusing to lead the military procession of the equestrian order, and to offer the public vows to Jupiter of the capitol.

Many years before his baptism and death he had declared to the world that neither his person nor his image should ever more be seen within the walls of an idolatrous temple; while he had distributed through the provinces a variety of medals and pictures which represented the Emperor in an humble and suppliant posture of Christian devotion. The Greek Church, which celebrates the festival of this imperial saint, seldom mentions the name of Constantine without adding the title of *Equal to the Apostles*.

The irresistible power of the Roman Emperors was from this time displayed in the important and dangerous change of the national

religions. The terrors of a military force silenced the faint and unsupported murmurs of the Polytheists. The exact balance of the two religions did not long continue, and the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interests of the present as well as of a future life. The hopes of wealth and honors, the example of an Emperor, his exhortations, his irresistible smiles or his terrible grimaces, diffused conviction among the venal and obsequious crowd which usually fill the departments of a palace. The cities which signalized a zeal for Christianity by a voluntary destruction of their temples were distinguished by municipal privileges and rewarded with popular donations ; and Constantinople, the new capital of the East, gloried in the singular advantage, that it was never profaned with the worship of idols. As the lower classes of society are governed mainly by imitation, the conversion of those who possessed any eminence of birth or power, or of wealth, was soon followed by dependent multitudes. The salvation of the common people was easily effected, if it be true that in one year twelve thousand men were baptized at Rome, besides a proportionate number of women and children ; and that a white garment, with twenty pieces of gold, had been promised by the Emperor to every convert.

It had been established before by a fundamental principle of the Roman constitution that every order of citizens, the sacred as the civil, was alike subject to the laws ; and that the care of religion was the right and duty of the civil magistrate. Constantine did not persuade himself that by his conversion he had forfeited any part of the imperial prerogatives, or that he was incompetent to give laws to a religion which he had protected and embraced. The Roman Emperors still continued to exercise a supreme jurisdiction over the ecclesiastical order, and the sixteenth book of the Theodosian code represents, under a variety of titles, the authority which they assumed and exercised as the supreme heads of the Catholic Church.

After the defeat of Licinius, his last rival, the victorious Emperor proceeded to lay the foundations of a city upon the shores of the Thracian Bosphorus, destined to reign in future time the mistress of the East, and to survive the Empire and religion of Constantine. As he urged, himself, the progress of the work with the greatest zeal and energy, the walls, the porticos, and the principal edifices of this magnificent city were completed in the space of about ten years ; upon which the founder celebrated with games and festivals the foundation of the new seat of Empire. As often as, during the reign of his successors, the birthday of the city returned, the statue of Constantine, of gilt wood, framed by his order, and bearing in its



right hand a small image of the genius of the place, was erected on a triumphal car. The guards, carrying lighted tapers, and clothed in their richest apparel, accompanied the solemn procession as it moved through the hippodrome. When it came opposite to the throne of the reigning Emperor he rose from his seat, and with grateful reverence adored the memory of his predecessor. At the festival of the dedication an edict, engraved on a column of marble, bestowed the title of Second or New Rome upon the new city. But the name of Constantinople has prevailed over that honorable epithet, and after the revolution of over fifteen centuries still perpetuates the fame of its author. Rome had some time before begun to be neglected by the Emperors: Diocletian, who may be called the immediate predecessor of Constantine, as sole Emperor, having taken up his residence for some time at Sirmium, and then at Nicomedia.

The foundation of a new capital was connected with the establishment not only of a new form of religion, but with that of a new form of civil and military administration. The manly pride of the ancient Romans, content with substantial power, had left to the vanity of the eastern nations the forms and ceremonies of ostentatious greatness. But when they lost even the semblance of those virtues which were derived from their republican freedom, the simplicity of their manners was insensibly corrupted by the stately affectation of the courts of Asia. The distinct view of the complicated system of policy introduced by Diocletian, improved by Constantine, and completed by his immediate successors within a period of one hundred and thirty years, not only amuses the fancy with the singular picture of a great Empire, but tends to illustrate the secret and internal causes of its rapid decay.\* The distinction of personal merit and influence so conspicuous in a republic, so feeble and obscure under a monarchy, were abolished by the despotism of the Emperors, who substituted in their stead a severe subordination of rank and office, from the titled slave who was seated on the steps of the throne, to the meanest instruments of arbitrary power. This multitude of abject dependents was interested in the support of the actual government from the dread of a revolution which might at once confound their hopes and intercept the reward of their services. In this divine hierarchy, (for such it is frequently styled), every rank was marked with the most scrupulous exactness, and its dignity was displayed in a variety of trifling and solemn ceremonies, which it was a study to learn and a sacrilege to neglect. The purity of the Latin Language was debased by adopting in the intercourse of pride

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\* See Theodosian Code, and *Notitia Dignitatum Imperii*.

and flattery, a profusion of epithets which Cicero would scarcely have understood, and which Augustus would have rejected with contempt. The principal officers of the Empire were saluted, even by the Emperor himself, with the high sounding and plausible titles of Your Sincerity, Your Gravity, Your Excellency, Your Eminence, Your Sublime and Wonderful Magnitude, Your Illustrious and Magnificent Highness. The codicils, or patents of their office were curiously emblazoned with such emblems as were adapted to explain its nature and high dignity ; the image or portrait of the reigning Emperors ; a triumphal car ; the book of mandates placed on a table, covered with a rich carpet, and illuminated by four tapers ; the allegorical figures of the provinces which they governed ; or the appellations and standards of the troops they commanded. Some of these official ensigns were exhibited in their halls of audience ; others preceded their pompous march whenever they appeared in public ; and every circumstance of their demeanour, their dress, their ornaments, and their train was calculated to inspire a deep reverence for the representatives of supreme majesty. To an observer, this new imperial system of the Roman government might have presented the appearance of a splendid and magnificent theatre, in which was displayed one object more prominent and conspicuous than the rest,—the Emperor,—which inspired the beholders with awe and terror, and in which the players of every character and degree repeated the language and imitated the passions of their original model.

All the magistrates of sufficient importance to find a place in the general state of the Empire, were accurately divided into three classes. 1. The Illustrious. 2. The Respectable. 3. The Honorable. In the times of Roman simplicity the last-mentioned epithet was used vaguely only as an expression of deference, till it became at length the peculiar and appropriated title of all who were members of the senate, and consequently of all who, from that venerable body, were selected to govern the provinces. The vanity of those who from their rank or office might claim a superior distinction above the rest of the senatorial order, was afterwards indulged with the new appellation of Respectable ; but the title of Illustrious was always reserved to some eminent personages who were obeyed and revered by the two-subordinate classes. It was communicated only : 1. To the consuls and patricians ; 2. To the prætorian præfects, with the præfects of Rome and Constantinople. 3. To the masters-general of cavalry and infantry ; and, 4. To the seven ministers of the palace who exercised their trusty functions about the sacred person of the Emperor. Among those illustrious magistrates who were esteemed co-ordinate with each other, the seniority gave place to the union of dignities.



By the expedient of honorary codicils, the Emperors who were fond of multiplying their favors might sometimes gratify the vanity, though not the ambition, of their courtiers. In the times of the Roman republic, the consuls were the first magistrates of the state, and derived their power from the choice of the people. But from the reign of Diocletian, even these vestiges of popular liberty were abolished, and the consuls, whose office was now become merely nominal, were appointed by the will of the Emperor; and their office was finally abolished in about the year 541, by the Emperor Justinian. Such is a concise view of the hierarchy of the state, of the Christian Roman Empire, as established by Constantine.

In the fourth century, the age which we are now considering, there were violent controversies among the Christian sects, especially upon the subject of the Trinity. Three different hypotheses were formed concerning the nature of the divine Trinity. 1: According to the first hypothesis, which was maintained by Arius and his followers, the Word, or *Logos*, was a dependent and spontaneous production, created from nothing by the will of the Father. The Son, by whom all things were made, had been begotten before all worlds and the longest period of time which man can conceive could be compared only as a fleeting moment to the extent of his duration; yet this duration was not infinite, and there had been a time which preceded the generation of the *Logos*. On this only begotten Son the Almighty Father had bestowed his ample Spirit, and impressed the effulgence of his glory. Visible image of invisible perfection, he beheld, at an immeasurable distance beneath his feet, the thrones of the brightest archangels; yet he shone only with a reflected light, and like the sons of the Roman Emperors, who were invested with the titles of Cæsar, or Augustus, he governed the universe in the obedience to the will of his Father and Monarch. 2: In the second hypothesis, which was supported by the Tritheists, the word, or *Logos*, possessed all the inherent, incommunicable perfections of the supreme God. Three distinct and infinite minds or substances, three co-equal and co-eternal beings composed the Divine essence; and it would have implied contradiction that any of them should not have existed, or that they should ever cease to exist. The advocates of this system which seemed to establish three independent Deities, attempted to preserve the unity of the First Cause, so conspicuous in the design and order of the world by the perpetual concord of their administration and the essential agreement of their will. They discovered a faint resemblance of this unity of action in the societies of men, and even of the inferior animals. The causes which disturb their harmony proceed only from the imperfection and inequality of their

faculties ; but the omnipotence which is guided by infinite wisdom and goodness cannot fail of choosing the same means for the accomplishment of the same ends. 3 : The third hypothesis, which was maintained by the followers of Sabellius, maintained that three beings, who by the self-derived necessity of their existence, possess all the divine attributes in the most perfect degree ; who are eternal in duration, infinite in space and intimately present to each other, and to the whole universe, irresistibly force themselves upon the mind, as one and the same being, who, in the economy of grace, as well as in that of nature, may manifest himself under different forms, and be considered under different aspects. By this hypothesis, a real substantial Trinity is refined into a Trinity of names and abstract modifications, which subsist only in the mind which conceives them. The *Logos* is no longer a person, but an attribute ; and it is only in a figurative sense that the epithet of Son can be applied to the eternal reason or speech, which was with God from the beginning, and by which, not by whom, all things were made. The incarnation of the *Logos* they reduced to a mere inspiration of the divine wisdom, which filled the soul and directed all the actions of the man Christ Jesus. Thus, after revolving round the theological circle, we find that the Sabellian ends where the Nazarene and the Ebionite had begun.

In the Council of Nice, held in the year 325, A. D., at which Council Constantine was present, the Tritheists, or Trinitarians, gained the day. The consubstantiality of the Father and the Son was established by this Council, and has been unanimously received as the fundamental article of the Christian faith by the Greek, the Latin, the Oriental, and the Reformed Churches. The triumphant party here and henceforward are styled the Orthodox, in contradistinction to heretics, or Unitarians.

The orthodox Nicene Fathers, in decreeing the Son to be of the same substance with the Father, considered the word *substance* as synonymous with the word *nature* ; and they illustrated their meaning by affirming that three men, as they belong to the same common species, are consubstantial, (Greek, *homoousion*) to each other. This pure and distinct equality was tempered on the one hand by the internal connection and spiritual penetration which indissolubly unites the divine persons ; and, on the other, by the pre-eminence of the Father, which was acknowledged, so far as it was compatible with the independence of the son. The Orthodox, after their victory in the Council of Nice, have always treated with greater severity the heretics who degraded, than those who annihilated, the person of the Son. In the Council of Constantinople, convened under the aus-



pices of the Emperor Theodosius, in the year 381, A. D., or about fifty years after the death of Constantine, it was decreed that the Holy Spirit was consubstantial and equal with the Father and the Son. And thus, and at this time, was the system of the Trinity completed, and the doctrine of it established by law throughout the Roman Empire. And Theodosius was the first Roman Emperor who was baptized in the faith of the Trinity.

On the death of Constantine, which happened at Nicomedia, whither he had gone to enjoy the benefit of the fresh air, in the year 337, A. D., his body was transported back to the City of Constantinople, and there adorned with the vain symbols of royalty, the purple and diadem, was deposited on a golden bed in one of the apartments of the palace which, for that purpose, had been splendidly furnished and illuminated, and there kept to await the arrival of some of the sons of Constantine, who all happened to be absent from the city, in different parts of the Empire, in the command of armies, at that time. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the army and the palace, approaching the person of their deceased sovereign with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been alive before them. This theatrical representation was for some time continued; nor could flatterers neglect the opportunity of remarking that Constantine alone, by the peculiar indulgence of heaven, had reigned after his death. But the same ministers and generals who bowed in such reverential awe before the inanimate corpse of their deceased Emperor, were engaged in a secret conspiracy to exclude his two nephews, Dalmatius and Hannibalianus, from the share which he had assigned them in the succession of the Empire. Their fate, as well as the funeral of Constantine, was deferred till the arrival of Constantius, the second of the sons of Constantine, who, from his comparative nearness to the imperial city at the time of the decease, was the first of the sons to arrive.

As soon as he had taken possession of the palace, his first care was to remove the apprehensions of his kinsmen, by a solemn oath, which he pledged for their security. His next business was to find some specious pretence which might release his conscience from the obligation of his promise. The arts of fraud were made to subserve the designs of cruelty, and a manifest forgery was put into the hands of Constantius, in which the Emperor is made to express his opinion that he had been poisoned by his brothers; and conjures his sons to revenge his death and consult their own safety by the punishment of the guilty. In the production and delivery of this forgery it is

said, on the authority of one respectable historian, that Eusebius, bishop of Nicomedia, was the chief instrument. Whatever reason these princes alleged in defence of their life and honor, and against so incredible an accusation, they were silenced by the furious clamors of the soldiers, who declared themselves at once their enemies, their judges, and their executioners. The spirit and the forms of legal proceedings were violated in a promiscuous slaughter, which involved the two surviving brothers of Constantine, seven of his nephews, of whom Dalmatius and Hannibalianus were accounted the most illustrious, the patrician Optatus, who had married the late Emperor's sister, and the Præfect Ablavius, whose power and riches had inspired him with some hopes of obtaining the throne. We may add that Constantius himself had espoused the daughter of his uncle Julius, and that he had given his sister in marriage to his cousin Hannibalianus. Of so numerous a family of the imperial race Gallus and Julian, the sons of Julius Constantius, the brother of the late Emperor, alone remained from the hands of the assassins. This massacre was succeeded by a fresh division of the Roman world, which was ratified in a personal interview between the three brothers. Constantine, the eldest, obtained with a certain pre-eminence, the possession of the capital. Thrace and the provinces of the East were allotted for the government of Constantius; and Constans was acknowledged as the sovereign of Italy, Africa, and the West. After this partition three years had scarcely elapsed before a war broke out between Constantine and Constans, in which the former was slain, and latter succeeded to his dominions, A. D., 340. The fate of Constans, the conqueror, was delayed about ten years longer, when he was overcome and slain by an aspirant to the throne, the usurper Magnentius, A. D., 350. Constantius, the now surviving Emperor, waged war against the usurper Magnentius, and conquered him; and he died in the year 361, as he was marching against his cousin Julian. Such were Constantine and his sons, whom the orthodox Christian world celebrated as the great builders and supporters of their establishment. And the sons of Constantine, though guilty of the most horrid and barbarous crimes, are yet honored and applauded under the beautiful name of a Christian profession, following the example of their father, as Mosheim expresses it "in continuing to abrogate and efface the ancient superstitions of the Romans, and other idolatrous nations, and to accelerate the progress of the Christian religion throughout the Empire." \* But observe what follows: "This flourishing progress of the Christian religion was greatly interrupted, and the

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\* Mosheim's Ecclesiastical Hist. Cent. I.



Church reduced to the brink of destruction, when Julian, the son of Julius Constantius, was placed at the head of affairs." \* What now is the matter? Although this prince had been educated in the bosom of Christianity, "yet he apostatized from that divine religion," says Mosheim. And what, pray, was the cause of his apostatizing? The answer is: "It was partly owing to his aversion to the Constantine family, who had imbrued their hands in the blood of his father, brother, and kinsmen." It appears, therefore, it was not from the peaceful religion of the Gospel that he apostatized, but from that of bloody murderers. There is quite a difference between these two religions, that established by Constantine and his successors, and that of the Gospel of Christ. "Julian," adds Mosheim, "affected in general to appear moderate in religious matters, unwilling to trouble any on account of their faith, or to seem averse to any sect or party." And because he allowed equal liberty to all,—or, as Robinson expresses it: "The just and gentle Julian, because he headed neither party, and put off the purple unstained with the blood of heretics,—both sides agree to execrate as a diabolical apostate."

And strange as it may seem, this mild and equitable government of Julian is by some of the most eminent orthodox writers and divines included in the flood which the dragon poured out of his mouth to destroy the woman, *i. e.*, the church, and her son Constantine, the first Christian Emperor, whom they are wont to represent as this man-child. (See representation in Rev. ch. XII.) But we have examined this man-child that they have exalted, not only to God and to his throne, but above all that is called God; and we have found in Constantine and his immediate successors, and in the system, civil and religious, which they introduced, the true representation in its incipency of the beast which the prophet saw rising up out of the sea, having seven heads and ten horns. And here is the place for us to speak with respect to the symbolic sea up out of which this symbolic beast came. 1: The countries of the Roman Empire which were the theatre of the actions of the Roman armies are situated for the most part round the Mediterranean Sea, or the Great Sea of Daniel VII, out of which the latter prophet also saw his four beasts ascending. This may help to show where this power would arise, or, in other words, the seat and locality of it. 2: Constantine erected his new capital upon the shores of the Thracian Bosphorus, and between the Grecian Archipelago and the Black Sea; so that this doubtless helps to show the principal seat and locality of this power. 3: The sea, properly speaking, out of which this power arose would symbolise an unsettled

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\* Julian was the cousin and successor of Constantius, the last of the sons of Constantine.

state of the Empire, wars, commotions, and intestine discords of State and Church. We have seen that the life of the first Christian Emperor was eminently one of war and commotion until he had vanquished all his opponents and made himself sole master of the Empire. We have seen what an exceedingly unsettled state of affairs the change of the whole national religion must have necessitated ; which change was begun by Constantine, but was not wholly accomplished until the age of Theodosius, over fifty years after the death of the former. We have seen that Constantine gave not only a new religion but a new and magnificent capital or seat of government, and a new form of civil policy and administration to the state. Also, the time at which this power arose, in the beginning of the fourth century, leaves no doubt whatever but that we make a proper application of the prophecy ; this fact will appear more clear before we have finished our explication of this chapter. The vision in Rev. Ch. XIII, 1-11, refers to the whole Roman Empire, east as well as west, and west as well as east, beginning with Constantine and with the establishing of the Christian religion, that is, the government whose capital was Constantinople. Verse 2 of our prophecy is : " And the wild beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion ; and the dragon gave him his power and his seat (lit., throne) and great authority." This wild beast, it is seen, comprises in itself the characteristics of the four beasts, of Daniel VII, the first of which was a lion, symbolizing the Babylonian Empire ; the second like a bear, the Medo-Persian, the third like a leopard, the eastern Grecian Empire of Alexander and his successors ; and the fourth, the beast with the ten horns, which overcame all the rest and stamped them under its feet, symbolising the Roman Empire, which overcame them all, and comprises here in itself all their characteristics. Also, the vision of Nebuchadnezzar's image, Dan. II., verses 31-46, is a parallel prophecy to that of the four beasts in Dan. VII., and bears the same relation to this in Rev. XIII. as the latter does. The symbol is easily understood from its characteristics ; the leopard is furious and quick to spring upon his prey ; the bear's feet are singularly effective for retaining that prey and tearing it to pieces ; and the lion's mouth indicates boldness, arrogance, and power of speech, as well as physical force. The dragon giving him his power and his seat, and great authority, indicates that one system, or form of government, would yield to another, which would be established and exercised in its stead. Here it means that the old Pagan Roman system of government, civil and religious, would yield to the Christian system of government, civil and religious : and that the seat, literally the throne



wherever that happened to be, as at old Rome, Milan, Sirmium, Nicomedia, which were all seats of the Roman Emperors at different times before the period which we are now considering: (but here the seat of Empire is Constantinople :) should be given up with all the authority and power that appertained to it. This power was yielded up by all opposing Pagan powers to Constantine, who inaugurated a new system of government, which was completed gradually by his successors.

As we have to view this system in its twofold aspect of civil and religious, it is in place to remark here upon some of the most eminent orthodox Fathers who were present at, and succeeded the first Catholic, or universal Council, that of Nice. These men were continually commenting and improving upon the canons, decrees, and doctrines of the Nicene Council. A conspicuous member of this first Council was the deacon Athanasius, afterwards a canonized saint, who is celebrated as the composer of the creed which begins thus: "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith," that is, as established in the Councils of Nice and Constantinople, the faith of the Roman Empire, of the Greek and Roman Churches; in short the Catholic faith: "which faith," it goes on to say, "except every one do keep, whole and undefiled, without doubt he shall perish everlastingly."\* This creed which is yet professed, even in some Protestant Churches, we must certainly confess is an insult to reason and a dishonor to the Most High. What a strange amount of assumption and arrogance in any man or combination of men to condemn to eternal misery all who do not choose to believe in the dogmas which such saw fit to impose by the allurements of the secular arm! This faith, as the Athanasian creed goes on to explain, is the doctrine of the Trinity, or rather Tritheism, which, as it explains it, is beyond the power of man to understand. Athanasius, however, was a zealous and ardent supporter of his doctrine of the Trinity: he was, in short, the acknowledged leader in his time of the Trinitarian party. Soon after the Council of Nice, he became bishop of Alexandria, from which position he was banished three several times by the power of his opponents, the Arians, and restored after an interval, each time by the power of his own party. In this age the Trinitarians and Arians, i. e., Unitarians, appear to have been pretty equally divided in numbers, (the Arians, perhaps, being considerably more numerous, but the Trinitarians having on their side the ruling power,) and to have been both imbued to an

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\* This creed is now generally admitted not to have been composed by him whose name it bears, but is commonly attributed to Vigilius Tapsensis, who lived at the close of the fifth century.

equal degree with the spirit of fanaticism and persecution. The Arians when in power persecuted the Trinitarians, and the latter the former in like manner: and the whole of these proceedings of bitterness and persecution simply exemplified the outworking of the principle of evil that is in man, which we have had occasion to remark upon before, and as will be seen more fully as we proceed.

Ephraim, the Syrian, acquired an immortal name by the multitude of his writings in which he combatted the sectaries. Hilary, bishop of Poitiers, is immortalized by his twelve books concerning the Trinity, which he wrote in opposition to the Arians. The following is the strain in which he speaks of the heresies of his time: "It is a thing equally deplorable and dangerous that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them as arbitrarily. The Homousion (the consubstantiality of the Father and Son) is rejected and received and explained away by successive synods. The partial or total resemblance of the Father and the Son is a subject of dispute for these unhappy times. Every year, nay every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces we have been the cause of each other's ruin." This teaches us that human beings are radically in every age much the same: in the fourth century as well as now, and now as well as then; there are about as many different opinions on religion as there are human beings. And if we now-a-days have less wrangling and contention and bloodshed on account of religion, it is owing to religion becoming more pure, being made more comprehensible to the human mind; and to a higher state of general education and of civilization existing among the people. But let men be in the possession of ever so little knowledge, they still can cultivate the good principle and develop the godly character in themselves; and knowing ever so much they should not for a moment neglect to cultivate and develop these. Rufinus, presbyter of Aquileia, was famous for his commentaries on several passages of the Scriptures, and his bitter contest with St. Jerome. "He would," says Mosheim, \* "have obtained a very honorable place among the Latin writers of this century had it not been his misfortune to have the powerful and foul-mouthed Jerome for his adversary." But the glory of these and of all other

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\* Mosheim's Ecclesiastical History; Century IV



ecclesiastical writers and saints of this age was eclipsed by that of St. Augustin. Mosheim says "The fame of Augustin, bishop of Hippo, in Africa, filled the whole Christian world." He gained much honor in his controversy with Pelagius, suppressing the Pelagian heresy almost in its beginning, and establishing the Catholic doctrines of the Imputation of Original Sin, Election, and Reprobation; and of salvation by mere grace without any foresight of faith, or regard to good works, which have darkened Christendom even to the present day. The African bishops, with Augustin at their head, maintained the Catholic faith even against the bishop of Rome, who esteemed Pelagius sound in the faith; and by their exhortations, letters and writings won over the Roman Pontiff to their side. Pelagius and his doctrines were condemned with the utmost severity at Rome, and also in the famous council at Ephesus, A. D., 431. "In short," says Mosheim, "the Gauls, Britons, and Africans by their councils, and the Emperors by their edicts and penal laws demolished this sect in its infancy." "While Genseric," says Robinson, "was defending the Arian faith at the head of eighty thousand men, Augustin, who had no command over the sword, was inflaming his hearers with violent passions by urging them to hate one another for their speculations." \* In one of his sermons the following is worthy of notice. The discourse is about the strait gate, and this, according to Catholic faith, cannot be good works, or obedience to the Gospel law, but the wounded side of Jesus. "By this strait gate of the side of Christ," says he, "the converted thief entered, the penitent Jew, every converted Pagan: but the wicked Arian heretic turns his back upon him and goes out. He is one of those of whom St. John says; They went out from us,—O you Arian heretic!" "Several Catholic historians observe," says Robinson, "for the glory of God, for the honor of his providence, and for the benefit of the Church, that the very day on which Pelagius was born in Britain to shed darkness over the Empire, St. Monico lay in with St. Augustin in Africa, to dispel the darkness, and throw light and sunshine and mid-day splendor over the minds of mankind." "Just so," say they, "when heretics appeared in the Western world, did not God by his Spirit excite Pope Innocent to erect the most holy office of the Inquisition. From this bitter and bloody fanatic of Africa proceeded two hundred and thirty-two pamphlets. He understood the ten commandments in a spiritual sense: and Thou shalt not kill, signified, thou shalt not kill an orthodox believer. The command did not protect the life of a heretic. St. Augustin, that renowned Catholic ora-

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\* Robinson's Ecclesiastical Researches.

cle, had once himself been a professed Manichæan, and had he remained so he might have remained a stranger to the diabolical work of persecuting others for their religious opinions, and perhaps have been exempt from the just charge of his having insulted the reason and abused the rights of mankind. But when he returned from his errors, as Mosheim chooses to express it, and became a true orthodox Catholic, then, indeed, the whole force of his much admired genius and flowing eloquence was employed in stirring up persecution against the heretics ; and he and other such saintly men endeavored to inflame the passions of those in power, to extirpate the root of this "horrible disease," which so much troubled their Catholic peace. Through the influence of Augustin and other orthodox saints severe laws were enacted by the Emperors against the Manichæans, who are said in the fourth century to have increased far above the other denominations of heretics in numbers and influence. Their assemblies were prohibited, heavy penalties were imposed upon their teachers, they were branded with infamy, and deprived of all rights and privileges, as citizens. The society of the Donatists also suffered immense cruelties ; numbers of them were banished, and many of them persecuted with brutal barbarity until they came to enjoy peace during the short reign of the Pagan Emperor Julian, who permitted the exiles to return to their homes, and restored them and all other persecuted sects to the enjoyment of their former liberty. But no sooner did the self-styled orthodox attain the exercise of power again after the death of Julian than the scene changed ; and none among them appeared more fit to perform the cruel work of making the blood of heretics to flow than St. Augustin. "He," says Mosheim, "instigated against them, not only the Province of Africa, but also the whole Christian world and the Imperial court." The Mother of Abominations, of which we shall have occasion to speak more afterwards, could not at that age of apostacy have conceived and brought forth a more genuine offspring to help to fill up the cup of her inexpressible wickedness, than that "learned and ingenious prelate" St. Augustin, a divine oracle to her adulterous seed, but a most contemptible tool in the eyes of the virtuous.\* The Donatists had expressly remonstrated against appeals to the civil power in cases of religion. "The implacable Austin," says Robinson, "had spent almost half a century in banishing, butchering and driving all dissenters into corners ; and there he stood crowing to hail the return of day."† But the Donatists recovered for a time their former liberty and tranquillity, by the protection they received

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\* Vide "Christ's Second Appearing."

† Robinson's Ecclesiastical Researches.



from the Vandals who conquered Africa ; but as the Vandal kingdom was brought to a close in 534, A. D., hence orthodoxy and persecution once more overwhelmed that ill-fated country, Africa. " Councils, canons, edicts, and all imaginable instruments of oppression came rolling in like a tide." The constitution of the Catholic Church from the period of the Nicene Council, inspired the priesthood with a growing ambition to rid the Empire of everyone that would not conform to their ideas. Heretics stood principally in their way ; therefore the greatest champion in detecting and accusing heretics, however contrary to the Gospel the means he employed, stood highest on the list of Catholic heroes and canonized saints. It was easy to see that there could be no room either for truth or charity where the continued strife was who should be greatest. And the revenues which flowed from the government to those ghostly hierarchs prompted them to still higher degrees of ambition by which the common people were trampled under foot, or at best considered as necessary tools for promoting their opulence and grandeur, and supporting them in luxury and idleness. To show that this was the real genius of this imperious hierarchy the following particulars suffice: " Many of the privileges," says Mosheim, " which had formerly belonged to the presbyters and people were (after Constantine) usurped by the bishops. Their first step was an entire exclusion of the people from all part in the administration of ecclesiastical affairs." \* " In episcopal order the bishop of Rome was the first in rank, and was distinguished by a sort of pre-eminence over all other prelates. Prejudices, arising from a great variety of causes, contributed to establish his superiority ; but it was chiefly owing to certain circumstances of grandeur and opulence by which mortals for the most part form their ideas of pre-eminence and dignity." " The bishop of Rome surpassed all his brethren in the magnificence and splendour of the Church over which he presided ; in the riches of his revenues and possessions, in the number and variety of his ministers ; in his credit with the people, and in his sumptuous and splendid manner of living. These dazzling marks of human power had such a mighty influence upon the minds of the multitude, that the see of Rome became a most seducing object of sacerdotal ambition. Hence it happened that when a new Pontiff was to be elected by the suffrages of the people, the city of Rome was generally agitated with dissensions, tumults, and cabals, whose consequences were often deplorable and fatal. The intrigues and disturbances which prevailed in the city in the year 366, when, upon the death of Liberius, another Pontiff was to be chosen in his place, are some proof of what we

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\* Mosheim's Ecclesiastical History: Century IV.

have now advanced. Upon this occasion one party elected Damasus to that high dignity, while the opposite party chose Ursicinus, a deacon of the vacant church, to succeed Liberius. This double election gave rise to a dangerous schism, and to a sort of civil war within the city of Rome, which was carried on with the utmost barbarity and fury, and produced cruel massacres and desolations. This inhuman contest ended in the victory of Damasus." Such was the degree of lawless power to which these degenerate plants of the vine of Sodom had already attained, and which evidently proceeded in a great degree from the anti-Christian authority which they derived from the emperor, their head, and from the secular power. This appears from what follows from Mosheim : " The additions made by the Emperors and others to the wealth, honors and advantages of the clergy were followed by a proportionable augmentation of vices and luxury, particularly among those of that sacred order who lived in great and opulent cities ; and that many such additions were made to that order after the time of Constantine is a matter that admits of no dispute." Hence there was a principal cause of their ambition, a sordid thirst for temporal glory ; and hence the historian observes ; " The bishops on the one hand contended with each other in the most scandalous manner concerning the extent of their respective jurisdictions ; while on the other hand they trampled upon the rights of the people, violated the privileges of the inferior ministers, and imitated in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. This pernicious example was soon followed by the several ecclesiastical orders. The bishop by degrees divested the presbyters of their ancient privileges and their primitive authority, that they might have no importunate protesters to control their ambition or oppose their proceedings ; and principally that they might engross to themselves or distribute as they thought proper the possessions and revenues of the Church. Hence it came to pass that at the end of this (fourth) century there remained no more than a mere shadow of the ancient government of the Church." Admitting that there did remain a mere shadow, there must be an essential difference between the shadow and the substance. But it appears evident there did not remain even a distinct resemblance of the primitive Christian Church, if we compare the arrogance, voluptuousness, luxury, and cruelty of the clergy, and the barbarity, fury and inhuman contests and cabals of their subjects with what the Gospel represents Jesus to have taught his disciples ; " But Jesus called them and saith unto them : Ye know that they who are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon



them. But so shall it not be among you ; but whosoever shall be great among you shall be your deacon, and whosoever will be chiefest shall be servant of all," Mark X. 42-45. How diametrically opposite appear the whole proceedings of this Catholic hierarchy, even in the fourth century : The bishop lording it over the presbyters ; the presbyters over inferior officers, and the lower class of hierarchy setting themselves up as great ones over the common people ; and priests and people ; and the civil power tyrannizing with relentless cruelty over reputed heretics, whose lives of virtue, and perhaps of ignorance, exposed them alone as common prey to this ravenous and beastly legal power of State and Church. This is the Church which had been denominated the blessed Mother of saints and of great saints, and even of Saint Constantine the Great, under whose reign President Edwards could affirm that that great building which had been erecting since the fall rose to so great a height ! This is that great hierarchy, and these the effect of that Catholic Gospel for which he could affirm that no other cause could be devised but the power of God.\* Doubtless that proverb is true : There is a way that seemeth right unto a man, but the end thereof are the ways of death.

After his conquest of Magnentius, Constantius, the last surviving son of Constantine I, finding himself unequal to the cares of the empire, conferred the rank of Cæsar upon his cousin Julian, who until this time had been pursuing his studies among the Grecian philosophers, and appointed him to the government of the western provinces. The Sarmatians, whom he found in arms, he defeated and compelled to sue for peace. This Julian, called "the apostate," because of his inclining to polytheism, whose abilities for military life had been before despised on account of his devotion to study, now proved himself an able general in the conduct of a war against the Franks and Alemanni. But the fame of his military exploits, spreading through the empire awakened the jealousy of Constantius ; who now issued an order commanding a large detachment of the veterans, who were under Julian to march to the assistance of the eastern legions. But these troops, whether or not with the connivance of Julian, refused obedience to Constantius and at once proclaimed their present general emperor. The proffered crown Julian with some artful hesitation accepted, and with secrecy and dispatch directed his march to the attack of Constantinople. Relinquishing the Persian wars Constantius advanced to meet him ; but for some reason they do not appear to have come to any engagement in battle before Constantius died in 361.

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\* History of Redemption.

Julian, on coming to the sole possession of the *imperium*, did not prohibit the Christian worship nor revive the persecution characteristic of the ages before Constantine; but he removed Christians from offices of trust and from the care of youth and inconvenienced them in various ways.

Having settled the affairs of the west Julian led an army into Asia. He wintered his army at Antioch, and, on his way toward Persia, ravaged Syria. He is said with the assistance of the Jews to have attempted to rebuild the temple at Jerusalem in order to disprove the prophecy of Christ; but as often as the foundation was laid it was destroyed. Says a pagan historian: "Horrible balls of fire, breaking out from the foundation, with frequent and reiterated attacks, rendered the place inaccessible to the workmen. The victorious element, continuing in this manner, seemed obstinately bent on driving them to a distance, and the hopeless attempt was abandoned." This, then, is what the account informs us Julian and his abettors, the Jews, got for their pains in essaying to disprove Christ's prophecy! Jerusalem, however, had not only strong foundations but high and massive walls in the ages of the crusades. It required two day's exercise of the most ingenious and valorous efforts, with movable towers and all the implements of assault, known to the warriors of the eleventh century, to gain the battlements of Jerusalem and plant thereon the standard of the cross in the year 1099. The walls, therefore, must have been built after the days of Julian, doubtless at some time when the earth was not energizing there its igneous forces.

As the Romans passed the Tigris on this expedition they won a victory over the Persians, but here their success ended. At the suggestion of a treacherous Persian, who, in the character of a deserter, entered his camp, Julian was induced to burn his fleet. As the Romans then advanced they found the country deserted of its inhabitants, who, by the order of the Persian king, had gone and taken with them their cattle leaving little to supply the wants of the Roman army. Julian now sought to retrace his steps; but a numerous army of Persian cavalry, hovering around, harassed his retreat. The emperor having received a mortal wound, spent his dying moments in philosophical discourse; and on his death the army elected in his place one named Jovian, who died before reaching Constantinople? Jovian being mentioned in connection with Julian makes the historical language somewhat poetical; and some have thought the historical romance here to



mean that Jovian is Julian as he converses Socratically in the hour of death?

The Emperor had not been many days dead when Sapor, the Persian king, sent to the disheartened army proposals of peace, which, though advantageous, were accepted. The provinces east of the Tigris, which Diocletian had obtained of Narses, were given back to Persia; and the strongly fortified city of Nisibis, which had so often, while in possession of the Romans, resisted the Persian arms, together with some of the strongest fortresses in Mesopotamia, were surrendered, when the army was allowed to pursue its homeward way undisturbed.

Valentin, who had been chief of staff or captain of the guard to Julian, now took charge of the army and conducted it on its homeward journey. This man never assumed the imperial insignia worn by Diocletian or Constantine; but acted in the capacity of "protector" of the empire so long as he was allowed to live. But every day henceforth the decline of the empire became more apparent. The civil wars of the sons of Constantine had destroyed vast numbers of the veterans and left the frontiers exposed to the depredations of the barbarians. For a short time the valor of Julian had availed to stop their incursions; but his unsuccessful Persian war had greatly reduced the military force of the empire. The Goths, who had repeatedly before invaded the empire, now again appeared upon the frontier, being pressed in this direction by the Huns, a vast and terrible race from the north of Asia, now pursuing a course of conquest towards the southwest. They had subdued the nations of the Alani, which inhabited the regions between the Volga and the Tanais, and had advanced to the kingdom of the Goths as early as 375 A. D. The first appearance of the Huns upon the Gothic frontier was in the declining years of the renowned chief Hermanric, whose dominion, it is said, extended from the Baltic to the Danube and Lake Maeotis; and who had united under his sway the two great portions of the Gothic race, the western or Visigoths, and the eastern or Ostrogoths: the former having been for some time governed by the house of Balti, the latter by that of Amali. Consequent upon the death of Hermanric and the lack of unity of action which ensued between the Ostrogoths and the Visigoths, the former branch soon submitted to the Huns; and the latter, a million in number, who could bring into the field 200,000 fighting men, crossed the Danube and by the consent of the guardian, Valentin, settled in Thrace, on certain conditions; but

the most important of which, the relinquishment of their arms, they afterwards evaded. They were also granted permission to engage in traffic; but the avarice of the Roman ministers not only rendered the permission useless but destructive to them. The property they had did not allow them sufficient for a subsistence and they were obliged, to some extent, to sell their children to obtain bread. Fritigern, a principal chief of theirs, having been treacherously dealt with by the governor of Marcianopolis, summoned his people to arms. They thereupon overran and desolated Maesia and then threatened Constantinople.

The foregoing is the way this first introduction of the Goths takes place as recorded in the Roman histories; but if we could see a Gothic version of the matter we would doubtless discover that they crossed the Danube of their own accord, at their own risk, and without previous understanding had with the guardian of the empire; that finding themselves there they spread themselves over the country and claimed that they wanted to live and traffic as peaceable citizens of the Roman government: and that after a while they became discontented with the amount of taxes required of them and revolted. But while Valentin is now collecting his forces from the west and east to oppose the Visigoths the latter form an alliance with a body of Ostrogoths, who had also procured a settlement on the southern side of the Danube and with some scattered hordes of the Alani and Hunns. This united host encountered the Roman army under the guardian Valentin, on the plains of Adrianople, and defeated them. In this battle two-thirds of the imperial army were destroyed; the remainder fled; Valentin, mortally wounded, was by his attendants conveyed to a building, which, being fired by the enemy, he perished in the flames. The Goths now ravaged the country to the suburbs of Constantinople.

Theodosius, a native of Spain, whose father had held a high command in the army in the days of Valentin, and who appears to have been himself the Præfect of the Prætorians, now assumed the government, and for a time pursued a watchful and prudent policy. From Thessalonica, which for the time, he made his headquarters, he kept his eye intent upon the movements of the Goths and took every judicious opportunity of diminishing their numbers or of gaining over their leaders to his side.

Disunion among the Goths having ensued upon the death of Fritigern, the different tribes pursued different courses, each what it thought was for its own interest; and in four years after the



death of Valentin the policy of Theodosius procured an advantageous peace. On this occasion Theodosius invited their aged chief Athanaric to visit the capital and partake of the hospitalities of the palace. At the grandeur and magnificence of the objects which met his eye the aged chieftain is said to have expressed his astonishment. "Truly," he exclaimed, "the emperor of the Romans is a god upon earth; and the presumptuous man who dares to lift his hand against him is guilty of his own blood." Athanaric having sickened and died Theodosius treated his remains with the most imposing honors; and the Goths, in gratitude for this, entered the Roman legions, declaring that while Theodosius lived they would acknowledge no other chief.

But while Theodosius was thus reducing things to a state of order in the east a new insurrection had arisen in the west. Maximus, a native of Britain, had entered Gaul, at the head of his legions, and had there been hailed as emperor. Theodosius thereupon going in search of him at the head of a numerous and well disciplined army, came up with the new emperor, on the banks of the Save in Pannonia, defeated his forces and executed him as a usurper.

Thus did Theodosius attain the sole sovereignty of the empire, now for the last time united under his sway, in the year 388. In his reign the ecclesiastical power manifested itself as already rising superior to the civil. Ambrose, bishop of Milan, was then an ecclesiastic of great influence. In a moment of passion Theodosius had given that cruel order, which forever indelibly stains his memory, of putting to the sword the inhabitants of Thessalonica, for an alleged crime of which they who suffered were not guilty. For this, Ambrose boldly reproached him, and exacted of him a penance to be publicly performed. In this, the emperor, in a mournful and suppliant posture, is said, with sighs and tears to have confessed and deplored his crime in the presence of the congregation.

#### AS TO THE DIVISION OF THE EMPIRE INTO THE EAST AND WEST.

Before his death, which is entered for the year 395, Theodosius is said to have divided the empire between his two young sons, giving to the elder, Arcadius, the eastern division, with Constantinople as his capital; and to the younger, Honorius, the western, with his capital in Rome. It is also said that this division proving

permanent makes it an epoch in history. But the truth appears to be that there was no such division made of the empire at this time, the division, such as it was, being effected in some years afterwards and by foreign force. The Gothic nations, who had come into the empire before and during the reign of Theodosius, were like the Saxons, who came into Britain in the middle of the fifth century, prudent enough to take account of their own strength, and observant enough to perceive the weakness of the empire. The legions, too, of the regular army of the empire became now well filled with this kind of soldiers, and were not unfrequently commanded by men of that race: while the indolent and now become effeminate citizens of the old stock of the empire were slow to enlist in the military service of their country.

The Ostrogoths, under Alaric, in the year 402, spread devastation through Thrace, Macedonia and Attica. They then proceeded towards Italy; but were met by a Roman army commanded by Stilicho, at Pollentia, and, after a severe battle were compelled to retreat. Following them up, Stilicho again defeated Alaric at Verona, and procured from him a temporary peace.

In the year 406 an invasion of the Pagan Goths took place, which was found to be more difficult to contend with than that of the somewhat christianized Ostrogoths, who were possessed at least of the rudiments of civilization. These Pagan Goths are said to have consisted of a confederacy of the German nations, the Vandals, Suevi, Burgundians, and part of the Alani, to the number of 200,000 armed men. Led by their king, Radagasius, they issued from the shores of the Baltic; and, having showed themselves upon the upper Danube, passed into Italy and invested Florence. But Stilicho, having collected a very numerous army, surrounded them as they lay in their camp, unapprehensive of danger, and reducing them to great distress compelled a good number of them to capitulate! Radagasius having lost his life, his army took up their retreat and leaving Italy, they proceeded to devastate Gaul, from the Rhine to the Pyrenees. Gibbon says: "This may be considered the fall of the Roman empire beyond the Alps."

In about two years later Alaric, advancing with a large army of his Ostrogoths on Rome, that ancient city was compelled to purchase with money his departure; but the conditions of the payment not being fulfilled he appeared again before the gates in the year 410 and compelled the Senate to receive, as the emperor of his choice, Attalus, the prefect of the city. The capital was yet



spared, but the Ostrogoths overran Italy. In the same year or that following, however, Alaric returned, degraded Attalus from his position as emperor, and sacked "the eternal city," leaving it as a prey to the soldiery for six successive days.

Passing forth triumphantly Alaric bent his course toward the south of Italy, intending to pass over to Africa and conquer the Roman provinces there; but on his way he died.

The grave of this celebrated foreign conqueror of Rome, the first of such kind now for the space of 795 years, or since Brenduf, chief of the Gauls, burned that city in 385 B. C., was made in the bed of a stream whose waters, diverted from their channel for that purpose, on resuming their wonted course, forever concealed it.

Adolphus, the brother-in-law and successor of Alaric, had at first in mind to make Rome the seat of a new Gothic empire; but finally concluded, it is said, after the Ostrogoths had enjoyed an undisputed sway for four years, to leave Italy to be governed by her own regulations. And now having concluded a peace with the eastern empire and married Placidia, who is entered in the history as a daughter of Theodosius, he retired from Italy into Gaul and thence into Spain, where he founded the kingdom of the Visigoths in about the year 412 A. D.

Adolphus, in a few years after, having fallen in war, his wife Placidia is said to have returned to Italy and to have become the wife of Constantius, a distinguished general. He is said to have been declared emperor, but that being assassinated soon after his son Valentinian, a boy of six years of age, was declared in his stead, his mother, Placidia, acting as regent in his minority. Such is in general how the narrative appears in the history, which in this connection may represent correctly the sequence of the events.

The armies of the west were, at the time we are now considering, or in the time of the minority of the son of Adolphus, commanded by Ætius and Boniface, between whom there existed a bitter enmity. By the misrepresentations of Ætius, Placidia is said to have so distrusted Boniface as to have recalled him from his command in Africa. Boniface, who has been called "the last of the Romans," was thoroughly roused by the suspicion of his integrity, and, revolting from the home government, invited to his aid a desolating scourge. This was Genseric, king of the Vandals, who had established his nation in Spain. He having transported his army over the strait of Gibraltar drew to his camp the wandering Moors

and then began the conquest of Africa. Before Boniface had learned his mistake and returned to his allegiance, the provinces from Tangiers to Tripoli had become a prey to the destructive fury of the Vandals. Boniface engaged them in battle, but was defeated and compelled to retreat. By reason of a treaty formed with the western empire the progress of the Vandals was for a time retarded; but in eight years Genseric had conquered Carthage and established a kingdom.

Atila, the king of the Hunns, was now the most powerful monarch in Europe. He claimed descent from the ancient Hunns, who had contended with the monarchs of China, and 700,000 warriors marched under his banners. He had conquered the various uncivilized nations of northern Europe. His devastations extended as far as Persia, and Theodosius II., now emperor of the East, was compelled to pay him tribute. With Genseric he made an alliance; and, preventing the eastern empire from giving assistance to the son of Adolphus he facilitated the progress of the Vandalic king.

Intending to invade Italy Atila endeavored to ally himself with Theodoric, the king of the Visigoths of Gaul; but in this he did not succeed: and when Ætius, the general of Valentinian had arrived in Gaul with an army for its defense Theodoric united his forces with his. There also came to the assistance of Ætius, on this occasion, the Saxons, the Burgundians, the Sarmatians or Alani, the Franks and some other small tribes. This combined army encountered the formidable host of Atila at Chalons and after a most sanguinary conflict compelled him to retreat. On the side of Ætius in this battle the Visigoths were the strongest of any force, and in it Theodoric, their king, was slain. His son animated his people to avenge his death; but Atila, notwithstanding, secured a retreat. This battle was fought in 451 A. D., and the loss on both sides in the engagement is put down at 162,000 men.

The forces of Atila, were, however, by no means exhausted, and in the ensuing spring he passed the Alps and invaded Italy, besieging and taking Aquileia, Milan and Pavia. Valentinian committed the defense of the nation to Ætius, who, unaided by forces from without, found himself unable to withstand or retard the progress of the enemy. On this occasion, therefore, in 452 A. D., an embassy accompanied by Leo, bishop of Rome, in his sacred robes, was dispatched to the camp of the Hunns. Atila listened at-



tentively to their humble petition, and agreed to a treaty which purchased the temporary safety of Rome at an immense price.

The death of Atila, which is said to have occurred soon after his withdrawal at this time had the effect of disuniting the Hunns, and for the time of relieving Rome from fears of its once formidable enemy. Yet the destruction of the present order of things in Italy was only delayed but not entirely removed. There was no sufficient internal organized force to resist a powerful foreign foe. Placidia was now dead and her son, Valentinian, no longer under her government, gave way to petty jealousy, and brutally murdered his faithful servant, Ætius; thus as he was told by a Roman "cutting off his right hand with his left," He is said soon after to have fallen by the hand of Petronius Maximus, "an injured husband," who became emperor in his stead, and compelled his widow Eudoxia, to marry himself. But Eudoxia, in order to be revenged on her new lord is said to have secretly invited in Genseric; and the latter, having, since he had come into possession of Carthage, no lack of sea craft, soon responded to her call. He gladly accepted the invitation of Eudoxia to invade Italy, and having landed his troops at the mouth of the Tiber, in the year 455, he advanced to the now defenseless city. On learning of the approach of the Vandals Maximus is said to have tried to escape, but to have been slain in the streets. Pope Leo's entreaties again saved the city from conflagration; but fourteen days and nights it presented terrible scenes of pillage and rapine. Public and private wealth; as well that derived from churches as from palaces and public buildings, became the prey of the Vandals. The statues of the gods, which since the introduction of Christianity had not been removed, the ornaments of the capitol, and the sacred vessels of the temple at Jerusalem, which had been brought from thence by Titus, are all said to have been embarked for Carthage and to have been lost on the passage. The Empress Eudoxia and her three daughters, with many other Roman women and children, are said to have been brought to Carthage by Genseric.

On learning of the death of Petronius Maximus the vacant throne is said to have tempted the ambition of Avitus of Gaul, who was now on a visit to Theodoric II., at Toulouse. Theodoric favoring his suit Avitus hastened to Rome where he was received as emperor. Count Ricimer, a descendant of the kings of the Goths, had command of the Gothic troops, which now formed the defense of Italy;

and, considering that he should not have been consulted in the choice of an emperor, became indignant. He, therefore, compelled Avitus to abdicate and raised to the throne in his stead Majorian, a man of virtue and parts. This man attempted a reformation of existing abuses, but the various classes which were deriving advantage from these united against him. The shipping of Italy now suffered severely from the piracies of the Vandals, and Majorian built a fleet intending it for protection and conquest. Its failure in this object gave to Ricimer a pretext for dethroning Majorian. He next elevated Severus to the imperial title, while, in effect, exercising himself the sovereign power. Finding a navy absolutely necessary to counteract the depredations of the African Vandals, Ricimer solicited the aid of Leo, the emperor of the east; and he granted his assistance on the condition that he should have the nomination of an emperor. He accordingly named Athemius, who repaired to Italy, wherein to strengthen his power he gave his daughter in marriage to Ricimer. Notwithstanding the fleets of both the eastern and western empires were now employed against the Vandals they failed to deprive them of their naval supremacy; and Ricimer now becoming jealous of Athemius and espousing the cause of Olybrius, who had married the daughter of the empress Eudoxia, marched his army to Rome, took the city and delivered it up to pillage. Having murdered Athemius he elevated Olybrius to the imperial title. In forty days after Italy rejoiced in the death of this tyrant, who had made or unmade four emperors, and sacked the city of Rome. Seven months was the limit of the reign of Olybrius, upon whose death two competitors presented themselves for the vacant throne, Glycerius, a Roman, and Julius Nepos, the governor of Dalmatia. Glycerius contenting himself with a bishoprick, Julius Nepos became emperor and reigned one year. Orestes, a Pannonian, who commanded a motley army of foreigners, that had enlisted in the Roman service, now excited a rebellion among them. On their approach to Ravenna Julius Nepos retreated to Dalmatia, and Orestes proclaimed his son, Augustulus Romulus as emperor of the west. But Orestes found it difficult to support his son in power. The barbarians who caused his elevation, not content with the increase of their pay and privileges petitioned him to divide among them a third of the lands of Italy. To their capricious, and, as would seem, brutal demand, Orestes refused to accede and sacrifice one-third of the inhabitants of the soil.



Among those barbarian defenders was Odoacer, king of the Heruli, a savage people, who had emigrated from the shores of the Baltic to Pannonia and Noricum. These he led to Rome; took and pillaged the city; executed Orestes; and assumed the sovereignty under the title of king of Italy in the year 476. Augustulus Romulus gave over the emblems of authority to Odoacer and took refuge in his camp: And thus passes from the historic vista, the last emperor, so-called, of Rome.

That the name of this last emperor should contain that of the first king and founder of Rome as well as that of its first emperor has been regarded as singular, in that it recalls to mind the infancy, the maturity, and the fall of Rome. From the first founding of the city by Romulus to this date there is reckoned 1229 years; and and from the date of the battle of Actium when Augustus became first emperor there had passed 507 years; while the eastern empire in a state of almost slightly gradual decline continued to exist nearly one thousand years longer.

The kingdom of the Heruli lasted over Italy for seventeen years; when in 493, it was supplanted by a kingdom of the Ostrogoths. These last, although of the same national stock as that people that conquered Italy under Alaric were yet only distant relations of theirs. This was of descent from a branch of the Ostrogoths which followed the standard of Atila, in his invasion of the empire. On his death, which is entered for the year 453, they revolted from the Huns and established their independence by arms. To Zeno, the emperor of the east, Theodoric, the son of the Ostrogothic king, was given as an hostage, on an alliance having been formed between them and that emperor. He was a youth of talents, ambition and courage, and, after a residence of a few years at the Byzantine court, he returned to his nation accomplished above the degree common to the best of his people. To divert the Gothic arms from his own dominions the emperor Zeno gave Theodoric the kingdom of Italy, which Odoacer had wrested from the Gothic Romans. Odoacer was defeated by Theodoric and the kingdom was now of the Ostrogoths, established upon the ruins of that of the Heruli.

Theodoric reigned thirty-three years and under his government, Italy was in a state of comparative peace. One-third of the lands was divided among the Goths, the Italians being left in possession of two-thirds. The Italians also retained their own civil adminis-

tration, with their customs, dress and national freedom. Theodoric executed Boethius, "the last Roman orator," on the charge of treason against his government, for which act he has been accused not only of cruelty but injustice. Leaving no son, he, at his death, commended to the nobles his daughter Amalasontha, and her son, then ten years of age. The son soon died with disease and the mother after some years of able administration was killed. Theudat succeeded, who was soon displaced to make room for Vitiges. This monarch was conquered by Belisarius and carried in chains to Constantinople there to grace his triumph; but on the departure of Belisarius from Italy, the Goths rebelled and proclaimed Totila their king. Him Narses defeated and slew on the return of the army in 553, and Italy was annexed to the eastern empire.

After the destruction of the Ostrogothic kingdom, Italy was ruled for the eastern empire by officers called exarchs, whose seat of government was at Ravenna. Their peace was disturbed by the Lombards, particularly by their king Alboin, who in the reign of Justin II, the immediate successor of Justinian (578-582), with little opposition possessed himself of that portion of northern Italy, afterwards called Lombardy. But, although the Lombards continued to possess that territory, Alboin's reign over it was short, his wife Rosamond, a princess of the Gepidæ, whom he had brutally made to drink out of her slain father's scull, having with her own hand rid herself and the world of an odious tyrant.

From the foregoing, therefore, it is seen that, from about the year 408, when Alaric first entered the country, until the year 553, Italy was in effect in the power of the Goths, which is a period of 145 years. The Goths for the period between 408 and 476, comprising 68 years, put up rulers and put them down at their pleasure; but pandering to the vanity of the Roman people, in calling these creatures of their own selecting, emperors. Italy may, therefore, be considered as lost to the empire at Constantinople, after the year 408, and thence to the year 553.

Coming back now to the eastern empire, I may say that the subsidies paid by the eastern emperors to the barbarians, after the death of Theodosius, with the stronger allurements which Italy presented to them, tended to leave that empire in comparative tranquility.

The history represents Arcadius and Honorious as sons of Theodosius and as minors at their father's death in 395; and one



named Rufinus, a Gaul, as conducting the administration for Arcadius, at Constantinople, while one named Stilicho, a Vandal, was doing the like thing for Honorius, his brother, at Rome.

Saying nothing now in relation to Honorius, the same history represents Arcadius, whom we see coming to the throne a minor in 395, as dying and being succeeded in his government of the eastern empire by his son, Theodosius II. in 408. This king is also represented as a minor at his accession, and as being during his whole reign subject to the influence of his sister, Pulcheria; who, on his death succeeded to the throne, “and was the first female who swayed the sceptre of the Roman empire. She was a princess of genius and virtue; and on her death the Theodosian family became extinct in the east.” The empress Pulcheria appears to have departed this life in the east about the same time, or perhaps a year or two before the empress and regent Placidia demised in the west. It is not at all likely that these two appellations stand for the same person. Placidia is represented as being daughter to Theodosius I. by a second marriage, and Pulcheria as being his granddaughter through his son, Arcadius; but from what follows, you will see that there is no reason why they should not have been half sisters and daughters of Theodosius I. by different marriages, if perchance they were?

For speaking of Arcadius, who was a minor on coming to the throne in 395, and who died in 408, we reasonably conclude he must have been young when his daughter Pulcheria and his son Theodosius II. were born to him. And since we have fair reason to conclude that Theodosius I. made no division of the empire at the time he died, as is represented in the history; since also we find in the old language the name forms Arcadius and Honorius to be simply variations of the same name;\* and since it is pretty evident the name form Theodosius was not the baptismal name of either Theodosius I. or Theodosius II., the form Theodosius being a Christian name, given afterwards and only in the histories;† we therefore reasonably conclude that the baptismal name of Theodosius II. was the same as that of his father (whom we conclude to have been Theodosius I.), that is, either the Greek form Arcadius or the Latin form Honorius, or more likely the Gaulic form Caethair

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\* Gr. Arcadius=Gaulic Chathair=Chathanair=Chonair=Latin Honorius.

† Θεός-Διδωμι, given of God, an honorary appellation given by the church since this emperor is about as distinguished a churchman as was Constantine I.

or Caethanair, all of which are, of course, the same name, as it appears in these different languages. You see, therefore, that in the way here explained, Theodosius I. and Theodosius II. are all the men that are to be reckoned as standing for those names; and how that historians and copyists, who did not understand the equivalence of these name forms as given in the original languages, might make the mistake of making the two or three different forms of name of the same man stand for as many different men. This making appear of different men, as represented by the variations of name of the same man, is what is often found to occur in the interweaving of the historical romance into the tissue of history proper.

By our explanation, therefore, Theodosius II would in the Latin language be called in his day Honorius; and hence in the Latin provinces of the west, in documents, etc., his name would be entered Honorius; while in the Greek provinces of the east the name would be entered Arcadius; or later, in the history written, by the churchmen, Theodosius II. The death of Honorius is put down for the year 423, and that of Theodosius II. for 450, when he dies as the consequence of a fall from his horse into the river Lycus in the neighborhood of Constantinople; his sister Pulcheria who had during his life acted as his principal adviser, now assuming the supreme government in his stead as empress. But a consideration of the whole subject leaves little doubt that these two names as well as the form Arcadius refer to the same person, who, if he were eighteen years of age as Gibbon says Arcadius was at the time of the death of his father in 395, would have been 73 years old in 450 if he had lived to that time; or, if he were eleven years old in 395, as is said by the same author Honorius was, and had lived to 450 he would be then 66 years old; or if he were born in the year 400, as the same author says Theodosius II was, then he lived to the even fifty years of age and died as a result of accident.\*

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\* Under the year 408 Gibbon says: "At length Arcadius expired in the palace of Constantinople. It is impossible to delineate his character, since, in a period very copiously furnished with historical materials, it has not been possible to remark one action that properly belongs to the son of Theodosius." Vol. II, p. 295, Dec. and Fall.

Speaking of Honorius, p. 211-12 Id. he says: "The joy of the African triumph was happily connected with the nuptials of the emperor Honorius and of his cousin Maria, the daughter of Stilicho; and this equal and honorable alliance seemed to invest the powerful minister with the authority of a parent over his submissive pupil," — "the amorous impatience, which Claudian" (a sententious poet) "attributes to the young prince must excite the smiles of the court; and his beautiful spouse (if she deserved the praise of beauty) had not much to fear or to hope from the passions of her lover. Honorius was only in the fourteenth year of his age; Serena, the mother of his bride, deferred by art or persuasion, the consummation of the royal nuptials; Maria died a virgin after she had been ten years a wife; and the chastity of the emperor was secured by the coldness, or perhaps the debility of his constitution. His subjects



The seat of this emperor, as of the Theodosian house, is also to be thought of as not in the west but at Constantinople. With the empress Pulcheria, the Theodosian dynasty ended. Her husband Marcian, continuing to reign with a vigorous and prudent policy, begun a new dynasty. This man, despising the artifices by which some of his predecessors had purchased immunity from the arms of the Hunns, stopped the payment of the subsidies. The Hunns thereupon threatened invasion; but the death of Atila about this time averted it. Leo, Zeno, Anastasius and Justin succeeded each other in this order, the last being succeeded by Justinian, whose deeds are more celebrated than those of any of the four who preceded him. He

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who attentively studied the character of their young sovereign discovered that Honorius was without passions and consequently without talents; and that his feeble and languid disposition was alike incapable of discharging the duties of his rank or of enjoying the pleasures of his age."—"The predecessors of Honorius were accustomed to animate, by their example or at least by their presence, the valor of the legions; and the dates of their laws attest the perpetual activity of their motions through the provinces of the Roman world. But the son of Theodosius passed the slumber of his life a captive in his palace, a stranger in his country, and the patient, almost the indifferent, spectator of the ruin of the western empire, which was repeatedly attacked and finally subverted by the arms of the Barbarians. In the eventful history of a reign of twenty years it will seldom be necessary to mention the name of the emperor Honorius."

On pgs. 295-6-7 the historian under the year 408 says: "Arcadius considered with anxious foresight the helpless condition of his son Theodosius who was no more than seven years of age, the dangerous faction of a minority and the aspiring spirit of Jezdegerd, the Persian monarch. Instead of tempting the allegiance of an ambitious subject to the participation of supreme power he boldly appealed to the magnanimity of a king; and placed, by a solemn testament, the sceptre of the east in the hands of Jezdegerd himself. The royal guardian accepted and discharged his honorable trust with unexampled fidelity; and the infancy of Theodosius was protected by the arms and councils of Persia. Such is the singular narrative of Procopius and his veracity is not disputed by Agathias, while he presumes to dissent from his judgment, and to arraign the wisdom of a Christian Emperor, who so rashly though so fortunately, committed his son and dominions to the unknown faith of a stranger, a rival and a heathen. At the distance of 150 years this political question might be debated in the court of Justinian; but a prudent historian will refuse to examine the *propriety* till he has ascertained the *truth* of the testament of Arcadius. As it stands without a parallel in the history of the world we may justly require that it should be attested by the positive and unanimous evidence of contemporaries. The strange novelty of the event, which excites our distrust, must have attracted this notice; and their universal silence annihilates the vain tradition of the succeeding age. The maxims of Roman jurisprudence, if they could fairly be transferred from private property to public dominion, would have adjudged to the emperor Honorius the guardianship of his nephew, till he had attained, at least, the fourteenth year of his age. But the weakness of Honorius, and the calamities of his reign disqualified him from prosecuting this natural claim," etc. — "Under a prince, whose weakness is disguised by the external signs of manhood and discretion, the most worthless favorites may secretly dispute the empire of the palace; and dictate to submissive provinces the commands of a master, whom they direct and despise," etc. — "But the Romans had so long been accustomed to the authority of a monarch, that the first, even among the females, who displayed any courage or capacity, was permitted to ascend the vacant throne of (the minor) Theodosius. His sister Pulcheria, who was only two years older than himself, received at the age of sixteen the title of Augusta; and though her favor might be sometimes clouded by caprice or intrigue, she continued to govern the eastern empire near forty years; during the long minority of her brother and, after his death, in her own name, and in the name of Marcian her nominal husband." My own opinion is given above, namely, that Arcadius and Honorius are but other forms of the name of Theodosius II; and further, I may say, that he and his sister Pulcheria, were more likely to have been the children of a brother of Theodosius I than his own children.

ascended the throne in 527 A. D., and his reign may perhaps be thought to form an epoch. The kingdom of the Vandals in Africa had now long been established. Hilderic, grandson of Genseric, succeeded him, but was deposed by Gelimer. Justinian, desirous to recover the province, affected to favor Hilderic and sent Belisarius into Africa with an army. He reduced Carthage, conquered the Vandals, and carried Gelimer a prisoner to Constantinople. Hilderic having been executed the race of Genseric had become extinct and Africa again belonged to the eastern empire. Belisarius next marched into Italy where he defeated the Ostrogoths, subdued Italy and Sicily and returned to Constantinople with Vitiges, the Gothic king, in chains.

By these successes the jealousy of Chosroes, the now reigning king of Persia, was aroused, and he renewed the war which had been suspended by a truce. Belisarius having been sent against him the war was waged with alternate success, until the declining years of Chosroes and Justinian cooled their military ardor and procured a further truce for forty years.

Belisarius was next dispatched to Italy against the Goths who had rebelled; but being recalled through jealousy, which had arisen in the emperor's mind, Narses, another general, was substituted in his place, who effected their subjugation. That country was now governed by officers called Exarchs, whose seat was at Ravenna, as said above.

The empire was now invaded by the Bulgarians and Slavonians, who crossed the Danube, ravaged Macedonia and Thrace, and carried their depredations to within a few miles of Constantinople. Belisarius having been sent against them defeated them; but this was the last of his victories; and he who might be said to have restored the empire was doomed, as is said, by the ingratitude of the emperor, to spend his old age in disgrace and penury.

While the empire had gloriously sustained itself abroad the capital was torn by designing factions. Earthquakes of unusual extent and duration had spread desolation in different parts. In the ruins of Antioch alone 250,000 persons were supposed to have been buried. A dreadful pestilence also spread its ravages through the empire, and for a time its virulence seemed unchanged by the change of the seasons. In Constantinople during three months five to ten thousand persons are said to have died daily. Many of the cities of the east were depopulated and "during the reign of Justinian there was a visible diminution of the human species."



With the assistance of Tribonian, an eminent lawyer, Justinian digested and simplified the mass of laws, which had been accumulating till his time; and formed these bodies of laws, called the Justinian code, the Pandects and the Institutes. This system of jurisprudence was the greatest work of the age, and from it Justinian derives his chief reputation.

Justin II, the nephew and successor of Justinian, associated with himself in the government Tiberius, the captain of the guards. The Lombards, under Alboin, now having conquered the northern part of Italy, established a kingdom which they called Lombardy: 578-582. By the nomination of Tiberius, Maurice succeeded him. He, taking part in a quarrel now existing in Persia between Hormouz, the son of Chosroes, and his general Bahram, sent an army into Persia, which placed Chosroes II, the son of Hormouz, on the throne of that kingdom.

The Avars, an Asiatic race, having fled from the victorious arms of the Turks or Turcomans, had, by their alliance with the Lombards, destroyed the Gepidæ. The Lombards then having carried their nation and their arms into Italy, the Avars settled in the country which they had vacated in Pannonia, and extended their dominion from the Euxine to the foot of the Alps. While the army of the empire was absent in Persia the Avars threatened the empire from the north; and as soon as it had returned home Maurice employed it against these barbarians. With the exception of Priscus, who obtained several victories, which, however, turned out to be unprofitable, Maurice was unfortunate in the selection of his generals.

The emperor having ordered the army to make the country of the Avars their winter quarters, that army declared him no longer worthy to reign and elected Phocas, a man of a brutal character in his place. The rebel army now hastened its return to Constantinople whence Maurice had fled for safety to Chalcedon. Hither the emissaries of Phocas having followed him, caused him to witness the murder of his five sons and then slew himself. Phocas, who soon after found himself exposed to a revolt of the province of Africa, and to the arms of Chosroes II., who made the death of his benefactor, Maurice, a cause of war, was compelled to sign an ignominious peace with the Avars. Chosroes wrested from the empire many of its eastern fortresses and carried devastation into Syria.

Heraclius, son of the governor of Africa, who had never ac-

knowledgeed the authority of Phocas, advanced at the head of the African forces, and, by a union with the disaffected, made himself master of Constantinople. Phocas, he executed forthwith. Chosroes meantime took possession of Antioch, Jerusalem and Alexandria; and, while one division of his army extended his conquests to Tripoli, another marched to the Bosphorous and for ten years lay encamped in the vicinity of Constantinople. The Avars, renewing their hostilities, pitched their camps upon the plains of Thrace. Thus was the empire threatened on every side. In this extremity the church's funds were appropriated to the service of the empire; and a large army was levied, at the same time that a generous subsidy purchased while it did not secure the neutrality of the Avars. Heraclius, declining to engage the Persian army, which lay encamped opposite to the city, yet, having a sufficient number of vessels at his command, transported an army to the confines of Syria and Cilicia, and encamped near Issus, on the ground where Alexander vanquished Darius. Here he organized and disciplined his troops. The Persians having followed him to Cilicia he drew into an engagement and defeated.

Heraclius, in the next campaign, went north, passed the Euxine and traversed the mountains of Armenia. To compel Chosroes to recall his armies for the defense of his own kingdom he penetrated into the heart of Persia. But the Persian king still maintained an army near Constantinople to second the operations of the treacherous chief of the Avars, who, notwithstanding he had received a subsidy for his neutrality, had entered into an alliance with the Persians.

A numerous barbarian host of Avars, Gepidæ, Russians, Bulgarians and Selavonians now invested Constantinople, but were repulsed with great slaughter, while the Persians, on the opposite side of the Bosphorus, beheld their discomfiture without being able to render them assistance.

Meantime Heraclius, having strengthened his army by an alliance with the Turks, fought and defeated the Persians in a battle at Nineveh. Chosroes shortly afterwards was assassinated by his son Siroes, who concluded a peace with the Romans by which he relinquished the conquests of his father. Heraclius, withdrawing his forces from Persia, returned to his own capital in triumph, in 628 A. D. He, however, lived to see the province of Syria severed from his empire and Jerusalem possessed by the Moslems.



His successors for a considerable period present no name very worthy of note. Justinian II., being deposed and expelled from the empire in 685, retired to Bulgaria, "a new kingdom on the northwestern shore of the Euxine." He, being there furnished an army, returned and recovered his throne. Having again proceeded to his cruelties he was assassinated and with him ended the dynasty of Heraclius.

Leo III. commenced the Isaurian dynasty, which arose from an obscure origin. In his reign began the controversy respecting the the worship of images; the Roman church contending for the practice and the Greek church against it. This dispute separated the eastern and western churches and contributed to disengage Italy from all dependence upon the eastern empire. By the infamous Irene, however, image worship was restored, in about the year 781. She was the empress of Leo IV. and the mother of Constantine VI.; and her husband dying while her son was yet but ten years old, made her regent of the empire. Constantine arriving at maturity she still wished to retain the power and hence the most bitter enmity arose between her and her son. At length, ambition stifling every feeling of maternal affection, the brutal woman deprived her son of his sight and almost of his life. After Irene had reigned five years Nicephorus, her treasurer, seized the throne and doomed her to exile in the island of Lesbos.

This emperor instigated Swatoslaus, the Russian prince, to undertake the conquest of the Bulgarians. This having been achieved the Russians approached, in the estimation of Nicephorus, uncomfortably near to Constantinople. He however was unable to cope with the enemy he had brought into his dominions; but his successor, John Zimisces, succeeded in driving them beyond his borders. This last emperor led an army into Syria and recovered much that had been now for some time lost to the Mahometans. After him the empire again sunk into insignificance, under the government of inefficient princes. Basil, the Macedonian, was the founder of a new dynasty. In the reign of Michael VI., the last of his race, the Byzantines, awaking to a sense of their degradation conferred upon Isaac Comnenus the imperial dignity, which he possessed for only two years, his declining health causing him to abdicate. The Comneni were an illustrious family of Roman origin. Alexius Comnenus, his immediate successor, occupied the Byzantine throne at the time of the first crusade. He found himself in

circumstances of great difficulty. The eastern provinces of the empire had been conquered by the Turks while its possessions in southern Italy had been usurped by the Normans, who were advancing towards Constantinople. Alexius, without soldiers or money, found himself compelled to maintain a contest with powerful enemies. Yet making the best preparations he could in the circumstances, he marched into Epirus to meet the Normans, who, under Robert Guiscard, had laid siege to Durazzo. Alexius was defeated, yet, in all his calamities, he is represented in the history of those times written by his daughter, Anna Comnena, as sustaining himself with dignity. The progress of the Normans at this time was stayed by the return of Robert to Italy to quell disturbances which had arisen in his absence. These having been settled he resumed his eastern enterprise. Meantime Alexius had improved his naval force and now disputed with the Normans the dominion of the sea. Near the island of Corfu three engagements took place, the third resulting in a victory for the Normans. But the death of Robert relieved Alexius from the further attacks of that powerful enemy.

On the passage of the first crusade in 1097 Alexius is represented as having pursued rather a treacherous than an ambiguous course of policy towards the crusaders; for, firstly, while he urged on the western Christians to the holy war, he gave them no aid, but rather impeded their progress; and, secondly, when Nice surrendered to the crusaders a secret treaty was concluded between an agent of Alexius and the Turks by which that city was conceded as the rightful possession of the eastern emperor. Thus and besides while the crusaders went onward toward Jerusalem and occupied in full the Mahometan arms, Alexius recovered by his arms possession of many of the cities, territories and islands of Asia Minor, which had been conquered by the Turks. He thus left to his successor the empire with its boundaries enlarged and in a more prosperous condition generally than that in which he had found it.

His son and successor, John, held the reins of government for twenty-five years. He was both vigorous and clement in his administration, and in his reign, which ended in 1143, the penalty of death was abolished. The son and successor of John was named Manuel. He was a man of great physical strength and prowess and was occupied in wars against the Turks and barbarians north of the Danube. In the history of the eastern empire for fifty years after Manuel there appears no very prominent name or event.



In the year 1195, the throne of Constantinople was occupied by Isaac Angelus, who was then dethroned, deprived of his sight and imprisoned by his brother Alexius. This act introduced the crusaders into Constantinople, with the Latin dynasty, which I relate under the head of the crusades.

On the recovery of Constantinople from the Latins in 1261, Michael Palaeologus, usurping the empire, blinded and banished John Lascaris, the heir to the throne. The Patriarch of Constantinople boldly excommunicated Michael for those his crimes and stirred up a large party in the state against him. In the reign of Andronicus, the son and successor of Michael, the Catalans, or Catalonians, from Spain, who had served in the Sicilian wars, at their close, swarmed into the eastern empire in quest of plunder. The wars, too, which the emperor Andronicus waged against his grandson, whose profligate life had induced him to seek out another successor, were quite disastrous to the state. The civil war was twice interrupted and again renewed, when at length, after seven years' contention, the younger Andronicus entered the capital in triumph. The aged emperor, in 1320, abdicated the crown, which the younger seized; but while he thus became the first of the millions he was himself the slave of intemperance and debauchery. Carrying war into Asia he found himself unable to contend with the Ottoman Turks. At the time of his death the empire was much disturbed by civil commotions.

During the thirty-six years' reign of John Palæologus the distress of the empire was constantly augmenting. He blinded and imprisoned Andronicus, his son, and John, his grandson, making Manuel, his second son, his heir, it is said, at the instigation of Amurath the Ottoman Sultan. But in this his subjects did not agree with him; for they removed the two blind princes from the prison to the throne. The emperor with Manuel making his escape from the city, civil war was again added to the other disasters of the state. On the basis of a partition of the remaining possessions of the empire a reconciliation was at length effected between the contending princes; Constantinople being assigned to Manuel and John Palæologus, the latter of whom died shortly after, and all without the walls to the blind princes. Bajazet, the Ottoman sultan, now threatened the city. Upon the basis of an annual tribute from the eastern empire and the toleration of the Mahometan religion a truce was concluded in 1399. This truce was, however, soon violated by

Bajazet, who again besieged Constantinople under pretense of vindicating the rights of John, the blind prince. Manuel sought refuge in flight and aid from France; and Bajazet, having placed John upon the throne, then claiming the city for himself, laid siege to it. It is said Constantinople must now have fallen had not a menacing power in the east attracted the attention of Bajazet. These were the Ottoman Turks of whose origin we shall now speak briefly:

### THE OTTOMAN TURKS.

On the destruction of the kingdom of the Seljoukian Turks in the western part of Asia Minor, by the descendants of Jenghis Khan many of the Turkish chiefs retired among the mountains and established small principalities. One of these was the Ottoman, founded by Othman, whose reign of twenty-seven years was one of war and conquest. Prusa, near the Propontis was made the capital of his kingdom. Othman was succeeded by his son Orchan, who continued his encroachments upon the eastern empire, conquered the province of Bythinia and obtained a victory over the younger Andronicus. Solyman, the son of Orchan, with an army, crossed the Hellespont in the civil wars of the princes of the eastern empire. They then seized upon the fortresses in Thrace thus obtaining a permanent footing in Europe.

Solyman and Orchan both having died Amurath, the son of Orchan, succeeded to his brother. The Turkish subjugation of the empire in Europe he continued making Adrianople his European capital. He then marched against the warlike tribes between the Danube and the Adriatic. Although victorious in a battle with these nations in Servia he yet fell by the hand of a Servian soldier, who starting up from among the heaps of slain upon the battle field stabbed to death the destroyer of his country's independence. It was Amurath, who originated the janizaries, the prætorians of the Ottoman empire. Selected from among his captives these were educated in the Musselman religion, consecrated by a dervish and trained to the exercise of arms. Amurath was succeeded by his son Bajazet the rapidity of whose marches and conquests procured for him among his people the name of ilderim or the lightning. In Asia he extended the Ottoman empire; and in Europe he subjugated the remaining parts of Thrace, Macedonia and Thessaly. He marched into Hungary and defeated at Nicopolis a combined army of French and Germans.



I have mentioned above the interference of Bajazet in the affairs of the princes of the eastern empire, of his besieging Constantinople, and placing the blind John upon the throne. This siege he was necessitated to abandon in order to defend his Asiatic possessions from an irruption of the Moguls under Tamerlane in 1399. This last named chief was a descendant in the female line of Jenghiz Khan, who, from being governor of a province of Transoxiana, had raised himself to the sovereignty of the Mogul empire. In one year's campaign he had possessed himself of Delhi, had passed the Ganges and advanced to the Buhrampooter, when intelligence of the conquests of Bajazet led him to return. Having conquered the Christians in Georgia and one city in Anatolia Tamerlane left for a time the Ottoman dominions. He conquered the Turkish emirs at Aleppo, the capital of Syria; but met with a temporary check at Damascus from the Mamelukes of Egypt.

At Angora the forces of Tamerlane came up with the Turks, who imagined themselves well prepared to receive them; but in this they were mistaken; for there they were defeated and their Sultan, Bajazet, made prisoner. At first "Tamerlane affected to treat his distinguished prisoner with great consideration, and made to him moralizing speeches; but afterwards he put him in an iron cage in which he was carried about to grace his triumphal progresses. Tamerlane's intention of invading Europe being frustrated, it is said, by the want of a fleet to transport his Moguls over the Bosphorus, he next projected the conquest of China, where the dynasty of Jenghis had recently been overthrown; but the execution of this plan his death frustrated.

Though the Ottoman power in Asia was for a time suppressed, it was by no means eradicated; the sons of Bajazet were left in possession of the different provinces of the kingdom; discord and civil wars followed, which ceased only with the death of all save Mahomet I., under whose sway the empire was restored. To Mahomet succeeded Amurath II., who renewed the siege of Constantinople, but was recalled by a revolt in his Asiatic dominions.

The advance of the Turkish power in Europe caused pope Eugenius to endeavor to form a league among all the powers of Christendom against it. Ladislaus, who now united in his person the kingdoms of Hungary and Poland, undertook the war. His army was augmented by soldiers from France and Germany, and buoyed up by the counsels and encouragement of the pope's legate, Cardinal Julian; as well as by the leadership of the brave

Hungarian general, John Hunniades. By two successful battles the Christians drew from Amurath an order of peace, by which he was to withdraw from their frontier. But contrary to the steady counsel of Hunniades, the intrigues and exhortations of the cardinal prevailed, and the Christians violated the treaty. The French and German volunteers had, on the first sound of peace, departed for their homes; yet with an army diminished by their departure, Ladislaus marched to again encounter Amurath. Incensed and irritated by the bad faith of his opponents, the Sultan prepared to defend himself. The contending armies encountered each other on the field of Varna, in 1444, and here a most sanguinary battle terminated in the triumph of the Mahometans. On that field Ladislaus, with 10,000 Christians, was slain; but so great was the loss of the Turks, that Amurath declared another such victory would prove his ruin. For many years afterwards the valiant Hunniades, who survived, defended his frontier from the Turkish arms.

#### THE TURKS CAPTURE CONSTANTINOPLE IN 1453 A. D.

Mahomet II., who succeeded his father on the Ottoman throne, practiced much the arts of deception. While making professions of friendship to Constantine, the last of the emperors of the east, he was secretly maturing plans for the conquest of his capital. On the European side of the Bosphorus he erected a fortress, which gave him command of the streets of the city. During the winter preceding the siege, the capital was filled with distress and dismay. Constantine XII., with a most manly spirit, endeavored continually to animate the fainting hearts of his people, to cause them to lay aside their divisions, and inspire them with heroic ardor in defense of their patrimony. To the Christian monarchs and brethren of the west, he conveyed intelligence of his distressful condition. But amid the petty contentions and the din of arms, which now occupied the western peoples, the petitions of Constantine passed unheeded, and their own danger from the Turks was disregarded. Constantine's next attempt to effect a reconciliation of the churches, which might enlist the pope in his cause, only brought upon him the wrath of the Greek churches, and involved the city in more confusion.

Mahomet, meanwhile, continued actively his preparations for the siege, which, early in the spring, he began by sea and land. But a small fleet of five ships, furnished by Scily, the Morea and some



of the islands of the Archipelago, having triumphantly entered the harbor, after having gained a splendid victory over the Turkish fleet, which guarded the entrance to the Bosphorus, the spirits of those within the city revived. A plan was now devised by Mahomet, by which his fleet obtained possession of the harbor, the entrance to which was guarded by a chain and defended by the vessels of the empire. He caused a canal of nearly six miles in length to be dug over land, lined with planks and smeared with grease, and in the space of one night, by the help of engines and a prodigious number of men, he had a fleet of more than a hundred vessels drawn through this dry trench, and launched all in the harbor. After enduring a siege of fifty-three days, the city was taken by assault; Constantine XII., the last of the Cæsars, falling while bravely fighting at his post, with multitudes of his people slain around him. The city endured the horrors of sack and pillage, made doubly destructive by the animosity which the Mahometans felt towards the Christians. Mahomet II., now in 1453, made Constantinople the capital the empire, and the remainder of the eastern empire soon fell before the Moslem arms. Under a succession of able princes, who successively filled the throne, the Ottoman power became consolidated.

The destruction of Paganism in the days of Theodosius (378-395 A. D.) is the most notable example which history affords of the extirpation of any ancient and popular superstition. The Christians, more especially the clergy, had supported with impatience the prudent delays of Constantine, and the impartial toleration of the elder Valentinian, "nor could they deem their conquest perfect or secure so long as their adversaries were suffered to exist." The influence which Ambrose, bishop of Milan, and his brethren had acquired over the youthful Emperor Gratian, and his successor, Theodosius the Younger, was employed to infuse the principles of persecution into the minds of their imperial proselytes. Two specious principles of religious jurisprudence were established by the orthodox, from whence they deduced a direct and rigorous conclusion against the subjects of the Empire who still adhered to their ancient religion, namely, that the magistrate is in some measure guilty of the crimes which he neglects to prohibit or to punish; and that the idolatrous worship of fabulous deities and real demons is the most abominable crime against the Creator. The laws of Moses and the examples of Jewish history were commonly quoted and applied by the clergy to the reign of Christianity. They excited the zeal of the Emperors to vindicate their own honor and that of the Deity; and the Pagan temples

throughout the Empire were subverted about sixty years after the conversion of Constantine. In a full meeting of the senate at Rome the Emperor Theodosius, then visiting that city, proposed, according to the ancient forms of the Republic: Whether the worship of Jupiter or that of Christ should be the religion of the Romans? The liberty of suffrages which, through respect for the senate, he affected to allow, was destroyed by the hopes and fears which the presence of this conqueror inspired; and his arbitrary exile of Symmachus, the ablest and most popular statesman of those times, was a sufficient admonition that it might be dangerous to oppose his wishes. On a division of the Senate Jupiter was degraded by a very large majority; and historians regard it as a matter of surprise that there should be any members courageous enough to declare by their speeches and votes that they were still attached to an abdicated deity. The hasty conversion of the senate must, however, be attributed to fear or to sordid motives; for many of their number betrayed afterwards on every favorable occasion their secret disposition to throw aside the odious mask of dissimulation. But they gradually became fixed in the new religion, as the cause of the ancient became hopeless. They yielded to the will of the Emperor, to the fashion of the times, and to the entreaties of their wives and children, who were instigated and influenced by the rest of the nobility. The Bassi, the Paullini, the Gracchi adopted the Christian religion; and the luminaries of the world, the venerable assembly of Catos (such are the high-flown expressions of Prudentius) were impatient to strip themselves of their pontifical garments; to cast the skin of the old serpent, to assume the snowy robes of baptismal innocence, and to humble the pride of the consular fasces before the tombs of the martyrs. The industrious citizens and the populace who were supported by the public liberality filled the churches of the Lateran and the Vatican with an increasing throng of devout proselytes. The decrees of the senate which proscribed the worship of idols were ratified by the general consent of the people of Rome; the splendor of the capitol was defaced, and the temples, 424 of which still remained in the city of Rome, and the statues of the gods in every quarter of the city, were abandoned to ruin and contempt. Thus Rome submitted to the new religion; and the dependent provinces had not yet lost their respect for the name and authority of Rome. The Pagan religion was abolished in the provinces as early as the year 420 A. D. The ruin of this ancient superstition is described by the Sophists of that and the succeeding age as a dreadful and amazing calamity which covered the earth with darkness and restored the ancient dominion of chaos and of night.



They relate in solemn and pathetic strains that the temples were converted into sepulchres, and that the holy places which had been adorned with the statues of the gods were basely polluted by the relics of the christian martyrs. "The monks, a race of filthy animals, to whom Eunapius is inclined to refuse the name of men, are the authors of the new worship which, in the place of those deities that are conceived by the understanding, has substituted the meanest and most contemptible slaves. The hands of those infamous malefactors who for the multitude of their crimes have suffered a just and ignominious death, their bodies still marked by the impression of the lash and the scars of those tortures which were inflicted by the sentence of the magistrates; such (continues Eunapius) are the gods which the earth produces in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people." We may conceive of the surprise of the sophist, who was a spectator of this revolution which raised those obscure victims of the laws to the rank of celestial deities. The respect which the Christians had had for the martyrs of their faith was exalted by time and victory into religious adoration; and they associated the most illustrious of the Scripture Saints and Prophets to the honors of the martyrs. In the age which followed the conversion of Constantine, the Emperors, the Consuls, and the Generals of armies were accustomed devoutly to visit the tombs of St. Peter and St. Paul upon the Ostian road, and afterwards in the Vatican, where, as was supposed, the bones of these spiritual heroes were deposited. The new capital of the Roman world, unable to produce any ancient and domestic trophies, was enriched by the spoils of dependant provinces. The bodies of St. Luke, St. Andrew, and St. Timothy were torn from their obscure graves, where, if they had ever been buried, they had reposed for near three centuries, and transported in solemn pomp to the Church of the Apostles, which Constantine had founded in his new city. About fifty years after the same city was honored by the presence of Samuel, the judge and prophet of Israel. His ashes, deposited in a golden vase and covered with a silken veil, were delivered by the bishops into each other's hands. The relics of Samuel were received by the people with the same joy and veneration which they would have shown the living prophet. The highways from Palestine to the gates of Constantinople were thronged with a procession, and the Emperor Arcadius, the son and successor of Theodosius, at the head of the most illustrious members of the senate and Church advanced to meet his extraordinary guest, who had always claimed the homage of kings. The example of Rome and Constantinople

confirmed the faith and discipline of the Catholic world. The honors of the saints and martyrs, after a feeble and ineffectual murmur of profane reason, were universally established, and in the days of St. Ambrose and St. Jerome something was still deemed wanting to the sanctity of a Christian Church till it had been consecrated by some portion of holy relics which attracted and influenced the devotion of the faithful.

In the long period of twelve centuries which passed between the age of Constantine and that of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model, and the symptoms of degeneracy are discernible in the first generation which adopted and cherished this pernicious and abominable innovation. The satisfactory experience that the relics of the saints and martyrs were more valuable than gold or precious stones stimulated the clergy to multiply the treasures of the Church. With little regard for truth or probability they invented names for skeletons, and actions for names; and the fame of men of Apostolic times was darkened by religious fictions.

To the genuine and primitive band of martyrs they added myriads of imaginary heroes, that had never existed except in the imagination of crafty and credulous legendaries; and there is every reason to suspect that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint. This superstitious practice, which tended to increase the temptations to fraud and credulity, insensibly extinguished the light of history and of reason in the Christian world. But the progress of superstition and idolatry would have been much less rapid and victorious had not the faith of the people been assisted by the seasonable aid of visions and miracles, to ascertain the authenticity and virtue of the most suspicious relics.

In the reign of the younger Theodosius, Lucien, a presbyter of Jerusalem and the ecclesiastical minister of the village of Caphargamala, about twenty miles from the city, related a very singular dream, which, to remove his doubts, had been repeated to him on three successive Saturdays. A venerable figure stood before him in the silence of the night with a long beard, a white robe, and a gold rod, and announced himself by the name of Gamaliel, and revealed to the astonished presbyter, that his own corpse, with the bodies of his son Abbas, his friend Nicodemus, and Stephen the first martyr of the Christian faith, were secretly buried in the adjacent field. He added with some impatience that it was time to release himself and his companions from their obscure prison; that their appearance would be salutary to a distressed world; and that they had made



choice of Lucian to inform the bishop of Jerusalem of their situation and their wishes. The doubts and difficulties which still retarded the important discovery were successively removed by new visions, and the ground was opened by the bishop in the presence of an assembled multitude. The coffins of Gamaliel, of his son, and of his friend were found in regular order ; but when the fourth coffin, which contained the remains of Stephen, was shewn to the light, the earth trembled, and an odor such as that of Paradise was smelt, which instantly cured the various diseases of seventy-three of the bystanders. The companions of Stephen were left in their peaceful residence at Caphargamala, but the relics of the first martyr were transported to a church consecrated to their honor on Mount Zion ; and the minute particles of these relics were acknowledged in almost every province of the Roman Empire to possess a divine and miraculous virtue. St. Augustine attested the numerous prodigies which were wrought in Africa by the relics of St. Stephen. The bishop of Hippo solemnly declares that he has selected those miracles only which were publicly certified by the persons who were either the objects or the spectators of the power of the martyr. Many prodigies were omitted or forgotten, and Hippo had been less favorably treated than the other cities of the province. And yet he enumerates seventy miracles, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese. But, it is strange this great saint does not say he was the object or spectator of any of these miracles himself. Besides, notice that ominous number *seventy*, as well as *three*, in his enumeration. If we enlarge our view to all the dioceses and all the saints of the Christian world of that age, it will not be easy for us to calculate the fables and the deceptions that issued from this inexhaustible source. The innumerable miracles of which the tombs of the martyrs were the perpetual theatre revealed to the credulous believers the state and constitution of the visible world, and the religious speculations appeared to be founded on the firm basis of experience. Whatever might have been the condition of the souls of the vulgar in the long interval between the dissolution and resurrection of their bodies, it was evident that the superior souls of the martyrs and saints did not consume that portion of their existence in silent and inglorious sleep. The enlargement of their intellectual faculties must have surpassed the measure of the human imagination, since it was proved by experience that they were capable of hearing and understanding the various petitions of their almost innumerable votaries, who at the same moment of time, and in the most distant parts of the world, invoked their names and their assistance. The confidence of the petitioners appears to

have been founded on the persuasion that the saints that reigned with Christ, cast an eye of pity upon the earth ; that they were warmly interested in the welfare of the Catholic Church, and that the individuals who imitated their pious and faithful examples, were the peculiar and favorite objects of their tender regard. Sometimes indeed their friendship might be influenced by considerations of a less exalted kind ; they viewed with partial affection the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. The meaner passions of pride, avarice and revenge might be deemed unworthy of a celestial breast, yet the celestial saints themselves condescended to testify their grateful approbation of the liberality of their votaries : and the sharpest bolts of punishment were hurled against those impious wretches who violated their magnificent shrines, or discredited their supernatural power. Atrocious indeed would have been the guilt, and strange the scepticism of those men, if they had obstinately resisted the proof of a divine agency, while the elements, the whole range of animal creation, and even the secret and subtile operations of the human mind, were compelled to obey.

At Minorca, it was said, the relics of St. Stephen converted in eight days 545 Jews, with the help, indeed, of some seasonable severities, such as burning their synagogue, driving the obstinate infidels to stand amongst the rocks, &c. The immediate and almost instantaneous effects which were supposed to follow the prayer, or the offence, satisfied the Christians of the ample measure of favor and authority which the saints enjoyed in the presence of the Supreme Deity ; and it seemed almost superfluous to enquire whether they were continually obliged to intercede before the throne of grace ; or whether they were not permitted to exercise, according to the dictates of their justice and benevolence, the delegated power of their subordinate deityship. The imagination, which was raised only by a painful effort to the contemplation and worship of the Infinite Deity, eagerly embraced such inferior objects of adoration as were more proportioned to its gross preception and imperfect faculties.

The sublime and simple doctrine of the primitive Christians was gradually corrupted, and the hierarchy of heaven, already clouded with metaphysical subtleties, which put out of the question the consideration of the supreme and only God, was degraded by the introduction of a popular mythology which effectually restored the reign of Polytheism. As the objects of religion were gradually reduced to the standard of the imagination, those rites and ceremonies were introduced which seemed to most powerfully affect the senses of the vulgar. If in the beginning of the fifth century Origen or Cy-



prian had been raised from the dead to assist at the festival of some popular saint or martyr they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a primitive Christian congregation. As soon as the doors of the church were thrown open they must have been offended with the smoke of incense, the various perfumes of flowers, and the glimmer of lamps and tapers, which diffused at noon-day a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they should approach the balustrade of the altar they must make their way through a prostrate crowd, consisting for the most part of strangers or pilgrims, who resorted to the city on the vigil of the feast; and who already felt the strong intoxication of fanaticism, perhaps some of wine. They devoutly imprinted their kisses on the pavements and walls of the sacred edifices, and they directed their frequent prayers to the bones, the blood, or the ashes of the saint, which were usually concealed by a linen or silken veil from the eyes of the votaries.

The Christians frequented the tombs of the martyrs in the hope of obtaining from their effectual intercession every sort of spiritual, but more especially of temporal blessings. They implored the preservation of their health or the cure of their infirmities, the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they were about to undertake any distant or dangerous journey they implored the holy martyrs to be their guides and protectors on the road; and if they returned without having experienced any misfortune they again hastened to the tombs of the martyrs to express with grateful thanksgivings their obligations to their celestial patrons.

The walls of the temples were hung around with symbols of the favors which they had received; eyes, and hands and feet of gold and silver, and edifying pictures, which could not long escape the abuse of indiscreet and idolatrous devotion represented the image, the attributes, and the miracles of the tutelar saint. The same uniform spirit of superstition and idolatry might suggest in the most distant ages and countries the same methods of affecting the sense, and of deceiving the credulity of mankind; but it is clearly seen, and must be confessed, that the priesthood of the Catholic Church imitated the model of the superstition which they were impatient to destroy; and some may incline to believe that they substituted a worse system of superstition instead of Pagan Polytheism. In their destruction of Paganism the bishops persuaded themselves that the ignorant rustics would more readily renounce the superstitions of Paganism if they found some resemblance, some compensation in the

bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman Empire ; but the victors themselves insensibly adopted the arts and practices of their vanquished rivals. Here we find, even in this transition state from Paganism to Christianity, how easily men glide into idolatry ; how insensibly they are overcome by those arts and practices which they condemn in others ; how that, engrossed with carnal ideas, the Christian priesthood allowed the worship of saints, relics, and images to corrupt the pure and simple primitive Christian model. The bishops of that day persuaded themselves that the Pagans would more willingly renounce Polytheism and embrace Christianity, if they found in it something compensatory for the old religious rites and ceremonies to which they had been accustomed, just as if one form of idolatry were any better than another ; and the Reformers of eleven centuries after, possessed with the same idea, made the same mistake in retaining many of the man-made doctrines of the old Catholic Church.

But to proceed with the prophecy in ch. XIII., verse 3, is : "And I saw one of his heads, as it were, wounded (lit. slain) to death ; and his deadly wound was healed ; and all the world wondered after (lit. behind) the beast." The seer in his vision saw this wounded head as a very remarkable appearance. It here refers to the city of Rome, wounded and trodden down by war, and the adjacent country of Italy which was subjected to the same ravages of war as the city ; and this head represented in resources and importance one-seventh of the Roman Empire. Rome was on several occasions during the decline of the Empire taken and sacked by the barbarians ; as by Alaric, king of the Goths, in the year 410 A. D. ; by Genseric, king of the Vandals, in 455 A. D. ; by Anthemius and Ricimer in 472 A. D., and by Odoacer, a Gothic king who governed Rome and Italy from the year 476-490 A. D. ; and by the Goths and Romans it was repeatedly taken and retaken till the year 552 A. D. But the deadly wound was healed in a degree by the re-conquest of Rome by Narses, the General of the Emperor Justinian, after which, for a period of about two centuries, Rome, with the adjacent provinces, was governed by an officer called Exarch, who resided at Ravenna and governed as the lieutenant of the Emperor, at Constantinople. These Exarchs, of whom there were eighteen successive ones, were invested with civil, military, and even ecclesiastical power. Their immediate jurisdiction, which was afterwards given to the Pope, extended over the modern Romagna, or the States of the Church, the marshes or valleys of Ferrara and Comacchio, five maritime cities from Rimini to Ancona, and a second



inland Pentapolis, between the Adriatic coast and the Appennines. Also three subordinate provinces of Rome, Venice, and Naples, which were separated by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the Exarch. But this deadly wound came to be completely healed by the conquests of Rome and Italy, 754–800, by Pepin and Charlemagne, kings of France, who donated to the bishop of Rome the patrimony over which he has ruled, as a temporal as well as an ecclesiastical prince, till within our own time. Thus that part of his dominions seemed to have been taken clearly away from the Roman Emperor who resided at Constantinople, and to have become the independent kingdom of the Pope, supported by the kings of France, and afterwards by the Emperors of Germany. But although this was so in effect yet the Emperors who reigned at Constantinople never gave up their claim to those dominions which were formerly governed by the Exarch, now by the Pope, but always reckoned them as their lawful right. “And all the world wondered after the beast.” The word *ὀπίσω*, here translated “after,” literally signifies “behind” or “backwards,” so that it reads “all the world wondered behind the beast,” and it means that the attention of mankind would be attracted in another direction, and towards some other wonderful object than the proper seat of government, and the proper supreme head of the Empire. The Popes of Rome waxed very great in the four centuries which intervened since the reign of Constantine, through the influence which their peculiar position and circumstances gave to them; and they were now waxed doubly great and strong, through the liberality and assistance of the Western potentates. The Emperor thus effectually lost not only part of his jurisdiction, but a good share of the homage and admiration which accrued to him from mankind; and while the power and influence of the Pope henceforth constantly increased, that of the Emperor as constantly decreased, until at length the Latin Crusaders took Constantinople itself, and Latins ruled it for somewhat over fifty years, 1204–1261, when it was again taken by the Emperors of the Eastern Roman line, who reigned over it till it was finally captured by the Turks in 1453.

Verse 4. “And they worshipped the dragon which gave power to the beast, and they worshipped the beast, saying: Who is like to the beast? Who is able to make war with him?” The prophet in his vision takes in ages at a glance. The Spirit of God sees the past, present, and future as present. Here they are seen worshipping the dragon, or the government and religion of the old Pagan Roman Empire, and the beast, or the government and religion of the Chris-

tian Roman Empire; but the dragonic power is evidently passed away; for their acclamations are all in praise of the beastly power. But in a sense these two powers were adored together. The Pagan Roman Emperors received from their subjects divine homage. On state occasions the Emperor sat on his throne, surrounded by the busts and images of the Emperors that had preceded him; and the principal subjects of the Empire were accustomed to present themselves before him in the attitude of worship, and so adore not only the living Emperor, but the busts and statues of all the dead ones which were then on exhibition. The same worship was given to the Christian Roman Emperors, and the mode and manner of this worship was brought to a more blasphemous refinement than ever before by the Pagan Diocletian, the immediate predecessor of Constantine, who introduced the court ceremonial of Eastern kings into the court of the Emperors; and so it continued, but still waxing worse, during the reign of the Christian Emperors. Of course the vulgar multitude could only worship the Emperor at a distance, with their reverential exclamations: "Who is like unto him! Who is able to make war with him!" When the crusaders were passing Constantinople on their first expedition the generals and officers were detained and compelled to do homage to the Emperor Alexius, he thereby showing them that he still considered the Western provincials as his liege subjects. High on his throne the Emperor sat mute and immoveable: His Majesty was adored by the Latin princes, dukes, and counts; and they submitted to kiss either his feet or his knees, an indignity which their own writers are ashamed to confess, and unable to deny. In about a century after, however, when the crusaders were passing on their fourth expedition they took the city and held it for a time, the Emperors going into exile, as we have mentioned. It has always been considered a privilege by the Catholics to be allowed the rare honor of kissing the Pope's toe. "Who is like unto the beast? Who is able to make war with him?" This last expression shows that the secular power of the Romans, or the Emperors who comprised in their person both the sacred and secular branches of power, is principally meant. This great combination of sacred and secular power,—the sacred, which, as the vicegerency of God on earth, claimed all spiritual power over the souls and bodies of men; the secular power of the Romans, which claimed to have won universal Empire by the force of its arms,—might well be an object of astonishment to the vulgar multitude, and cause the watching nations to cry: "Who is able to make war with it?" Verse 5; "And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue (lit., to do



or make, (*ποιῆσαι*) forty-two months." It is not said by whom this mouth was given, as it was said that the dragon gave him his power, his throne and great authority. It symbolizes principally the ecclesiastical or spiritual force of the Empire, that is, of the Catholic Church. The mouth here given evidently means the same with that mentioned in Daniel, ch. VII. ver. 8, where it is said that in the little horn were eyes like the eyes of man (not only of a man) and a mouth speaking great things. The mouth, as the eyes, pertains not to an individual man alone, but to the whole power which it symbolizes. Thus, though the spiritual power was represented especially in the Emperor as the supreme head of the Catholic Church; and though it was recognized in the Pope more than in any other individual bishop of that church, yet the symbol does not refer to these two, or to either one of them exclusively, but to the whole Catholic hierarchy. The reference in Dan. XI. 36, &c., appears to have in view the whole Roman power in its various characters.

"Speaking great things and blasphemies." Doubtless these "great things" mean the same as, and much more than that expression in the New Testament "great swelling words of vanity," which are spoken by men puffed up with pride, actuated by arrogance and ambition, and filled with carnal ideas, following the lust of the flesh and of their own perverse hearts, strangers to God and to all godliness, and therefore enemies of themselves and of their species. Blasphemy means, generally, impiety against God. This takes place in various ways, as for example, by detracting from the Deity the honors which belong to him: the setting up and worship of other gods or idols besides the true and only God, the invisible and infinite Deity; the assuming and arrogating of men to themselves the honors and prerogatives which belong only to Deity. When men give to idols, or false gods, or deified human beings any divine honors, they detract from the true God what properly belongs to him, just as they do when they neglect to perform the important duties which they owe to him. When men allow or require themselves to be worshipped by their fellow human beings, as did the Christian Roman Emperors, the Popes, and as do modern Christian princes, they assume and arrogate to themselves the honors which belong only to God. It may be truly said that the Christian Emperors did exalt themselves above all that is called God. And the Popes either permitted or compelled themselves to be exalted to such a high pitch of divinity as they have been, even higher than anything that is known to have been called God. The truly godly man is the most truly humble. Men commit blasphemy when they permit or require themselves to be called by any of the titles which are

appropriated to the Supreme God. But the blasphemies here referred to principally doubtless referred to other things as well as man's arrogances and assumptions. The Greek and Latin branches of the church have long paid worshipful attention to the images and relics of the saints. Both these as well as the Reformed Churches worship the Trinity, which in the metaphysical way wherein it has been set forth by Athanasius and his school, and as it stands now in some creeds is either a non-reality or an unnecessary dogma. "If we understand what prayer is," says Origen, a learned Christian writer of primitive times, "it will appear that it is never to be offered to any originated being, not to Christ himself, but only to the God and Father of all, to whom our Saviour himself prayed and taught us to pray." And in a book of prayers which is used in one of the Protestant Churches it goes on thus: "O God, the Father of heaven, have mercy upon us, miserable sinners; O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners; O God, the Holy Spirit, proceeding from the Father and the Son, have mercy upon us, miserable sinners; O holy, blessed and glorious Trinity, three persons and one God, have mercy upon us miserable sinners. Nobody, who intelligently prays this prayer, can understand the foregoing as merely a Trinity of names; for it says in its peroration: O Holy, blessed and glorious Trinity, *three persons* and one God, have mercy upon us miserable sinners. God is one person, but incomprehensible, and if he be represented by more than one it is clear they must be creations, if entities.\* In the Council of Nice held in 325 A.D., the equal Deity of the Son with the Father was decreed: in that of Constantinople, held in 381, A. D., the equal Deity of the Holy Spirit with the Father and the Son was decreed; in that of Chalcedon, held in 451, it was decreed that in Christ there were two natures, perfect God and perfect man; and thus the successive Councils held from time to time have added to the number of the celestial hierarchy of the Christian Church, which deities all subsisted merely in the imagination that created or creates them.

"And power was given him to continue forty-two months." In the language of prophecy a day is usually put for a year, and thus reckoning thirty days for each month, that is, three hundred and sixty days for a prophetic year, this power was to continue for twelve hundred and sixty years. And if we reckon from the Reformation

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\* The worship of the Trinity of the creeds is the worship of some complex idea which nobody can understand, but which each one tries to have some sort of conception of. For believers in their worship of God to seek his favor and Holy Spirit in the name and through the sacrificial mediation of Jesus, in their behalf, is proper and withal a simple worship.



begun by Constantine in the fourth century to the Protestant Reformation in the sixteenth century, reckoning from and to the mean times in which these Reformations were effected, we shall find that this period of time coincides. (See Rev. ch. XI. 2, 3, and ch. XII., 6 also, for the time.) In the continuation of our prophecy, verse 6 reads: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." This he does by means of the "mouth" that was given him, by the Catholic hierarchy, especially in the persons of the Emperors and Popes, arrogantly claiming to itself the honors which belong to God alone, by its arbitrarily assuming the right of controlling the conscience and reason of all mankind, as well as of being the arbiter of their eternal destinies, by which it extended its power as far as the fears of its ignorant and superstitious votaries; by its undue use of the instrument of excommunication, and anathematizing, cursing by "bell, book and candle-light," &c., especially in the case of the multitudes of heretics and nonconformists, which were in all the orthodox Christian ages condemned to temporal and eternal misery by the exercise of this power. This hierarchy beyond all doubt blasphemed the name of God and his tabernacle, that is, his true church, here his true and humble and persecuted ones; and them that dwell in heaven, that is, true worshippers of God, the truly godly people, wherever they were found within the jurisdiction of the Catholic hierarchy. The tabernacle was a movable temple of the Hebrews in the days of their wanderings in the wilderness; so here the tabernacle means the true Church of God on earth; and those who dwell in it, or his true and faithful people, wherever they are, and however difficult to be recognized among mankind, are said to dwell in heaven. See Hebrews VIII. 2, and IX.; Rev. XV. 5. In general throughout the book of Revelation wherever the word heaven is used it means the Church of God on earth. And thus when in verse 7 of chapter XII. of the Book of Revelation, it is said that there was war in heaven, it means, not that there was war away above the clouds in realms unknown and unexplorable by us; but that there was a spiritual contest of the Church in the world, with the world, and with all the powers and contrivances of the spiritual adversary, as in the contest of the primitive Church with polytheism which resulted in a reformation of the old system under Constantine and his successors, and to which this heavenly war refers; as well as to the war waged by the witnesses for the truth in all the ages afterwards against Catholic polytheism and idolatry. The prophecy does not say how long or how short that contest in heaven would last; the language simply informs us that such a contest would take place

and what its results should be. But we know that spiritual contest began with Christianity, and is going on ever since; Michael and his angels, the Spirit of God, fighting against the dragon, the spirit of the world, the flesh, and the devil, and prevailing over them. Paul, in his epistles, explains the kingdom of heaven to be righteousness, and peace, and joy in the Holy Spirit, (Romans ch. XIV., ver. 17,) and this belongs to one as to many, and to many as to one. Ver. 7: "And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds and tongues and nations." This making war with the saints, and overcoming them, has reference to the great power of the Empire, which was always exercised in compelling conformity to the orthodox doctrines of the Catholic Church, which were universally established therein by law. The Emperor, the supreme head of the Church, and of course the bishop of Rome, were always considered as the pillars and supporters of rigid orthodoxy, and the reference in this verse is especially to the Catholic hierarchy using the secular power of the Empire in compelling submission to the established faith. And power was given him, literally over "every tribe, and people, and tongue." This certainly is all-inclusive language, and it has reference to the Roman Empire considered as the world, which throughout the New Testament is spoken of as such. The orthodox doctrines of the Catholic Church were established in every portion of the Empire from the Caledonian rampart to the frontiers of Persia, and from Mount Atlas in Africa to the frontiers of Scythia and Germany; so that heretics and nonconformists had no place to go if not beyond the frontiers of the Empire, from the arm of persecution and compulsion. And even Caledonia, Scythia, Germany, and other nations which lay outside of the Empire proper, were afterwards brought to a profession of the orthodox faith through the labors of the missionaries of the Catholic Church; missionaries who were often accompanied by an army of soldiers or dragoons, and enforced their tenets by the sword. A religious society sprung up in the Eastern Roman Empire in the latter part of the seventh century, called the Paulicians, which is thus described by Gibbon the historian: "The name of Paulicians is derived by their enemies from some unknown and domestic teacher; but I am confident that they gloried in their affinity to the apostle of the Gentiles."—"The Paulician teachers were distinguished only by their Scriptural names, by the modest title of fellow-pilgrims, by the austerity of their lives, their zeal or knowledge, and the credit of some extraordinary gifts of the Holy Spirit. But they were incapable of desiring, or at least of obtaining the wealth and honors of the Catholic prelacy; such anti-Christian



pride they bitterly censured ; and even the rank of elders or presbyters was condemned as an institution of the Jewish Synagogue."

In their persecution by the Roman Emperors the historian says : " After a mission of twenty-seven years Sylvanus (this was the principal founder of their society) who had retired from the tolerating government of the Arabs, fell a sacrifice to the Roman persecution. The laws of the pious Emperors, which seldom touched the lives of less odious heretics, proscribed without mercy or disguise the tenets, the books and the persons of the Motanists and the Manichæans ; the books were delivered to the flames ; and all who should presume to secrete such writings, or to profess such opinions, were devoted to an ignominious death. A Greek minister, armed with legal and military powers, appeared at Colonia to strike the shepherd, and to reclaim, if possible, the lost sheep. By a refinement of cruelty Simeon placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their pardon and the proof of their repentance, to massacre their spiritual father. They turned aside from the impious office ; the stones dropped from their filial hands ; and of the whole number only one executioner could be found, a new David, as he is styled by the Catholics, who boldly overthrew the giant of heresy. This apostate, Justus was the name, again deceived and betrayed the unsuspecting brethren : and a new conformity to the acts of St. Paul may be found in the conversion of Simeon ; like the apostles he embraced the doctrines he had been sent to persecute, renounced his honors and fortunes, and acquired among the Paulicians the fame of a missionary and a martyr. They were not ambitious of martyrdom, but in a calamitous period of one hundred and fifty years their patience sustained whatever zeal could inflict ; and power was insufficient to eradicate the obstinate vegetation of fanaticism and reason. From the blood and ashes of their first teachers a succession of teachers and congregations repeatedly arose."—" The feeble Michael the first, the rigid Leo, the Armenian, were foremost in the race of persecution ; but the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the images to the Oriental Church. Her inquisitors explored the cities and mountains of the lesser Asia, and the flatterers of the Empress have affirmed that in a short reign one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames."\*

Great numbers of the Vandals, Suevi, Goths and Burgundians are said to have embraced Christianity of their own accord in the fifth century. But from what follows it is not difficult to see what

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\* Milman's Gibbon's Rome, Ch. LIV.

it was that they embraced. Mosheim says : "All these fierce and warlike nations judged a religion excellent in proportion to the success that crowned the arms of those who professed it, and esteemed consequently that doctrine the best whose professors had gained the greatest number of victories. When therefore they saw the Romans possessed of an Empire much more extensive than that of any other people, they concluded that Christ, their God, was of all others the most worthy of religious homage." \* Clovis, king of the Franks, was at this period the most famous trophy of their Catholic grace. "His conversion to the Christian religion is dated from the battle he fought with the Alemans in the year 496, in which, when the Franks began to give ground, and their affairs seemed desperate, he implored the assistance of Christ, and solemnly engaged himself by a vow to worship him as his God if he rendered him victorious over his enemies." Victory ensued. Clovis was the same year baptized at Rheims with three thousand of his subjects who followed his example. It is said that Remigius, bishop of Rheims, having preached to Clovis, and those who had been baptized with him, a sermon on the sufferings and death of Jesus, the king on hearing him cried out : "If I had been there with my Franks that should not have happened."† This may serve as a specimen to show the spirit that animated these ignorant and barbarous converts, as well as their misunderstanding of Christ and his harmless religion. But this is not all ; wonderful miracles are said to have been wrought at the baptism of this first Christian king of France, which lying tales, Mosheim observes, "are utterly unworthy of credit." He further adds that "*pious frauds* were very commonly practised in Gaul and Spain at this time in order to captivate the minds of a rude and barbarous people, who were scarcely susceptible of a rational conviction." "The impudence of imposters in contriving false miracles was artfully proportioned to the credulity of the vulgar ; while the sagacious and the wise, who perceived these cheats, were obliged to silence, by the dangers which threatened their lives and fortunes if they detected the artifice. The prudent are silent, the multitude believe, and impostors triumph."

In the sixth century the conversion of several barbarous nations is dated ; among whom were the Abasgi, the Heruli, the Alans, the Lazi, and Zani. "These conversions," says Mosheim, "however pompously they may sound, were extremely superficial. All that was required of these darkened nations amounted to an oral profession of their faith in Christ, to their abstaining from sacrifice to the gods, and their committing to memory certain forms of doctrine ; so

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\* Mosheim's Ecclesiastical History, Century V

† Id. Cent. V.



that even after their conversion to Christianity they retained their primitive ferocity and savage manners, and continued to distinguish themselves by the most horrid acts of cruelty and rapine, and the practice of all sorts of wickedness." \* It would appear that where such a religion as this is called Christianity, and such savage and cruel and rapacious wretches are called Christians, the meek, mild and self-denying followers of Jesus ought to have some other name ; rather call them heretics, fanatics, wild enthusiasts, or persons disordered in their brains.

In the sixth century also, a vast multitude of Jews were converted to Christianity, and added to the Church. "Many," says Mosheim, "were brought over to the truth by the persuasion and influence of the Emperor Justinian." "It must, however, be acknowledged," says he, "that these conversions were owing to the liberality of the Christian princes or to the fear of punishment, rather than to the force of argument or the love of truth. In Gaul the Jews were compelled by Childeric to receive the ordinance of baptism, and the same despotic method of converting was practised in Spain." These Jews, therefore, must have found themselves in error still worse than the first.

About the same time the Catholic Gospel was propagated in Britain among the Anglo-Saxons, and the Caledonian tribes : and also in Germany among the Bohemians, Thuringians, and Boii. But it must be confessed, even by Mosheim, "that the converted nations now mentioned retained a great part of their former impiety, superstition, and licentiousness ; and that, attached to Christ by a mere outward and nominal profession, they in effect renounced the purity of his doctrine, and the authority of his Gospel by their flagitious lives, and the superstitious and idolatrous rites and institutions which they continued to observe." Thus, these barbarous nations, through the despotic power of their more barbarous conquerors, are compelled to make a mere outward or nominal profession of Christianity, without amending their lives or quitting their former idolatrous practices.

Pope Gregory, called the Great, sent into Britain, in the year 596, A. D., forty Benedictine monks, with Augustin at their head. This monk Augustin, on account of his labors in propagating the Catholic Gospel in Britain, is styled the British Apostle, and was the first Archbishop of Canterbury. After his arrival in England he converted the heathen temples into places of Christian worship ; and Gregory, in his epistle to the Anglo-Saxon converts, permits them

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† Id. Cent. VI.

to sacrifice in honor of the saints on their respective holidays the victims which they had formerly offered to the gods.

The same account of the *celestial light* and the *divine Gospel* runs through the seventh century, and St. Columban, St. Gal, and St. Kilian, and other great saints are said to convert Franks, Frieslanders, and other nations to the religion of Jesus. But again Mosheim confesses with respect to these gospelizers that "many of them discovered in the course of their ministry the most turbulent passions, arrogance and ambition, avarice and cruelty. And instead of gaining souls to Christ they usurped a despotic dominion over their obsequious proselytes; and exercised a princely authority over the countries where their ministry had been successful." "The conversion of the Jews seemed at a stand in this century, though in many places they were barbarously compelled by the Christians (rather anti-Christians,) to make an outward and feigned profession of their faith in Christ." \*

The Emperor Heraclius, incensed against that miserable people by the insinuations, as it is said, of the ecclesiastics, persecuted them in a cruel manner, and ordered multitudes of them to be inhumanly dragged into the Christian Churches in order to be baptized by compulsion. The same odious method of converting was practised in Spain and Gaul.

In the eighth century, Boniface, on account of his missionary labors and holy exploits, was distinguished by the honorable title of the Apostle of the Germans. But notwithstanding the eminent services he is said to have rendered to Christianity, Mosheim confesses that he "often employed violence and terror, and sometimes artifice and fraud, in order to multiply the number of Christians." It would be too tedious to pursue these Catholic gospelizers through all their tyrannical movements. Charlemagne in the same century commenced hostilities in behalf of the Church against those Saxons who inhabited Germany: "that valiant people," says Mosheim, "whose love of liberty was excessive and whose aversion to the restraints of sacerdotal authority was inexpressible." Yet this valiant people, who had hitherto stood their ground against the fraud and violence of monks and bishops, at last, overcome by the fear of punishment and the imperious language of victory, suffered themselves to be baptized, though with the greatest reluctance. For, according to the iniquitous law which these savage gospelizers had enacted, "every Saxon who contemptuously refused to receive the sacrament of baptism was to be punished with death." †

Such were the exploits of Charlemagne in the service of Chris-

\* Mosheim's Ecclesiastical History, Cent. VII.

† Id. Cent. VIII.



tianity, for which "succeeding generations," says Mosheim, "canonized his memory, and turned this bloody warrior into an eminent saint." But if Dr. Mosheim truly saw the absurdity of such an impious turn, how was it possible that he could canonize great numbers of such monstrous characters in his history under the name of Christians, and turn their *absurd and ridiculous doctrines*, with their pernicious effects, into the *Gospel of Christ* and the *benign religion of Jesus*? These that we have quoted are only a few example for illustration. We shall turn to them again by-and-bye, in illustrating chapter XVII. of Revelation.

Such warfare did the great Catholic Church wage with all to whom it came for twelve hundred and sixty years, until it overcame them; so that it could in a sense be said just before the outbreak of the Reformation that it had gotten dominion over all kindreds and tongues and nations; and that all who dwelt upon the earth, that is, in the now enlarged Roman world, worshipped or succumbed to it, all whose names were not written in the Book of Life of the Lamb slain from the foundation of the world: see verse 8. It is a comforting thought that in this universal dominion of spiritual despotism, superstition, and prostration there were a few who remained as witnesses for the truth, who amid persecutions, tribulations, affliction and death gave their testimony for the truth against error, superstition, and idolatry: always a few whose names were written in the Lamb's Book of Life. "My Father that gave them Me is greater than all, and no man is able to pluck them out of my Father's hand. "The secret of the Lord is with them that fear him, and he will show them his covenant." The blood of all those who were slain in the countries of Europe and western Asia on account of their witness for the truth, or against the errors of the Catholic system, during the long reign of this Catholic Empire, attests the infallible truth of the prophecy which we are considering. If it was written in letters of ink it was recorded fulfilled by this all-prevailing Power in letters of blood.

Verse 9: "If any man have an ear, let him hear." The idea to be conveyed here is that what was said concerning this beast is especially worthy of our attention; but the proposition being in a conditional mood, and the ear symbolising the understanding, indicates that all would not be able to understand aright concerning it. Let men be ever so conversant with history, they will not understand true prophecy aright except they be imbued with the same spirit as originally suggested it to the mind of the prophet. Verse 10: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the

patience and the faith of the saints." Literally : He that leadeth into captivity goeth into captivity ; but, doubtless, this is a present tense with future meaning. No power that we know to have ever existed on the earth made so many captives as the Pagan and Christian Roman power. No power ever wielded more universal and effectual dominion over the bodies and minds of men than the latter power did. Captivity of reason and of conscience is the most debasing kind of servitude ; and this is the very kind of captivity which this Catholic system effected during the long period of its ascendancy, and which it affects to-day where its power and influence prevail. But the idea of strict and retributive justice is here contained, and it is meant that this captivating power should be taken captive as a recompense for its crimes, which was gradually and constantly fulfilled in the case of the Roman Empire whose seat was at Constantinople, which lost its provinces one after another, and on all sides, so that at the time of the capture of the city by the Turks in 1453, the city was all that remained in the jurisdiction of the Emperor. And we see it also gradually and eminently fulfilled in the decline of those powers which constituted and supported the bishop of Rome as a temporal prince. Austria, a Papal German Empire, becomes humbled gradually and loses her power and prestige among the nations. And France, which has always been a supporter of the bishops of Rome, is conquered successively, and has her noblest sons brought into captivity by the Anglo-Saxon and German powers, and is deprived of her territories, both colonial and national. The Pope also lost his temporal power as an indirect result of the late war between Germany and France ; the influence of the Papacy is gradually diminishing, so that to-day there is not one country in Europe or in the world, which can be said, as it was said all were formerly, to be governed civilly and religiously by the influence of the Papacy.

As the Jewish religion has continued in the world, but in a declining way, since the introduction of Christianity, even so, doubtless, the influence of the Papacy will continue yet long in the world ; but such an influence, being deprived of secular force, as can produce no effect if men will not voluntarily yield themselves to it ; an influence gradually diminishing until it have become almost insensible among mankind and a new and better state have arisen in its place. The Greek branch of the Catholic Church, with its mediæval icon-worship, has to a large extent been supplanted long ago by Mahometanism. It still remains the established church of Russia, supported by the will and power of the emperor its head ; and thus it will be likely to remain so long as the present system of government remain in Russia, and until some much needed change take place there which will cause many doctrines



and practices, to be set aside and discarded, to make place for another, a simpler, purer, and better religion. It should be a subject of desire, and of prayer by all true Christians that God would raise up a good man as Emperor of Russia, who, as the present Emperor in enfranchising the national serfs, may enfranchise Russia from that old and erroneous system of religion, and substitute and support a better, a truer religion in its stead. Many of the Emperors of Russia are commendable for the good sense they have displayed ; and we hope that any of the Emperors into whose hands this book may come will give the attention to this subject which its importance deserves. "Here is the patience and the faith of the saints," that is, in all the evolutions and exercises of this beastly power the faith and patience of the true servants of God should be severely tried ; tried even to persecution, deprivation, exile, and death. Faith and patience are the distinguishing characteristics of the saints in every age and country ; and nowhere and in no age have their patience and faith been put to severer tests than in the Roman Empire during the long period of its Church and State domination.

Few remarkable changes were made in the constitution of the Court or Government established at Constantinople, from the days of Constantine the First to the capture of the city by the Turks. For over a thousand years, from Vespasian to Alexius Comnenus, the Cæsar was the second person, or at least the second degree, after the supreme title of Augustus, was more freely communicated to the sons of the reigning monarch. The Emperor Alexius now interposed, (about A. D., 1100) a new and supereminent dignity. This title was compounded of the names Augustus and Emperor, forming in the Greek the high-sounding title of Sebastocrator. He was exalted above the Cæsar upon the first step of the throne ; the public acclamations repeated his name ; and he was distinguished from the Emperor only by some peculiar ornaments of the head and feet. The Emperor alone could assume the purple buskins, and the close diadem or tiara which imitated the fashion of the Persian Kings. It was a high pyramidal cap of cloth or silk, almost concealed by a profusion of pearls and jewels ; the crown was formed by a horizontal circle, and two arches of gold ; at the summit or point of their intersection, was placed a globe or cross, and two strings or lappets of pearl depended on either cheek. Instead of red, the buskins of the Sebastocrator and Cæsar were green ; and on their open coronets, or crowns, the precious gems were more sparingly distributed. Beside, and below the Cæsar, Alexius created the titles of Panhypersebastos, and the Protosebastos, titles which imply a priority and superiority above the simple name of Augustus ; and this sacred and primitive

title of the Roman princes was degraded to the kinsmen and servants of the Emperor of Constantinople. To their favorite sons and brothers, the Emperors imparted the more lofty appellation of Lord, or Despot, which was illustrated with new ornaments and prerogatives, and placed immediately after the person of the Emperor himself. The five titles of Despot, Sebastocrator, Cæsar, Panhypersebastos, and Protosebastos, were usually confined to the Emperor's own kinsmen,—in modern language, the princes of the blood. Some few changes were also gradually introduced into the grade of officers pertaining to the palace, the treasury, the fleet and army; and the branches of the civil administration; old titles, as in the case of Augustus, descending in the scale, and newly invented ones being placed above them.

But the most lofty titles, and the most humble postures which have been applied to the Supreme Being were prostituted by flattery or fear, or compulsion to the Emperors, creatures of the same nature as those by whom they were given. The mode of adoration, of falling prostrate and kissing the feet of the Emperor, which was first borrowed by Diocletian from the court of Persia, was continued and aggravated till the last age of the Roman Empire of the East. Excepting only on Sundays, when it was waived from a motive of religious pride, this humiliating reverence was exacted from all who entered the Emperor's presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns, the Caliphs of Asia, Egypt, or Spain, the Kings of France and Italy, and the Latin Emperors of ancient Rome, after these kingdoms and states had been organized from the dismembered provinces of the Empire. It appears, however, that ambassadors occasionally refused to perform the required homage. In his transactions of business, Liutprand, bishop of Cremona, had the audacity to assert the free spirit of a Frank, and the dignity of his master Otho, the newly-created Emperor of the West, about A. D., 1000. Yet his sincerity cannot disguise the abasement of his first audience. When he approached the throne the birds of the golden tree began to warble their notes, which were accompanied by the roarings of two golden lions. With his two companions the ambassador was compelled to bow and to fall prostrate, and thrice to touch the ground with his forehead. He arose, but in the short interval the throne had been hoisted from the floor to the ceiling, the figure of the Emperor appeared in new and more gorgeous apparel, and the interview was concluded in haughty and majestic silence. The bishop of Cremona, in his narrative, represents the ceremonies of the court of Constantinople. In the morning and evening of each day,



the civil and military officers attended their duty in the palace; their labors were repaid by the sight, perhaps by the smile, of their lord; his commands were signified by a nod or a sign; but all earthly greatness stood silent and submissive in his presence. In his regular or extraordinary processions through the capital, he unveiled his person to the public view; the rites of policy were connected with those of religion, and his visits to the principal churches were regulated by the calendar of the Greek Church. On the eve of these processions, the gracious or devout intention of the monarch was proclaimed by the heralds. The streets were cleared and purified; the pavement was strewn with flowers; the most precious furniture, gold and silver plate, and silken hangings were displayed from the windows and balconies; and a severe discipline restrained and silenced the tumult of the populace. The march was commenced by the military officers at the head of their troops; they were followed in long order by the magistrates and ministers of the civil government; the person of the Emperor was guarded by his eunuchs and domestics; and at the church door he was solemnly received by the patriarch and his clergy. The applause did not proceed alone from the rude and spontaneous voice of the crowd. The most convenient stations were occupied by the bands of the blue and green factions of the circus; and their furious contests, which, in preceding ages had shaken the capital, were, in the later ages of the Empire, insensibly sunk to an emulation of servitude. From either side they echoed in responsive melody the praises of the Emperor; their poets and musicians directed the choir; and long life and victory were the burden of every song. The same acclamations were performed at the hall of audience, the banquet and the church; and as an evidence of boundless sway, they were repeated in the Latin, Gothic, Persian, French, and even English languages by the mercenaries who sustained the real or fictitious characters of these nations.

In the palace the Emperor was the first slave of the ceremonies which he imposed; the rigid forms which regulated every word and gesture continually besieged him in the palace and in his rural solitude. But the lives and fortunes of millions depended on his arbitrary will; and the firmest minds, superior to the allurements of pleasure and luxury, may be allured by the active pleasures of commanding their equals. The legislative, ecclesiastical, and executive powers were centered in the person of the monarch, and the last vestiges of the authority of the senate had been finally eradicated by the Emperor Leo, surnamed the Philosopher, in the latter part of the ninth century.

In the church of St. Sophia, the Emperor was solemnly crowned

by the Patriarch ; at the foot of the altar the representatives of the people pledged their passive and unconditional obedience to his government and family. On his side he engaged to abstain as much as possible from the capital punishments of death and mutilation ; he subscribed with his own hand his Orthodox creed ; and he promised to obey the decrees of the general Councils and the canons of the holy Catholic Church. But his assurance of mercy was vague and indefinite : he swore, not to his people, but to an invisible judge ; and, except in the inexpiable guilt of heresy, the ministers of the Church were always prepared to preach the indefeasible right, and to absolve the transgressions of their sovereign. The ecclesiastics of the Greek Church were themselves the subjects of the civil magistrate ; at the nod of a tyrant the bishops were created, or transferred, or deposed, or punished with mutilation or with an ignominious death. Whatever might be their wealth and influence they could never succeed, perhaps owing to their immediate proximity to their master, in the establishing of an independent republic as the Latin clergy ; and the Patriarch of Constantinople condemned what he may have secretly envied, the temporal greatness of his Roman brother. In the lapse of centuries a lethargy of servitude had stultified the minds, and superstition had rivetted the chains of the Eastern Romans. In the wildest tumults of rebellion they never aspired to the idea of a free state ; and the private character of the prince appears to have been the only source and measure of their public happiness.

The reigns of many of the Roman Emperors of Constantinople are remarkably distinguished by ferocious cruelty and the most diabolical crimes. We have already given some idea of the character and actions of Constantine the First, and his immediate successors. Our space prevents us from giving even the shortest accounts which might be given of the character and reign of each successive Emperor who reigned at Constantinople for eleven centuries from the death of Constantius, the last of the sons of Constantine the First, in 361, A.D., to the complete subversion of the Empire by the Turks, in 1453 in the reign of Constantine the Twelfth. In this long period there reigned a great many successive Emperors, about ninety in all, as the lives of many of them were cut short by the hand of violence and by various causes. But we think it requisite to give a few examples out of many, which might be adduced, which may help to display their character.

Theodosius, under whose reign and auspices the Council of Constantinople was convened, A.D., 381, in which Council it was decreed that the Holy Spirit is equal with the Father and the Son, thus, as Mosheim expresses it, giving the “ finishing touch ” to the Trinity, caused,



according to the most moderate accounts, seven, but according to other respectable authorities, fifteen thousand people to be butchered at Thessalonica, because his lieutenant and one or two of the officers of his staff had been killed by the rabble of that city. The people of Thessalonica were treacherously invited in the name of the Emperor to the games of the circus; and such was their desire for those amusements that every consideration of fear or suspicion was disregarded by the numerous spectators. As soon as the assembly was complete, the soldiers, mostly barbarians, who had secretly been posted round the circus, received the signal, not for the races, but of a general massacre. The promiscuous carnage continued three hours without discrimination of strangers or natives, of age or sex, innocence or guilt. A foreign merchant, who had himself no concern in the murder of the officers, offered his own life and all his wealth to supply the place of one of his two sons; but while the father hesitated with equal tenderness which he should choose, while he was unwilling to condemn either, the soldiers determined his suspense by plunging their daggers at the same moment into the breasts of the helpless youths. The apology of the executioners, that they were obliged to produce the prescribed number of heads, serves only to increase by an appearance of design and order the horrors of this massacre. The diabolical crime of the Emperor was aggravated by his long previous residence at Thessalonica; (he now resided at Milan, whence he transmitted his murderous orders.) The situation of the unfortunate city, the dress and faces of its inhabitants were familiar, and ever present to his imagination afterwards.

The emperor Phocas, A. D., 602, who had been formerly a centurion, on coming to the throne which he usurped, put to death the Emperor Mauricé, his wife, five sons and three daughters. On the approach of Phocas with a large army to the city, Maurice, with his wife and family, escaped in a bark to the Asiatic shore, to Chalcædon. Thither the ministers of death were despatched by Phocas: they dragged the aged Maurice from his sanctuary; and his five sons were successively murdered before the eyes of their agonized parent. At each stroke which he felt in his heart, he found strength to repeat a pious ejaculation: "Thou art just, O Lord, and thy judgments are righteous;" thereby, it might appear, showing the miserable state of abject and servile superstition in which his mind was. In his last moments, such was the rigid attachment to truth of this man, that he exposed to the soldiers the pious falsehood of a nurse who presented her own child instead of a royal infant. The tragic scene thus far was closed by the execution of the Emperor himself. The bodies of him and his five sons were cast into the sea;

their heads were exposed at Constantinople to the insults or pity of the multitude ; and it was not till signs of putrefaction had appeared that Phocas connived at the interment of these remains.

The discovery or the suspicion by Phocas of a conspiracy which was entered into against his life by the instrumentality of the wife of Maurice, caused him to put her and her three daughters also to death. A matron who, for her virtue, commanded the respect and compassion of mankind, the daughter, wife, and mother of Emperors, was tortured like the vilest malefactor to extort a confession of her design and associates ; and she, with her three daughters, was beheaded at Chalcedon on the same ground which had been stained with the blood of her husband and five sons. After such examples, it appears superfluous to enumerate the meaner victims of the rage and fury of Phocas. Their condemnation was seldom preceded by the forms of trial, and their punishment was embittered by the refinements of cruelty ; their eyes were pierced, their tongues were torn from the roots ; their hands and feet were cut off ; some expired under the lash, others in the flames ; others again were transfixed with arrows ; and a simple, speedy death was a mercy they were rarely favored with. The hippodrome, the scene of the pleasures and liberties of the Romans, was polluted with heads, and limbs, and mangled bodies ; and even the companions of Phocas appeared sensible that they could not depend upon his favor or their services to protect them from his tyranny. He himself, finally, after suffering a variety of insult and torture, had his head severed from his body after a reign of ten years, by Heraclius, who came to the throne in much the same manner as he did.

The violence and danger which attended the reigns of the Eastern Roman Emperors may be noticed from the fact that in the space of six centuries, which intervened between the Emperors Heraclius, and the conquest of Constantinople by the Latins, there reigned at least sixty Emperors, which would leave an average proportion of only ten years for the reign of each Emperor. This is far below the average length of the reign of monarchs, according to the chronological rule of Sir Isaac Newton, who from the experience of more recent and regular monarchies has defined about eighteen or twenty years as the term of an ordinary reign.

The practice of mutilation as a penalty for crime was very frequent in the Eastern Roman Empire ; the cutting out of the tongue, the pulling out of the teeth, the cutting off of the nose, of the feet, and hands ; the pricking and putting out of the eyes ; and tortures and pains of an astonishing variety were inflicted upon human beings. The whole history of this Empire and of the Emperors



presents generally such a uniformly horrible scene as to thoroughly disgust the reader and to send a thrill of horror through his whole being.

Constantine IV, 668-685, had bestowed on his two brothers, Heraclius and Tiberius, the title of Augustus, but with no substantial power. At their secret instigation, the troops of the province of Anatolia approached the city on the Asiatic side, demanded for the royal brothers the partition or exercise of sovereignty, and supported their seditious claims by a theological argument. They were Christians, they said, and Orthodox Catholics, the sincere votaries of the Holy and Undivided Trinity. Since there are three equal persons in heaven it is reasonable there should be three equal persons on earth. The Emperor invited these divines to a friendly conference, in which they might propose their arguments to the senate; they accepted the invitation, but the prospect of their bodies hanging on a gibbet, in the suburb of Galata, reconciled their companions to the unity of the reign of Constantine. He pardoned his brothers and their names were still pronounced in the public acclamations: but on the repetition or suspicion of a similar offence, these princes were deprived of their titles and noses in the presence of the Catholic bishops who were assembled at Constantinople in the sixth general council.

On the death of Constantine IV, the Empire devolved to Justinian the Second. His passions were strong, his understanding was feeble; and he was intoxicated with a foolish pride that his birth had given him the command of millions, of whom the smallest community would not have chosen him for their local magistrate. His favorite ministers were two beings belonging to two classes of men the least susceptible of human sympathy, a eunuch and a monk; to the one he gave the charge of the palace, to the other the finances: the former corrected the Emperor's mother with a scourge; the other suspended the insolvent tributaries with their heads downwards over a slow and smoky fire. Justinian enjoyed the sufferings and braved the revenge of his subjects for about ten years, till the measure of his crimes, and of their patience, was full. A successful revolution by Leontius deprived him of his nose, and banished him to Crim Tartary, now called the Crimea. He continued ten years in exile, and was again restored to his throne by the assistance of a Scythian king. In the mean time Leontius had been in his turn dethroned, and mutilated, and imprisoned by a usurper who called himself Tiberius. Justinian, on taking possession of the city, had these two usurpers dragged into the hippodrome, the one from his palace, the other from his prison. Before their execution, Leontius and Tiberius

were cast in chains before the throne of the Emperor; and Justinian planting a foot on each of their necks, contemplated about one hour the chariot race, while the fickle people shouted in the words of the Psalmist: "Thou shalt trample on the asp and the basilisk, and on the lion and the dragon shalt thou set thy foot!" His pleasures were inexhaustible in the infliction of tortures; neither private virtue nor public service could expiate the guilt of active or even passive obedience to a government established in his absence; and during the six years of his new reign he considered the axe, the cord and the rack as the only instruments of royalty. But his most implacable hatred was directed against the Chersonites, (the inhabitants of Crim Tartary,) who he believed had insulted him in his exile, and violated the laws of hospitality. He imposed a grievous tax on Constantinople in order to supply the preparation of a fleet and army to invade that distant country. "All are guilty, and all must perish," was the mandate of the cruel Justinian, and he entrusted the execution of his bloody project to his favorite, Stephen, who was known by the epithet of the "Savage." Yet even the savage Stephen imperfectly accomplished the intentions of his sovereign. By the time he was ready to attack, the greatest part of the inhabitants had withdrawn into the country, and the minister of vengeance contented himself with reducing the youth of both sexes to slavery, with roasting alive seven of the principal citizens, with drowning twenty in the sea, and reserving forty-two in chains to receive their doom from the mouth of the Emperor. On their return the fleet was wrecked upon the rocky shores of Anatolia, and Justinian applauded the obedience of the Euxine, which had involved in its watery bed so many thousands of his subjects and enemies; but the tyrant was still insatiate for blood; and despatched a second expedition to exterminate the remains of the proscribed colony. In the short interval the Chersonites had returned to their city. The imperial troops, unwilling and unable to execute the revenge of Justinian, escaped his displeasure by abjuring his allegiance; they invested Bardanes, under the name of Philippicus, with the purple; and, under the newly-created Emperor, steered back to the harbors of Sinope and Constantinople. On their arrival every tongue was ready to pronounce, and every hand to execute, the death of the tyrant. Destitute of friends and deserted by his guards, the stroke of an assassin ended his life. His son, Tiberius, had taken refuge in a church, his aged grandmother guarded the door; and the innocent youth, suspending round his neck the most formidable relics, embraced with one hand the altar, with the other the wood of the true cross. But the popular fury, deaf to his cries, and trampling on his



superstition, put an end to his life. And thus was extinguished the race of Heraclius, after a reign of one hundred years.

The new Emperor was after a very short reign, seized in his palace, bound, blinded, and deposed; another, Anastasius the Second, was elevated in his place, who also was soon deposed; and another, Theodosius the Third, also, both of whom submitted to Leo, and were permitted to embrace the ecclesiastical profession. The restless Anastasius risked and lost his life in treasonable enterprise; but Theodosius died a natural death. The simple word HEALTH, which he inscribed on his tomb, attests his confidence of philosophy or religion; and the fame of his miracles was long preserved among the people of Ephesus. The ecclesiastical profession was sought and obtained by unsuccessful usurpers and deposed Emperors: but its acceptance could be considered as only a descent in the scale of honor, for the reigning Emperor was always the supreme head of the Catholic Church, and the high priest of the nation.

The reign of Constantine V., 741-775, of thirty-four years, is said to have been a long butchery of whatever was holy or innocent or noble in the Empire. He assisted in person at the execution of his victims, viewed their agonies, listened to their groans, and indulged without satiating his appetite for blood. A plate of noses was acceptable to him as a grateful offering, and his domestics were often scourged or mutilated by his own royal hand; his lust confounded the eternal distinction of sex and species, and he seemed to extract some unnatural delight from the objects most offensive to human sense. Although the annals of those times are considerably obscure, owing to the vices which so generally prevailed as almost to extinguish the light of history, yet the numbers of the bishops and monks, the generals and magistrates who are said to have suffered under his reign, are recorded; the names were conspicuous, the executions were public, the mutilation visible and permanent.

But with all his inexpressible vices, Constantine V. is represented as possessed of some merit. He appeared on horseback in the field at the head of the legions; and although the fortune of his arms was various, he triumphed by sea and land, on the Euphrates and the Danube, in civil and barbarian war; and he peopled some of the Thracian territories with new colonies.

Leo IV., 775-780, the son of the Fifth, and the father of the Sixth Constantine, was desirous to associate with himself his infant son. The royal infant, at the age of five years, was crowned, with his mother Irene, and the national consent was ratified by every circumstance of pomp and solemnity that could dazzle the eyes or blind the conscience of the people. An oath of fidelity was administered

in the palace, the church, and the hippodrome to the several orders of the state, who adjured the holy names of the Son and Mother of God: "Be witness, O Christ, that we will watch over Constantine, the son of Leo ; expose our lives in his service, and bear true allegiance to his person and prosperity." They pledged their faith on the wood of the true cross, and the act of their agreement was deposited on the altar of St. Sophia. The first to swear, and the first to violate their oaths were the five sons of Constantine the Fifth by a second marriage ; and the story of these princes is singular and tragic. The right of primogeniture excluded them from the throne ; their elder brother had unjustly defrauded them out of a legacy of about ten millions of dollars ; they did not deem some vain titles a sufficient compensation for their wealth and for power : and they repeatedly conspired against their nephew before and after the death of his father.

Their first attempt was passed over ; for the second offense they were condemned to the ecclesiastical state : and for the third, Nicephorus, the eldest, was deprived of his eyes, and his four brothers were punished, as a milder sentence, by the amputation of their tongues. After five years confinement they escaped to the church of St. Sophia, and displayed a pathetic spectacle to the people. "Countrymen and Christians," cried Nicephorus, for himself and his tongueless brethren, "behold the sons of your Emperor, if you can still recognize our features in this miserable state. A life, an imperfect life, is all that the malice of our enemies has spared. It is now threatened ; and we now throw ourselves on your compassion." The presence of a minister checked the rising murmur of the people. The princes were taken to the palace, and embarked for Athens, where they were finally plunged in darkness and oblivion. The young Emperor himself was afterwards blinded by the cruel ambition of his mother Irene. Her emissaries assaulted the sleeping prince, and stabbed their daggers with such precipitation and violence into his eyes as if they meant to execute a mortal sentence. Yet the blind son of Irene survived many years, oppressed by the court and forgotten by the world.

To the bloody deed of Irene superstition has attributed a subsequent darkness of seventeen days, during which many vessels in mid-day were driven from their course, as if the sun, a fiery globe, so vast and so remote, had sympathized with a few atoms of this revolving planet. But the Roman world for five years after bowed to the government of Irene ; and as she moved through the streets of Constantinople the reins of her four milk white steeds were held by as many patricians, who marched on foot before the golden chariot of



their Empress. But these patricians were, for the most part, eunuchs ; and their base ingratitude justified for them on this occasion the popular hatred and contempt. Raised, enriched, and entrusted with the first dignities of the Empire, they perfidiously conspired against their benefactress ; the great treasurer, Nicephorus, was invested with the purple, introduced as her successor into the palace, and crowned at St. Sophia by the venal Patriarch. He banished Irene to the Isle of Lesbos, where she is said to have earned a scanty subsistence by her labors with the distaff. Irene was one of those sovereigns of Constantinople who sustained and favored the worship of the images.

The character of Nicephorus was stained with three odious vices, hypocrisy, ingratitude, and avarice ; his want of virtue was not redeemed by any superior talents, nor his want of talents by any pleasing qualifications. Unskilful and unfortunate in war, he was slain by the Bulgarians ; and the advantage of his death overbalanced in the public opinion the destruction of a Roman army.

The famous and unfortunate Bardanes, who was a rebel in the time of Nicephorus, had once consulted an Asiatic prophet, who, after prognosticating his fall, announced the fortunes of his three principal officers, Leo, the Armenian, Michael, the Phrygian, and Thomas, the Cappadocian—the successive reigns of the two former, the fruitless and fatal enterprise of the third. The prediction was verified or produced by the event. Ten years after the crown was offered to the same Leo in the Thracian camp, he being the first in military rank, and the secret author of the mutiny. As he hesitated accepting it, “With this sword,” said his companion, Michael, “I will open the gates of Constantinople to your imperial sway, or instantly plunge it into your bosom, if you obstinately resist the just desires of your fellow-soldiers.” The compliance of the Armenian was rewarded with the Empire, and he reigned seven and a half years under the name of Leo. V., 813–820. Educated in the camp, and ignorant both of laws and letters he introduced into his civil government the rigor and cruelty of military discipline ; but if his severity was sometimes dangerous to the innocent, it was always formidable to the guilty. His religious inconstancy gained for him the epithet of Cameleon, but some Catholic writers have acknowledged that the life of Leo, the Iconoclast (image-breaker) was useful to the State. The zeal of his companion, Michael, he repaid with riches, honors, and military command ; and his subordinate talents were beneficially employed in the public service. Yet the Phrygian was dissatisfied with receiving as a favor only a scanty portion of the prize which he had bestowed on his equal ; and his discontent,

which sometimes evaporated in hasty words, at length assumed a more threatening and hostile aspect against a prince whom he represented as a cruel tyrant. The tyrant, however, repeatedly detected, admonished, and dismissed the old companion of his arms, till fear and resentment prevailed over gratitude; and Michael, after a scrutiny into his actions and designs, was convicted of treason and sentenced to be burned alive in the furnace of the private baths. The devotion of the Empress Theophano was fatal to her husband and family. The twenty-fifth of December had been fixed for the execution; she urged that the anniversary of the Saviour's birth would be profaned by this inhuman spectacle, and Leo reluctantly consented to a respite. But on the vigil of the feast his sleepless anxiety prompted him at the dead of night to visit the chamber in which his enemy was confined; he perceived him released from his chain and stretched on his jailor's bed in a profound slumber. Leo was alarmed at these signs of security and intelligence; but though he retired with silent steps, his entrance and exit were noticed by a slave who lay concealed in a corner of the prison. Under the pretence of requesting the aid of a spiritual confessor, Michael informed the conspirators that their lives depended on his discretion, and that a few hours were left to secure their own safety, and the deliverance of their friend and country. On the great festivals a chosen band of priests and chanters were accustomed to be admitted into the palace by a private gate to sing matins in the chapel: and Leo, who, as high priest, regulated with the same strictness the discipline of the choir and of the camp, was seldom absent from these early devotions. In the ecclesiastical habit, but with swords under their robes, the conspirators mingled with the profession, lurked in the angles of the chapel, and awaited, as the signal of their onslaught, the intonation of the first Psalm by the Emperor himself. The imperfect light and the uniformity of dress might possibly have favored his escape while they directed their assault against a harmless priest; but they soon discovered their mistake and encompassed upon all sides their royal victim. Without a weapon and without a friend, he grasped a weighty cross and stood at bay against the hunters for his life; but as he asked for mercy, "This is the hour, not of mercy, but of vengeance," was the inexorable reply. The stroke of a sword separated from his body the right arm with the cross, and Leo was slain at the foot of the altar.

A memorable reverse of fortune was exhibited in Michael the Second, who, from a defect in his speech, was surnamed the Stammerer. He was snatched from the furnace of fire to the sovereignty of the Empire; and, as at that early hour, and in the tumult a



smith could not readily be found, the fetters remained on his legs several hours after he was seated on the Imperial throne. The blood which had been the price of his elevation was unprofitably spent. On the throne he retained the ignoble vices of his origin, and Michael lost his provinces with as supine an indifference as if they had been the inheritance of his fathers. His title was disputed by Thomas, the last of the military triumvirate, who transported into Europe eighty thousand barbarians from the banks of the Tigris and the shores of the Caspian. He undertook the siege of Constantinople, but the city was defended by spiritual and carnal weapons. A Bulgarian king was induced to assault the camp of the Asiatics, and Thomas had the weakness, or the misfortune, to fall alive into the hands of the conquerors. His hands and feet were amputated; he was placed on an ass, and, amid the insults of the populace, was led through the streets of the capital, which he sprinkled with his blood. The depravity of manners, as savage as they were corrupt, is marked by the presence of the Emperor himself at this inhuman spectacle and procession. Deaf to the doleful lamentations of his suffering fellow-soldier, he incessantly pressed the discovery of more accomplices, till his curiosity was checked by the inquiry of an honest or guilty minister: "Would you give credit to an enemy against the most faithful of your friends?"

The character of Theophilus, the son and successor of Michael, was distinguished by the abuse of his arbitrary power. His justice was fashioned on the model of the Oriental despots, who, in personal and irregular acts of authority, consult the reason or passion of the moment, without measuring the sentence by the law, or the penalty by the offence. A poor woman threw herself at his feet to complain of a powerful neighbor, the brother of the Empress, who had raised his palace wall to such an inconvenient height as to exclude her humble dwelling from light and air. On the fact being proved, instead of granting, like any ordinary judge, sufficient for damages to the plaintiff, the Emperor adjudged to her use the palace and the ground. Nor was Theophilus content with giving this extraordinary satisfaction; in his zeal he converted a civil trespass into a criminal act, and the unfortunate patrician was whipped and scourged in the public place of Constantinople. For some slight offences, some defects of equity or vigilance, the principal ministers, a prefect, a quæstor, a captain of the guards, were banished or mutilated, or scalded with boiling pitch, or burned alive in the hippodrome. This extraordinary rigor may be thought to have been justified in some measure by the consequences; since, after a scrutiny of seventeen days, not a complaint or abuse could be found in the court or city,

intelligence which gratified the pride of the monarch; and it might be alleged that the people could be ruled only with a rod of iron, and that the public interest is the motive and law of the supreme judge. Yet, in the crime, or the suspicion of treason, that judge is, of all others, likely to be the most credulous and partial.

A Persian prince died at Constantinople, leaving an only son. At the age of twelve years, the royal birth of Theophobus was revealed, and he appeared not unworthy of his birth. He was educated in the Byzantine palace, advanced with rapid steps in the career of fortune and glory, received in marriage the Emperor's sister, and was promoted to the command of thirty thousand Persians, who, like his father, had fled from the Mahometan conquerors. These troops were desirous of deserting from the Emperor, and erecting the standard of their native king, but Theophobus rejected their offers, disconcerted their schemes, and escaped from them to the camp or palace of his brother-in-law. By a generous confidence, if not a sense of gratitude, Theophilus might have secured a faithful and able guardian for his wife and infant son, to whom, in the flower of his age, he was about to leave the inheritance of the Empire. But his jealousy was exasperated by envy and disease; he suspected and feared the virtues which might either supplant or oppress their weakness; and the dying Emperor demanded the head of the Persian prince. With savage delight, he gazed upon the familiar features of his brother-in-law and benefactor. "Thou art no longer Theophobus," he said, and sinking on his couch he added, with a faltering voice: "Soon, too soon, I shall be no more Theophilus." His last choice entrusted his wife Theodora with the guardianship of the Empire, and his son Michael, who was left an orphan in the fifth year of his age.

The restoration of image-worship, and final extirpation of the Iconoclasts, has endeared the name of Theodora to the Greek Church. After thirteen years of a frugal administration, 829-842, she perceived her influence declining; but the second Irene appears to have imitated only the virtues of her predecessor. Instead of conspiring against the life or government of her son, she retired from the throne without a struggle, though not without a murmur, to the solitude of private life, deploring the ingratitude, the vices, and the inevitable ruin of the worthless youth.

Among the successors of Nero and Elagabalus, Pagan Emperors, we have not yet, in the course of our illustrations of the characters of the Christian Emperors, found the imitation of their vices, the character of a Roman prince who considered pleasure as the object of life, and virtue as the enemy of pleasure. Whatever maternal



care Theodora might have bestowed upon the youthful education of Michael the Third, her unfortunate son considered himself an Emperor before he was a man. If the ambitious mother labored to check the progress of his reason, she could not restrain the outbreaks of his passion; and her selfish policy was amply recompensed by the contempt and ingratitude of the headstrong youth. At the age of eighteen, he rejected the authority of his mother, without feeling his own incapacity to govern the Empire himself. With Theodora, all gravity and prudence retired from the court. Their places were supplied by the alternate dominion of vice and folly, and it was impossible, without forfeiting the public esteem, to acquire or preserve the Emperor's favor. The millions of gold and silver which had been accumulated for the service of the state he lavished on the vilest of men who flattered his passions and shared his pleasures; and in a reign of thirteen years the richest of sovereigns was compelled to strip the churches and the palace of their precious furniture. Like Nero, he delighted in the amusements of the theatre, and sighed when surpassed in the accomplishments in which he should have been ashamed to excel.

Yet the studies of Nero in music and painting indicated some symptoms of a liberal taste; the more ignoble arts of Michael the Third were confined to the chariot-race of the hippodrome. The four factions, distinguished by their colors, which had long agitated the peace, still amused the idleness of the capital. For himself, the Emperor assumed the blue livery. The three rival colors were distributed to his favorites; and in the vile, though eager emulation, he forgot the dignity of his office and the safety of his dominions. He silenced the messenger who presumed to divert his attention by announcing to him an invasion in the most critical moment of the race; and by his command the importunate beacons were extinguished which too frequently spread the alarm from Tarsus to Constantinople. The most skilful characters in the performances of the circus obtained the first place in his confidence and esteem. Their merit he profusely rewarded. He feasted in their houses and presented their children at the baptismal font; and while he applauded his own popularity he affected to blame the cold and stately reserve of his predecessors. The strength of Michael was consumed by unnatural lusts, love and intemperance. In his midnight revels when his passions were inflamed by wine, he was provoked to issue the most sanguinary commands: and if any feelings of humanity were left, he was induced with the return of sense to approve the salutary disobedience of his servants. But a remarkable feature in the character of Michael is his profane mockery of the religion of his

country. The religion of the Eastern Romans might indeed excite the contemptuous smile of a philosopher; but his smile would have been rational and temperate; and he would have condemned the ignorance and folly of a youth who insulted the objects of public veneration, even though they were ridiculous. A buffoon of the court was invested in the robes of the Patriarch: his twelve metropolitans, among whom the Emperor ranked himself, assumed their ecclesiastical paraphernalia; they used or abused the sacred vessels of the altar; and in their bacchanalian feast the communion was administered in a nauseous compound of vinegar and mustard. Nor were these impious spectacles attempted to be concealed from the view of the citizens. On the day of a solemn festival the Emperor, with his bishops, or buffoons, rode on asses through the streets, encountered the real Patriarch at the head of his clergy; and by their licentious shouts and obscene gestures disordered the gravity of the Christian procession. The devotion of Michael appeared only in some offence to reason or piety; he received his theatrical crowns from the statue of the Virgin: and he violated an imperial tomb for the sake of burning the bones of Constantine the Iconoclast. By such extravagant conduct the Emperor became as contemptible as he was odious; every citizen was impatient for the deliverance of his country; and even his favorites were continually apprehensive that a caprice might snatch away what a caprice had bestowed. In the thirteenth year of his reign, and in the hour of drunkenness and sleep, Michael the Third was murdered in his chamber by Basil the Macedonian, the founder of a new dynasty, whom the Emperor had raised to an equality of rank and power.

Among the warriors who promoted the elevation of Nicephorus, the seventh successor of Basil the Macedonian, and served under his standard, was an Armenian, named John Zimisce. The stature of Zimisce was below the ordinary standard; but though diminutive in size he was distinguished by strength and beauty as well as by great courage and success in war. By the jealousy of the Emperor's brother he was degraded from the office of general of the East to that of director of the posts, and murmuring, he was chastised with degradation and exile. But Zimisce was numbered among the many lovers of the Empress Theophano, the wife of Nicephorus. On her intercession he was permitted to reside at Chalcedon in the vicinity of the capital. Her generosity was repaid in his clandestine and amorous visits to the palace: and upon their consultation, Theophano consented with alacrity to the death of her unlovely and penurious husband. Some bold and trusty conspirators were concealed in her private apartments; in the darkness of a winter's night Zimisce,



with his principal companions, embarked in a small boat, crossed the Bosphorus, landed at the palace stairs, and silently ascended a ladder of ropes which was cast down by the female attendants. Neither his own suspicions, nor the warnings of his friends, nor the fortress which he had erected in the palace could protect Nicephorus from a domestic foe, his wife, at whose command every door was thrown open to the assassins. As he slept on a bear-skin on the floor he was roused by their noisy intrusion, and thirty daggers glittered before his eyes. The murder was protracted by insult and cruelty. Zimisces, after ordering the wounded Emperor to be dragged to his feet, and heaping insults upon him, to which the suffering man only replied by invoking the name of the "Mother of God," with his own hand plucked his beard, while his accomplices beat out his teeth with the hilts of their swords; and then trampling him on the floor he drove his sword into his skull. As soon as the head of Nicephorus was shown from the window, the people consented, and Zimisces was declared Emperor, 969-976. On the day of his coronation he was confronted by the Patriarch on the threshold of St. Sophia, who charged his conscience with the deed of treason and blood, and required as a sign of his repentance that he would separate himself from his more criminal associate. This sally of apostolic zeal was nowise offensive to the new Emperor, since he could neither love nor trust a woman who had repeatedly violated the most sacred obligations; and Theophano, instead of sharing the imperial fortune, was dismissed with ignominy from his bed and palace. In their last interview she displayed a frantic and impotent rage; accused the ingratitude of her lover; assaulted with words and cuffs her son Basil, as he stood silent and submissive in the presence of a superior colleague: and avowed her own prostitution in proclaiming the illegality of his birth. She was exiled; her meaner accomplices were punished; and the guilt of Zimisces was forgotten in the splendor of the virtues which he displayed. In this age of darkness and degeneracy he frequently exhibited his valor in conquest upon the banks of the Tigris and the Danube, the ancient boundaries of the Roman world. In his last return from Syria he observed that the most fruitful lands of the new provinces were possessed by the eunuchs. "And is it for them," he exclaimed, with honest indignation, "that we have fought and conquered?" This complaint was re-echoed to the palace; and the death of Zimisces is strongly marked with the suspicion of poison administered by the eunuchs.

Andronicus, one of the royal princes, had to go into exile on account of his crimes, in order to keep out of the power of the reigning Emperor, Manuel. The death of the latter, and the minority of

the Emperor, his son, who was now only twelve or fourteen years old, opened the way for the return of Andronicus, 1180-1185. Before his return he had held communication with the authorities of the city, in which he affected the greatest loyalty to the young Emperor and the Empire. His correspondence with the Patriarch and the patricians was aptly seasoned with quotations from the Psalms of David and the Epistles of St. Paul, and he patiently waited till he was called to her deliverance by the voice of his country. His professions of loyalty and religion were taken for the language of his heart; and all opposition giving way before him, he was admitted to the city as the saviour of the Empire. It was his first care to occupy the palace, to salute the Emperor, to confine his mother, to punish her minister, and to restore the public order and tranquillity. He then visited the tomb of Manuel; the spectators were ordered to stand aloof; but as he bowed in the attitude of prayer, they heard, or thought they heard, the following murmur of triumph or revenge: "I no longer fear thee, my old enemy, who hast driven me, a vagabond, to every climate of the earth. Thou art safely deposited under a seven-fold dome, from whence thou canst never rise till the signal of the last trumpet. It is now my turn, and speedily will I trample on thy ashes and thy posterity." From his subsequent tyranny we may impute such feelings to the man at the moment; but we will not affirm positively that on this occasion he gave an articulate sound to his secret thoughts. In the first months of his reign his designs were veiled by a specious resemblance of hypocrisy: the coronation of Alexius, the young son of Manuel, was performed with the usual solemnity; and his perfidious guardian, holding in his hands the symbols of the body and blood of Christ, most fervently declared that he lived, and was ready to die, for the service of his beloved pupil. But his numerous attendants were instructed to maintain that the sinking Empire must perish in the hands of a child; that the Romans could only be saved by a veteran prince, bold in arms, skilful in policy, and taught to reign by the long experience of fortune and of mankind; and that it was the duty of every citizen to prevail upon Andronicus to undertake the burden of the public care. The young Emperor was himself persuaded to join his voice to the public acclamations, and to solicit the association of a colleague, who, on his elevation, instantly degraded him from the supreme rank, secluded his person, and verified the rash declaration of the Patriarch that Alexius might be considered as dead, as soon as he was committed to the custody of his guardian. But his death was preceded by the imprisonment and execution of his mother. After blackening her reputation and inflaming against her



the passions of the multitude, the tyrant accused and tried the Empress for a treasonable correspondence with the King of Hungary. His own son, a youth of honor and humanity, expressed his abhorrence of this flagitious act, and three of the judges had the merit of preferring their conscience to their safety; but the obsequious tribunal, without requiring any proof, or hearing any defence, condemned the Empress; and her unfortunate son was prevailed on to subscribe the sentence of her death. The Empress was strangled: her corpse was buried in the sea; and her memory was wounded by the insult, most offensive to female vanity, a false and ugly representation of her handsome form. The fate of her son was not long deferred; he was strangled with a bow-string; and the tyrant, insensible to pity or remorse, after surveying the dead body of the youthful Emperor, struck it rudely with his foot, and exclaimed: "Thy father was a knave, thy mother a whore, and thyself a fool!" The Roman sceptre, the reward of his crimes, was held by Andronicus, for about three years and a half, as the guardian or sovereign of the Empire. His government displayed a singular contrast of vice and virtue. When he gave way to his passions, he was the scourge, when he consulted his reason, the father of his people. But the ancient proverb, that bloodthirsty is the man that returns from banishment to power, and which we have seen to be verified in the case of Justinian II. in such a remarkable degree, was now again verified in the life of Andronicus. His memory was stored with a black list of the enemies and rivals that had traduced his merit, opposed his greatness, or insulted his misfortune, and, as Justinian, the only comfort of his exile was the sacred hope and promise of revenge. The necessary extinction of the young Emperor and his mother imposed the fatal obligation of extirpating the friends who hated and might punish him, the assassin; and the repetition of murder rendered him less willing and less able to forgive. A horrid narrative of the victims whom he sacrificed by poison and the sword would be less expressive of his cruelty than the appellation of the "halcyon days," which was applied to a rare and bloodless week of repose. The tyrant strove to transfer on the laws and the judges some portion of his guilt; but the mask had fallen, and his subjects could no longer mistake the true author of their calamities. The noblest of the citizens, more especially those who, by descent or alliance, might dispute the inheritance of the throne, escaped from the monster's den. Nice or Prusa, Sicily or Cyprus, were their places of refuge; and as their flight was already criminal, they aggravated their offence, began open revolt, and assumed the imperial title. Yet Andronicus resisted the dangers and swords of his most formidable enemies. Nice and Pusa

he reduced and chastised ; the Sicilians were contented with the pillage of Thessalonica ; and the distance of Cyprus rendered it no more propitious to the rebels than to the tyrant. His throne was subverted by a rival without merit, and a people without arms. Isaac Angelus, a descendant in the female line from the Great Alexius, was marked as a victim by the prudence or suspicion of the Emperor. In a moment of despair, Angelus defended his life and liberty ; slew the executioner, and flew to the Church of St. Sophia. The sanctuary was insensibly filled with a curious and mournful crowd, who in his fate prognosticated their own. But their lamentations were soon turned to curses, and their curses to threats ; they dared to ask : “ Why do we fear ? Why do we obey. We are many, and he is one ; our patience is the only bond of our slavery.” With the dawn of the day the city burst into a general sedition ; the prisons were thrown open ; the coldest and most servile were roused to a defense of their country, and Isaac, the second of his name, was raised from the tomb, or the sanctuary, to the throne. Unconscious of his danger the tyrant was absent, withdrawn from the toils of state, in company with his wife and mistress, in one of the beautiful islands of the Propontis. On the first alarm, he hastened to Constantinople, impatient for the blood of the guilty : but he was astonished by the silence of the palace and the tumult of the city, and his general desertion by mankind. Andronicus proclaimed a free pardon to his subjects ; but they neither desired, nor would grant forgiveness ; he offered to resign the crown to his son Manuel , but his son’s virtues could not expiate his crimes. The sea was still open for his retreat, but the news of the revolution had flown along the coast. When fear had ceased, obedience was no more , the imperial galley was pursued and taken by an armed brigantine ; and the tyrant was dragged to the presence of Isaac Angelus, loaded with fetters, and a long chain round his neck. His eloquence, and the tears of his female companions pleaded in vain for his life ; but instead of the process of a legal execution, the new monarch abandoned him to the fury of the numerous sufferers whom he had deprived of a father, a husband, or a friend. His teeth and hair, an eye and a hand, were torn from him as a poor compensation for the loss, and a short respite was allowed him, that he might feel the bitterness of death. Astride on a camel he was carried through the city, and the basest of the populace delighted to heap insults on their fallen Emperor. After a thousand blows and outrages, Andronicus was hung by the feet between two pillars that supported the statues of a wolf and a sow ; and every hand that could reach the public enemy, inflicted on his body some mark of ingenious or brutal cruelty till two furious or friendly



Italians plunged their swords into his body, and released him from all punishment. In this long and painful agony, "Lord have mercy upon me," and, "Why will you bruise a broken reed," were the words which he kept continually repeating.

Isaac Angelus was afterwards dethroned in consequence of his own vices and the ambition of his brother; and their discord introduced the Franks to the conquest of Constantinople, 1204.

Such are only a few examples out of many which might be adduced to illustrate the character of the Eastern Roman Emperors, and of that monarchy established at Constantinople. In the intervals of the Byzantine dynasties the succession is rapid and broken, and the name of a successful candidate is speedily erased by a more fortunate competitor. Many were the paths that led to the summit of royalty: the fabric which was raised by a rebellion was soon overthrown by the stroke of a conspiracy, or undermined by the silent arts of intrigue. The favorites of the soldiers or people, of the senate or clergy, of the women and eunuchs were alternately clothed with the purple. The means of their elevation was base, and their end was often contemptible or tragic, some of them being poisoned by their wives; and such crimes as we have been reviewing were practised till the last age of the Eastern Empire. And what must have been the amount of crime committed, and suffering inflicted in the way of mutilation, and whipping, and torture, and all sorts and species of cruelties and death throughout the Empire for a period of over eleven hundred years? for we may certainly believe that the example of the capital was followed, at least to some extent, in all the provinces by the governors and local magistrates! Truly such a contemplation sends a thrill of horror to our heart, and brings a tear of sympathy and commiseration to our eye! Truly, the contemplation of such a scene is enough to soften the most obdurate and unsympathizing heart! Who can now any longer doubt that the symbol of the "wild beast," with all the marks of a ferocious wild beast which we have considered in the beginning of chapter XIII. of Revelation, has here had its exact fulfilment? The truth is, this is just its fulfilment, as we have all through illustrated, attempt to disguise it as we may. Who of us will now dare speak of the Pagan cruelties of Nero and Domitian, of Decius and Diocletian, while we have ourselves such monsters calling themselves Christian; monsters who surpassed in wickedness even most of the examples of Paganism with which we are acquainted, and who had been the supreme heads of the Catholic church, the high priests of the Empire, for twelve hundred years.

AN EXPLANATION OF REVELATION XIII. FROM THE 11TH VERSE TO THE END OF THE CHAPTER, SHOWING ITS FULFILLMENT IN THE PAPACY, IN ITS CONNECTION, FIRST, WITH THE ROMAN EMPIRE, AS ESTABLISHED AT CONSTANTINOPLE; AND, SECONDLY, AS A MONARCHY IN ITSELF OVER THE EXARCHATE, ESPECIALLY IN CONNECTION WITH THE IDEA OF SUPREMACY OVER THE FRANCO-GERMAN AND THE ANGLO-SAXON-NORMAN MONARCHIES.

The 11th verse of the XIIIth chapter of Revelation begins rather a different prophecy than a different phase of the prophecy which we have just considered. There, beginning with the 1st verse of the chapter we have represented a symbolic prefiguration, called a wild beast (*θηρίον*), having seven heads and ten horns, etc., coming up out of the sea (as in Daniel VII.) which I have shown to have symbolized the whole Christian Roman Empire, whose seat of government was at Constantinople. But here, beginning with verse 11th, we have a symbolic prefiguration called likewise a wild beast (*θηρίον*), coming up out of the earth, having two horns, like as a lamb, and speaking as dragon. I may say here that each verse of this whole chapter is a prophecy in itself, embracing ages; I will give of the original Greek a fair equivalent in English, wherever I have to quote or translate. Rev. XIII., 2: "And I beheld another wild being coming up out of the earth, and he had two horns, like as a lamb, and he spoke as a dragon." Now, as to the horns and expression of face we are to understand that this symbol had somewhat of the appearance of a lamb; but that in other respects he did not resemble a lamb; for, firstly, he is a wild beast; and, secondly, he speaks as a dragon. We are, therefore, to conclude him to have been of the nature of the lamb only in appearance: and that he is really and acts contrary to the nature of the lamb. The first sight of this creature might not lead us to suppose that he would act harmfully, as the lamb is not accustomed to act harmfully or to use his horns in such way; but, a consideration of his general appearance would bring us to the proper conclusion concerning him; for, not considering his horns and lamb-like face, his other parts would be exponential of his voice, which was that of a dragon. There is implied in the general symbol the idea of deception; which, representing the head of a religio-political government, stands for Antichrist, that is, Christ to some



extent, as to his appearance, but thinking and acting in a contrary way and manner to Christ.

The symbolic prefiguration arising out of the sea means the Christian Roman Empire beginning with Constantine coming up out of an unsettled state or affairs, the sea (the masses of the people); but this symbolic prefiguration comes up out of the earth (the church); and to this Principal of the church we find attached in the symbolization two remarkable appendages as horns. And now, as to how the whole of this arose, I have shown under my last head how that the city of Rome with its dependent territory was subjugated and ruled over by the Goths and Vandals, at different times, for four or five generations in succession, between 410 and 553 A. D.: How that it was reconquered in 553 A. D., by the Eastern Roman empire, and then retained in possession of that empire for 201 years, that is, in the main to 754, A. D.; during which last period it was governed by deputies of the emperor at Constantinople, who were called exarchs, and, as the emperor himself, united in their persons the civil, military and ecclesiastical branches of power. But in order to trace satisfactorily the chain of events by which this power passed from the exarchs and the eastern Roman empire to the popes I shall have to go back a little.

With the emperor Leo III. commenced the Isaurian dynasty at Constantinople in the early part of the eight century. In his reign commenced the controversy respecting the worship of images, the Roman Church contending for the practice and the Greek church against it. This dispute separated the Greek and Latin churches, and contributed to disengage Italy from all dependence upon the eastern empire. Until this empire had proscribed image worship the authority of the court of Constantinople had been acknowledged at Rome. Gregory II., now pope, remonstrated; but finding his efforts for the removal of the interdict ineffectual, he excited the people to vindicate what they considered the cause of religion. Rome and Ravenna revolted and throughout Italy large bodies arose in arms. The statues of the emperors were broken and at Ravenna the exarch and many of the iconoclasts, or image breakers, were massacred; and thus the eastern and western churches became ultimately divided in the year 741 A. D.

Liutprand, the king of the Lombards, availing himself of those disorders, took Ravenna and subjugated to himself the cities of the exarchate. The emperors at Constantinople again recovered those possessions from him and continued their persecution of image

worship, while the popes, not less zealously, continued to favor it. Astolphus of Lombardy, the successor of Liutprand, again subdued Ravenna and threatened Rome. Stephen III., then pope, went in person to the court of Pepin, who had before been crowned king of France by the bishop of Mentz, in order to ask his assistance to deliver Rome and the exarchate from the Lombards. This Pepin undertook and accomplished, wresting from Astolphus the exarchate, the government whereof he gave to the pope, thus constituting him a temporal sovereign; while the kings of France were henceforth understood as patricians of Rome. And, now, in speaking of France, I deem it expedient to go back a little and trace briefly the origin of the French nation and its polity.

The Franks were a German tribe, who, in the third century, made in ancient Gaul, some conquests from the Romans, and were governed by chiefs or kings of the family of Meroveus the son of Clodion. A grandson of Meroveus, named Clovis, was chief of a tribe called the Salian and the recognized founder of the French monarchy in Gaul. It was he who defeated at Soissons, the old Roman general Syagrius, who, in the declining days of Rome, had established in Gaul an independent government of his own. This Roman province of Gaul was subjected to the Franks by Clovis.

On the death of this king his dominions were divided between his four sons, who spent much of their time in mutual contention. Clothair, the youngest of the four, eventually reunited the kingdom of his father under his sole rule. He is said to have been succeeded by his four sons, who spent their time in much the same way as did the former four; and, on their death, were succeeded by Clothair II., the grandson of the former monarch of that name.

In the disorders, consequent upon the imbecility or minority of those Merovingian monarchs the administration of the government was entrusted to that State official called mayor of the palace and steward of the household; and these mayors, like Joseph in the household of Pharaoh, soon attained to such a degree of power, that the authority of the monarch became little more than nominal. One of these mayors, Pepin D'Heristal, headed the nobles in a contest against the king and the people; and, after six years of war and tumult, was victorious in the battle of Testry. He herein established his authority over France, though he was not acknowledged as king; and he was, in like manner, succeeded in the government by his son Charles Martel. During the administration of this man the Saracens conquered France from the Garonne to the



Rhone. Charles, having collected his forces, fought with them the great battle of Tours, which lasted, at intervals, seven days. The invaders he defeated here with very great loss and recovered the provinces. This battle is, as to its results, considered one of the most important ever fought, influencing as it did, the destiny not only of France but of Europe, and putting a check to the advance of the Mahometan religion. Charles was succeeded in the administration by his son Pepin, who, performing the functions, aspired to the title of sovereign. The aid of Zachary, now pope of Rome, was sought by Pepin, who inquired of him, "Whether a prince incapable of governing, or a minister invested with royal authority and who supported it with dignity, ought to have the title of king?" The pope decided in favor of the latter; the people were dissolved from their allegiance; and Childeric III., the last of the Merovingian race, was deprived of his crown and confined in a monastery. At Soissons Pepin was crowned king of France by St. Boniface, bishop of Mentz. Of his obligation to the popes he was not unmindful, as seen above; for having conquered from Astolphus, king of the Lombards, the exarchate of Ravenna, which the latter had possessed for only a short time, he gave it in fee simple to the popes.

Pepin was succeeded by his sons Charles and Carloman; but the latter soon dying, left Charles sole monarch. This prince gave early indications of those qualities which gained him the title of Charles the great or Charlemagne. He found a pretext for invading Lombardy in the hostilities of the king of that country against the pope. He crossed the great St. Bernard from Geneva, reducing Pavia and Verona, and then Lombardy, taking its king captive. He next visited Rome, where he was welcomed with joy as deliverer of the church by pope Adrian I. He now was crowned king of Lombardy, and affected to confirm to the popes the gift of his father to them, namely the exarchate. Yet during his life he left no doubt that these dominions were dependent upon his power, both Ravenna and Rome being numbered in the list of the Metropolitan cities of his great Roman empire of the West revived.

In about 26 years after his conquest of Lombardy, when he had accomplished his conquest of his empire of the west, which, speaking territorially, included the whole of France, most of Germany, with northern and central Italy, and the northeastern districts of Spain; or a great part of what the Romans had in Europe (excepting Britain) together with most of Germany, Charlemagne was

crowned emperor at Rome by the Pope. The following is from the history of "The Decline and Fall:"

"On the festival of Christmas, in the last year of the eighth century, Charlemagne arrived in the Church of St. Peter, at Rome, having come thither from his camp at Paderborn in Germany, and to gratify the vanity of the Romans he appeared in the dress of a patrician, rather than in the simple habit of his native country. After the celebration of the Eucharist Pope Leo suddenly placed a precious crown upon his head, and the dome resounded with the acclamations of the people: "Long life and victory to Charles, the most pious Augustus, crowned by God, the great and pacific Emperor of the Romans." The head and body of Charlemagne were then anointed with the consecrated oil; after the example of the Cæsars he was saluted or adored by the Pontiff; his coronation oath represents a promise to maintain the faith and privileges of the church; and in his rich offering to the shrine of St. Peter he paid to it the first-fruits. Thus was restored and revived the Western Empire by Charlemagne, which was held with so loose and feeble a hand by his ignoble successors that it was gradually lost but it was finally restored and appropriated by Otho, King, and afterwards Emperor of Germany, in the year 962, A. D. At the head of a victorious army, Otho passed the Alps, subdued the kingdom of Italy, delivered the Pope from the remaining power of the unwarlike descendants of Charlemagne, and thus fixed the imperial crown of the Western Empire in the name and nation of Germany. From that memorable epoch two maxims of public jurisprudence were introduced by force, and ratified by time. 1st: That the prince who was elected in the German Diet acquired from that moment the subject kingdoms of Italy and Rome. 2d: But that he might not legally assume the titles of Emperor and Augustus till he had received the crown from the hands of the Pope. This last maxim was recognized and acted upon by the Germans for nearly five centuries, until after the coronation, in 1452, of Frederick III. of Austria, from which time his successors have excused themselves from the superfluous honor of receiving the imperial crown from the hands of the Roman Pontiff; and rested their imperial title on the choice of the electors of Germany." \*

Charlemagne is said to have been highly esteemed by the monarchs of his day. Irene, the empress of Constantinople (781-786), sought his friendship; and Haroun Al Raschid, the renowned

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\* Gibbon Dec. and Fall.



Caliph of Bagdad, entered into a correspondence with him and sent him the keys of the Holy Sepulchre of Jerusalem.

The whole of western Christian Europe, then, with the exception of Britain, was subject to Charlemagne, so that he and his successors, the Franco-German kings and emperors, would have stood for one of the two horns of this symbolic prefiguration. The other horn would not have been represented by any then utterly unchristian nation, such as the Danes and Scandinavians at that time were; but by some nation, which, in about the interval 800-900 A. D., began definitely to acknowledge the Pope of Rome as its spiritual father and his supremacy over the rulers of the earth in his capacity of successor of St. Peter and vicegerent of Jesus Christ. But for two centuries at least before Charlemagne Britain had been Christianized: for, not speaking of what the celebrated missionaries Sts. Alban, Patrick, Colum Cille, etc., did in the earlier centuries the history records that in 596, Pope Gregory the great sent into Britain forty Benedictine monks, with a superior of their institution, named Augustin at their head. This monk Augustin, on account of his labors in propagating the Catholic Gospel in Britain, is styled the British Apostle; and before the year 600 he was made, by the then King of Kent, whom, with great numbers of his subjects, he had been instrumental in converting from Paganism, the first archbishop of Canterbury. After this time the heathen places of worship among the Anglo-Saxons became gradually turned into Christian establishments; and Gregory, in his epistle to the Anglo-Saxon converts, permits them to offer in honor of the saints, on their respective holidays, the victims which they had formerly offered to their gods. Among the Saxons of Britain Christianity did not make remarkable progress before the year 600 any more than it did among the Saxons of the continent before the neighborhood of the year 800 when Charlemagne compelled that people, on the penalty of death, to receive Christian baptism. Indeed it was from the British Isles, principally from Ireland, that those Christian missionaries proceeded, who took the Gospel to Germany, before the age of Charlemagne. We read of St. Gall, St. Kilian and St. Columban, in the seventh century, converting Frieslanders, Franks and other Germanic nations to the Christian religion.

The successors of Charlemagne to the throne of his empire, so long as his dynasty lasted, I find to have been, as tabulated hereunder:

Louis I., "le Debonnaire," son of Charlemagne.

Lothaire, son of Louis I.

Louis II., "the German," brother of Lothair.

Charles I., "the bald," son of Louis I., by a second marriage.

Louis III., "the stammerer," son of Charles "the bald"

Louis IV., and Carloman, sons of Louis III., "the stammerer."

Charles II., "the fat," son of Louis II., "the German."

Charles III., "the simple," son of Louis III., the "stammerer."

In the reigns of all these princes, even in that of Charlemagne, the Normans pressed more or less upon the empire from the seaboard of France; but in the reign of Charles the fat they had become so aggressive as to come inland as far as Paris and besiege that city for two years without succeeding in reducing it. This king, however, ceded to them, as a fief of the French crown, for which they should render homage to the kings of France, the province known as Normandy, whereof the capital city was Rouen, extending on the northeast side of France from the province of Brittany on the southwest to Flanders, and inland towards Paris on the Seine.

In the cession of this province to the Normans it is said to have been stipulated on the side of the French that in paying homage to the French king the Duke of Normandy should kiss the royal toe. This the duke who lived in the days of Charles the fat was unwilling to do and so it was arranged that one of his officers should perform the ceremony in his name. The deputy, as unwilling to stoop as his master, under pretense of carrying the royal foot to his mouth, overturned his majesty in the presence of his courtiers; and Charles, unable to revenge the insult, submitted to it in silence. By reason of the general inability and lack of energy which he displayed in the conduct of his national affairs, especially for his having purchased the departure of the Normans from the siege of Paris, by means of money, the French deposed King Charles the fat, and elevated in his place Charles the simple yet a minor, giving the regency or administration of affairs to Hugh or Eudes, "count of Paris," who, with his brother Robert had performed great feats in defense of the city against the Normans. It is said that "under Charles the fat the empire of Charlemagne was nearly re-united," and that on his deposition, when Eudes or Hugh was administering the government in the name of Charles the simple, the Germans, or that part of the empire beyond the Rhine, elected as their king Arnulf, an



illegitimate descendant of Charlemagne. Eudes is a Latin form of the old form Eadhach or Ethach, which is the original of the name Hugh and of the German name Otho or Otto. Eudes, whom with his brother Robert we have spoken of as having so bravely defended Paris from the Normans is denominated "Count of Paris," and it is stated that "while Charles the simple was yet a minor the the valiant Eudes held the sovereignty in trust." He was not reckoned in the line of the kings proper, but "king in trust." Now, there is no doubt that this Eudes, Count of Paris, is "Hugh the Great," who, in this age, "put up kings and put them down at his pleasure." There is no doubt either that he is the person, who, in the German history, is called Otho the Great, who "obliged the powerful nobles of Germany, who openly aspired to independence, to submit to his authority;" and who "balanced their power by conferring upon the clergy the rights of temporal princes." He is the one at whose motion, as alleged, Charles the Fat was deposed, and Charles the Simple, a minor, substituted in his place, while he himself was "king in trust." In the minority or foretime of Charles the Simple it was, of course, that he reduced the nobles to submission. The truth appears to be, however, that Charles, called the Fat, under whom "the empire was almost united," was king in the minority of Charles, called the simple. But consequent upon the alleged inability of Charles the Fat and Charles the simple, I see it stated as follows in the history of this period: "Five nations, each governed by their own laws and their own dukes, the Franconians, the Saxons, the Swabians, the Bavarians and Lorrainers, composed at this time the *German Confederation*. Among their princes were able men, and they determined to choose, in a pressing emergency (the terrible Huns having invaded them), one of their own number as their emperor. Assembled in diet at Worms, the electors of these nations conferred upon Conrad, Duke of Franconia, the imperial dignity. The reign of Conrad was disquieted by the rebellion of some of the most powerful nobles of the empire and by the irruptions of the Hunns, who spread themselves over Pannonia, which from them received the name of Hungary. From thence they extended their ravages to the Baltic, passed the Rhine and desolated France and the northern parts of Italy. Germany was, however, the scene of their most destructive inroads. Conrad became weary of the cares of state and recommended a rival, who had sought to deprive him of power, as his successor, because he believed his talents fitted him to be an able

sovereign. This was Henry the Fowler, Duke of Saxony. He obtained a decided victory over the Hungarians, which though it did not effectually subdue their power yet freed the Germans from their depredations. He was succeeded by Otho the Great." In another connection of the history I find: "Otho the Great succeeded his distinguished father, Henry the Fowler." A comparison of the dates given in the histories makes that given for the Conrad here spoken of as elected emperor, to be that of Eudes or Hugh, count of Paris; and, besides, Conrad, which is an old form for the more modern Henry, is simply a variation of the name Hugh (Latin, Eudes).\* Conrad is simply the hard form which the German idiom presents for the old Gaulic form, Chaethanbhradh. But a consideration of the sense of this quotation, taken in connection with the other historical collaterals, shows it, while having a historical foundation, when properly understood in the light of the equivalence of language forms, to be probably designed as a piece of nicely woven monkish fiction, to obscure this juncture of the German history in regard to the origin of the new dynasty. This makes Otho the Great, the founder of the new dynasty, to have been son of Henry the Fowler, duke of Saxony; whom it makes to have been emperor before Otho; which would leave Otho to be not the founder of the new dynasty, as the German and French histories all take for granted he was; but the second of that dynasty, which they name "Saxon." This name the monks give to the new dynasty is also a nice piece of policy for the conciliation of the Germans. Charlemagne compelled the whole nation of the Saxons, which included then most of the Germans, to receive Christianity under penalty of death; now, forsooth the Saxons get the upper hand and their dynasty replaces the old one of Charlemagne. But if the old dynasty of Charlemagne was so far German as to be Frankish so doubtless was the new dynasty, which was also doubtless descended from Charlemagne. The Gaelic professors from the British isles, who occupied positions in colleges and otherwise on the continent, from time to time, would be admirably fitted to make out such a piece of the historical romance as this we meet with here; and we know it was the business of the priesthood, who were the historians and custodians of history and all learning in the ages of Catholic Christianity, to reconcile the different sections of the races by every art

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\* Gaelic Ethach=Chaeth, genitive Chaethan, i.e., Conn, with the common ending raidh=Connraidh=Chaenry or Henry.



and means which they could use, and which they considered harmless, or in the use of which they considered the end justified the means. But in this quotation we see the meaning is beclouded. There was really no such confederation of five nations as this given at the time they put it; for Charles the Fat whose ascent to the throne is put by the Anglo-Saxon Chronicle in 885, and his death in 887 had in his dominion "almost the united empire of Charlemagne;" and this must be near the date of the selection of Conrad, duke of Franconia, for emperor. There were, doubtless, at that time, sons, brothers, and near cousins of the immediately reigning monarchs located in Saxony, Franconia, Swabia, Lorraine, Bavaria and elsewhere; but, what was afterwards known as the German confederation, did not exist; and, besides, we are told elsewhere, that on the deposition of Charles the Fat, while Hugh was holding the reins of government for Charles the Simple, as "king in trust," the Germans elected as their king one Arnulf, "an illegitimate" descendant of Charlemagne.\* Now, whether Arnulf was or was

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\* Under the date of 887 the A. S. Chronicle says: "This year the army (*i.e.*, the northmen) went up through the bridge at Paris, and thence up along the Seine as far as the Marne, and thence up the Marne to Chezy, and then sat down there, and on the Yonne, two winters in the two places. And that same year Charles (the Fat), king of the French, died; and six weeks before he died, Arnulf, his brother's son, bereaved him of the kingdom. And then was that kingdom divided into five, and five kings were consecrated thereto. This, however, was done by permission of Arnulf: and they said that they would hold it from his hand, because none of them on the father's side was born thereto except him alone." The divisions given here of the empire, which all were afterwards united under the power and name of Otho, are not those mentioned above. This speaks of the eastern, the middle and the western division, and then that of the Lombards and "the lands on that side of the mountain." The next we have in the Chronicle with reference to Continental matters is under date 890 as follows: "And that same year the army (the northmen) went from the Seine to St. Lo, which is between Britany and France; and the Bretons fought against them and had the victory and drove them out into a river and drowned many of them." — 891. "This year the army (northmen) went eastward: and King Arnulf, with the east Franks and Saxons and Bavarians, fought against that part which was mounted before the ships came up and put them to flight." — 893. "In this year the great army (northmen), about which we formerly spoke, came again from the eastern kingdom westward to Boulogne, and there was shipped; so that they came over in one passage (to England) horses and all; and they came to land at Limne-mouth with two hundred and fifty ships," etc. Here, having towed in their ships four miles they landed and fortified themselves and soon after the northman, Hasten, landed his force from eighty ships near the mouth of the Thames and there fortified his force. In about three years later all these northmen were in effect subdued by Alfred the Great.

From other sources we learn that the father of Arnulf was named "Baldwin, Count of Flanders." But, doubtless, this was only one of the names and titles given him.

But it seems to me the dates given by the A. S. Chronicle for the accession and death of Charles the Fat may be somewhat earlier than the real dates. Under the reign of Athelstan, grandson of Alfred, the great, who was flourishing in 934, Turner, in his history of the Anglo-Saxons, says: "When Charles the Simple, the king of France, was imprisoned and dethroned, his queen, Edgiva, fled into England to her father, Edward the Elder, carrying over her son Louis, but three years old. Athelstan treated his unfortunate sister with affection and respect." — "In 926 an intercourse was opened with Athelstan by Hugues (Hugh, the great), the son of Robert. Hugues requested of Athelstan his sister Ethilda in marriage. This was a very delicate negotiation. Hugues had co-operated with the other chiefs that had dethroned and still kept imprisoned the king, who had married the sister of the lady he wooed. This

not "illegitimate," it is doubtless true that in those circumstances, the Germans admitted him as their king; and that the form of name Arnulf or Aedhulf afterwards mutated on the Monkish scrolls with the form of name Hugh, that is Otho the Great. Now Otho defeats the Hungarians at Augsburg. He then adds to his dominions the kingdom of Bohemia by conquest of that country, "compelling its inhabitants to receive Christianity." But, according to our quotation, as given above, the five confederate German nations in their emergency—the terrible Hunns threatening them— assembled in diet at Worms, choose Conrad, Duke of Franconia, as their defender; and he growing weary after a while of the cares of state, resigns his crown to Henry, duke of Saxony, a rival of his, who proceeds against the Hunns, or rather the Hungarians (for the Hunns had been in Europe since before the year 400), and defeats them. In

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sister was with Athelstan, with her infant child. Hugues, however, persevered in his suit and conducted it with dexterity. He obtained for his ambassador, Adulf, the son of the Count of Flanders and of Alfred's daughter, the aunt of Athelstan. The affinity of Adulf must have given interest to his negotiation."—After speaking of the splendid presents sent over by Hugues to the princess the record goes on to say: "Policy perhaps taught the importance to the dethroned Charles, or to his family, of making Hugues a friend. His wishes were, therefore, gratified and he became the brother-in-law of Athelstan." It would, however, seem that the ambassador and Hugues may have been, in this case, the same person! For it goes on to relate that through the influence of Athelstan, the young Louis, the son of Charles the Simple, was restored to the French throne, but that "his reign was not attended with the friendship of Hugues." Louis thereupon, to secure himself against the aspiring nobles, procured the alliance of Athelstan, who promised to send a fleet to his succour. "This is the first example," says a modern French historian, "which we have in our history, not only of an offensive league between France and England, but it is also the first treaty by which these two kingdoms concerned themselves about each other's welfare."—It relates how that Hugues at this time augmented his importance by going into Germany and marrying a princess, named Hadwida; and then goes on to say: "Athelstan performed his engagements. When Otho (Hugues) passed the Rhine, in 939, Louis claimed of England the stipulated aid. The Anglo-Saxon fleet sailed immediately for his support. It appeared off the coast of Flanders and protected the maritime cities; it ravaged some territories of the enemy, but returned to England without having had the opportunity of any important achievement." But look at what follows in connection: So much was Athelstan considered abroad that Arnulf, the Count of Flanders, having taken the fortress of the Count Herluin in 939, sent his captive wife and children to Athelstan." Now if this has any meaning it is that Arnulf, Adulf, Hugues and Otho, as mentioned here in the narrative, are all names referring to the same man. "The Anglo-Saxon fleet sails directly for Flanders." When a fleet sets sail with hostile intent it makes directly for the coast of its enemy. Hugues marries the German princess Hadwida, thereby increasing his importance. Otho, thereupon, crosses the Rhine into France and Flanders at the head of his army; but it is Arnulf, Count of Flanders, that sends the captive wife to Athelstan in that same year, 939. And who, pray, was the lady alluded to by the "captive wife?" Why, who should have been alluded to if not the wife of Hugues and sister of Athelstan, whom Hugues, in a pet, may have now sent home, although, if he did, he doubtless still regarded her as his beloved wife, her place having not been by any means filled by Hadwida, whose name in the narrative is, in very truth, a fiction. The Chronicle also misenters Charles "the Simple" for Charles "the Fat."

Farther on, vol. I, 499, the same history says: "In 932 Otho sought a wife from the sisters of Athelstan. Editha was residing in her brother Athelstan's court, when ambassadors arrived to request her. Athelstan received them benignly, his sister assented, and a magnificent attendance, which his chancellor, Turketul, headed, conducted her to her royal lover. Her sister Adiva went with her that Otho might be more honored and might take his choice. Editha was preferred by the too highly honored Otho, and her sister was married to a prince near the Alps, who was one of the emperor's court." It, therefore, appears clear that Athelstan's sister, whatever her name may have been, was married to Hugh, otherwise called Otho, the great.



the circumstances we must consider the Emperor Conrad to have been very accommodating to his rival, Henry, duke of Saxony, in giving up to him his crown, scepter and throne, as well as the honor, which we may believe would be more highly prized by a German emperor than almost anything else, that of defeating in a pitched battle the worst enemy the empire then had. But must we not think both the Emperor Conrad and the Emperor Henry to have inestimably favored Otho the Great, in giving him the privilege of defeating the Hungarians at Augsburg; although we do not find this real man, who did the real business, spoken of at all in connection with the "Diet at Worms," which selected Conrad? It is, therefore, not only convenient but safe for us to call the conqueror of the Hungarians at Augsburg by the two forms of the name in German for this man, Henry and Otho (the great); or by the two Gaulic forms Ædhach (Latin Eudes) and Hugh the great; or we can call him "Arnulf or Adulf (i.e., Aedh-daebh, the black Hugh) son of Baldwin, "Count of Flanders;" or "duke of Carinthia," as according to Zimmerman. But, as to the line under our consideration, it is safe to conclude the man called Charles "the Simple" to have been son and successor to him called Charles "the Fat," who, it is recorded, had in his dominion "almost the united empire of Charlemagne." Secondly, my research leaves no doubt in my mind that these two are the same respectively with those named Eudes or Hugh the great, and his son, Hugh Capet; and with those called Otho the great, and his son, Otho II; and with those called Arnulf (i.e. Arnold, or Arnot, i.e. Arn-oth, Gaelic Eacharn) and his son Louis; and, again, with those called Lothair and his son Louis. Of the latter the two sons Eudes, or Otho III, and "his brother Robert" begin the two historic dynastic lines, the former for Germany, called "the Saxon," the latter for France, called "the Capetian." The latter dynasty, in the history of France, is reputed to have been of Saxon origin, doubtless, because they were in descent from Louis II, called "the German." \* The Chronicle of St. Florent (ap. Ser. Fr. IX, 55), calls Charles "the Simple" Capet, or *Karolus Stultus vel Capet*. But Capet, in this case, means not "stultus," stupid or simple; it means the same as the Gaelic Chaethan or Chon; a term applied to a priest, as, for example, the Capuchian monks, from the hood (cap or chapet) they used to wear: and so Hugh is called in some of the Chronicles Hugo Caputius, in others Hugues Chapet, etc. Conrad I and Henry "the Fowler" being granted emperors by the grace of "Romance," the subjoined tabulation will fairly show this juncture of the history:—

1. Charles "the Fat," i.e. Eudes or Hugh, i.e. Arnulf, i.e. Lothair, i.e. Otho the great:—
2. Charles "the Simple," i.e. Hugh Capet, i.e. Louis, i.e. Otho II, his son, as above:—

\* See Michelet's History of France, Bks. III and IV, and Zimmerman's Germany, etc.

Line of France.	Robert, son of Hugh Capet and brother of	Otho III, i.e., Henry II, son of Otho II.	Line of Germany.
	Henry I, son of Robert	Henry III, i.e., Conrad II, son of	
	Philip I, son of Henry I	Henry IV, son of	
	Louis VI, son of Philip I	Henry V, i.e. Conrad III, son of	
	Louis VII, son of	Frederic Barbarossa, a brother	
	Philip Augustus son of	Henry VI, son of	
	Louis VIII, son of	Frederic II, son of, (Ghibelines).	
	Louis IX, son of	Rodolf, first of the Hapsburgs (Guelphs).*	
	Philip, the Hardy, son of	Albert, son of; warred with Wm. Tell.	
	Philip, the Fair, son of	Leopold	
	Louis X, son of	Henry of Luxembourg	
	Philip, the Long, brother of	Louis of Bavaria	
	Charles the Fair, brother of	Charles of Luxem- } "The Golden Bull"	
	Philip of Valois, cousin of, 1328.	bourg } 1355-1378.	
	John	Winceslaus, son of } now issued.	
Line	Charles V	Frederick II of Brunswick	
	Charles VI	Rupert	
	Charles VII	Sigismund	
	Louis XI	Frederick III	
	Charles VIII	Maximilian	
	Louis XII, "of Orleans"	Philip, son of, not emperor	
	Francis I, "his cousin" time of Reformation	Charles V, son of, time of Reformation.	
		Ferdinand, his brother, emperor.	

### LINE OF GERMANY.

The history as it comes down to us makes Henry II. to have been "grandson of Otho II.," and the successor of Otho III.; but the truth is he was identical with Otho III. It also makes Conrad II. to have been father of Henry III.; but he was either identical with him or was not emperor. There is much of the historical romance interwoven into the German history of this period, or possibly much may have arisen from the errors of writers or transcribers who did not know the equivalence of certain Gaulic and German name forms. For example the reign of the third man in our list is full of important events under his form of name Otho III.; but, under his name Henry II., it says: "His reign is marked by no important event;" and then goes on and fills in a space with a monkish story in which his name is mixed up. Under the name Conrad III. what is recorded is his conduct of the second crusade to Palestine, in which he was unsuccessful and on his return from which he was succeeded by his brother Frederic Barbarossa. During most of his life Henry IV. was involved in quarrels with the Popes. At the instigation of Urban II. Conrad, the son of Henry IV. rebels and assumes the title of king of Italy, inducing many of the cities to submit to his sway. Meanwhile Conrad and Urban both die, and the succeeding Pope Pascal

\* In the minority of Frederic II, Otho IV, of the rival family of the Guelphs, held the government. After Frederic's death his son, called Conrad IV, and his grandson Conradin, made some insignificant figure, never however properly at the head of the *imperium*



II. induces Henry, "a younger son of Henry IV., to rebel and assume the imperial honors. Henry IV., therefore, having, by all means, had to clear the way for his rebellious son, and lay aside his imperial dignity, is reduced to the position of a beggar, going especially among the churches of Spire, to solicit the office of "underchanter" which is refused him. In the record given of the reign of Henry V. we have a repetition of that of Henry IV., some scenes and words being slightly varied. He repeatedly marches into Italy, defeats the pope's forces and at one time succeeds in making the pope his prisoner. He deposes the pope; who in turn excommunicates him, but he appoints a new pope, who revokes the sentence. Now, this is a repetition on paper of the real life of Henry IV. It then follows that the states weary of the contest between the emperor and the pope effects a reconciliation. "The pope called a council, at which the ambassadors of the emperor appeared and in which a compromise between the emperor and the pope was concluded." This, doubtless, happened in the latter part of the reign of Henry IV.; so that we may, perhaps, safely conclude that Henry IV. died in the possession of the *imperium* and not in the condition of a beggar, as set forth in the record. For a long period of his reign it is certain Henry IV. warred against the pope, and Gregory VIII. thoroughly humbled him, in the disciplinary way in which the Catholic church did its devotees in those ages; but this discipline he submitted to of his own free will, while he was emperor with all the forces of the government at his command; powers which he would not be likely to relinquish to any disobedient son of his, at the instigation or the dictation of either church or state.

Immediately succeeding Henry V. and immediately preceding Conrad III. the records place Lothair as emperor. Henry V. and Lothair, his successor, the history represents as dying without children, the last being succeeded by Conrad III., "nephew of Henry V.," who, in his turn is succeeded by his brother Frederic Barbarossa. The fact of two emperors dying in succession without leaving children may not be in itself significant; but the fact that in the Gaelic the clann Lothairchon or Loarn and the clan Chathan, i.e., Conn (whence Conrad and Henry), and Daebhairchon or Duff refer to the same general clan might lead to the conclusion that the three names, Henry V., Lothair, and Conrad III., all stand for the same person, who was the son and successor of Henry IV., and performed himself and through others the acts re-

corded under these three names. Whether or not Lothair was emperor and other than the son and successor of Henry IV, to the three names are given 46 years?

Conrad III. is the last of the name Conrad in the list of German emperors, and the whole three are represented as having been *elected* to the head of the empire from having been dukes of Franconia. The name Conrad, therefore, would seem to have been regarded or intended as a race appellation, as we have the root in the name of place Franconia (Fran-con-iath). The root from which arises the name France is properly Fran-chaedh that is, Fran-Eochaidh; or putting this last component in the genitive, Franethach; and, by transposition of the two last syllables of the last component, Fran-chaedh. Adding iath, pronounced ia (and which is only another form of aedh or chaedh, and is equivalent to Chaedhan, or Conn) to the end of a personal appellation makes a territorial appellation. Franchaeth, which the French pronounce Franshaw, is a surname sparsely scattered among us and carrying with it the French pronunciation. That Franchaeth is the Gaelic Branchaeth or Branchu or Brandaebh needs, of course, no proof. Brand or Frand has in it the primitive meaning of friend, that is "blood relation," son or child, which would make the name Fran-chaedh mean, for one thing, son or child of the chief. Brand and Frand are an expansion of Bred and Fred (for example in the Gaelic Carbraidh and the German Frederic, both of which mean child of the king or chief) by giving to the d its nasal sound. Thus a Frank is literally a branch, which means a scion or offspring of the particular stock of which it is. The soft consonants of the Gaelic and Gaulic or French, which in these last named languages are silent, have, to the northward of the Rhine, their hard sound.

All the three Conrads given in our list, therefore, we may understand as race designations, for with Conrad, as you see in each case, there appears another name for the man. Some Germans were and are undoubtedly called by the name Conrad; but where this name is given in the list of the emperors, it is intended that it shall draw particular attention to the Frankish race; and you may call the emperor for whom it stands Conrad, or some other of the equivalents of this.

Henry IV. became involved with the popes in that war called "the war of investitures." Some of the preceding emperors, perhaps all, had exercised the right of nominating bishops and abbots and giving them investiture by the ring and crozier; but, during



the reign of Henry III. Pope Alexander II. had published a decree forbidding this investiture by the secular powers and the doctrine was now maintained by the clergy that as the spiritual is superior to the temporal the bishops and abbots received their investiture from God and not from the emperor; but, on the contrary, that the emperor was to hold his investiture of the pope and his authority under him.

Gregory VII., who is called Hildebrand was now pope; and, dispatching a legate to the German emperor, he forbade him to exercise the right of investiture. His envoy Henry treated with contempt; and, in an assembly of his princes and ecclesiastics, he had convoked, declared Gregory an usurper of the papacy. Before this time Henry had experienced a good deal of trouble with his nobles, and Gregory, aware of this disaffection, pronounced a sentence of excommunication against Henry, absolving his subjects from their allegiance and depriving him of his imperial authority. Thus encouraged the German nobles revolted and the German clergy, who had just before declared Gregory an usurper now espoused his cause.

Surrounded with dangers Henry now imagined he saw no safety but in conciliating the pope and in having the excommunication removed. To this end he passed the Alps and visited, in company with only a few domestics, Canosa, where Gregory then was, and presented himself as a penitent at the gates of the fortress. But the monarch was only admitted within the outer court; there wrapped in sackcloth and in his bare feet he was detained three days in the month of January before the pope would permit him to his presence. The penance and the promise to obey in all things having been accomplished Henry obtained absolution.

This reconciliation was, however, but of short duration. The Italian princes observing the pope's haughtiness took part with Henry. He, with their help renewed the war; but, while engaged with the Italians against the pope, his German subjects revolted. A second time he was excommunicated by Gregory, who now also deposed him, and declared Rodolph, Duke of Swabia, emperor. Henry, however, augmenting his party among the Germans all he could, in a convention of the few bishops who adhered to him, he deposed Gregory and appointed another pope. Rodolf he defeated and slew when his followers dispersed. The emperor, then, returned to Italy and besieged Rome for two years, when at length the city was carried by assault. Gregory escaped, but did not long survive.

Henry caused Clement III. to be consecrated pope; but after his return to Germany his enemies deposed Clement and elected Victor, whose early death made way for Urban II. He renewed the war of the investitures and involved Henry in that war with his son Conrad, which I have mentioned. Events change now rapidly. Conrad and Urban, having both departed to the mansions beyond the skies, Pascal II., who took Urban's place, excommunicates the emperor and instigates his younger son Henry to revolt and assume the title of emperor. Henry was then, as a matter of course, deposed, and he who had fought the number of battles save forty of the celebrated Irish monarch, Conn Cead Cathach, was reduced to such distress that he applied for the place of underchanter in a church at Spire, and was refused where he had a right to expect gratitude! This history, as we have it, has doubtless been made to do much effectual service in teaching the church's authority and in setting forth conspicuous examples of humility thereto.

On the accession of Conrad III., the Duke of Bavaria of the family of the Guelphs, aided by the pope, disputed his title and embroiled the empire in a civil war. The emperor Conrad's brother Frederic, Duke of Swabia, commanded the imperial forces and his soldiers took the name of Ghibelines, from Ghibel, the place of Frederic's nativity. Hence while the party favored by the popes were called the Guelphs, that of the Emperor Conrad was called the Ghibelines, and the wars for supremacy, which had been called the wars of the investitures, were renewed under the party watchwords of Guelphs and Ghibelines.

During the wars of these two parties it is said that, the castle of Weinsberg having been taken, the women obtained leave to quit the premises with what they could carry, when behold they came forth, each with her husband upon her back!

Conrad III., having, for the time, effected the restoration of tranquility, resolved to lead forward an army in defense of the Christians in the Holy Land, they being now oppressed by the Mahometan powers, who, in 1144 took Edessa. Conrad, therefore, embarked zealously in the second crusade, in which his enterprise was a complete failure. On his return his brother Frederic Barbarossa assumed the empire in his stead. He continued the wars with the popes, and wreaked a signal vengeance upon the Italian cities, which attempted to revolt from his authority.

To Frederic Barbarossa succeeded his son, Henry VI. He undertook a war to acquire for himself the kingdom of Sicily, which



he claimed in right of his wife. In two expeditions he conquered, not only that kingdom, but southern Italy, including Naples.

To him succeeded his son Frederic II. He was several times excommunicated by as many popes; but he stoutly maintained his cause until death released them from an uncompromising foe. On his death great confusion ensued; several emperors were spoken of but none properly acknowledged, until Rodolph of Hapsburgh, of the family of the Guelphs, who also possessed considerable territory in Switzerland, was raised to the throne. From him sprung the well known house of Austria. To Rodolph succeeded Albert, his eldest son, who failed ignominiously in his wars against the Swiss. Leopold, his successor, going against them with 21,000 cavalry was defeated by 13,000 Swiss infantry at Morgarten, in the year 1315; a victory which established the independence of Switzerland. At this time there were only three cantons in the Swiss republic, but other cantons joining there were in 1353 thirteen. Henry, count of Luxembourg, who succeeded Leopold, reigned but four years, 1318-1322; his reign, however, is full of events; intrigues at home; wars with the popes and with Italy. In the prosecution of one of these he died suddenly at Benevento. After an interregnum of fourteen months Louis of Bavaria having become firmly seated on the throne as a result of a contest with another claimant for it, carried his arms into Italy. Pope John XXII., who was then residing at Avignon in France, incited the German princes to revolt. Before the emperor's return to quell the domestic disturbances the pope, having recovered his power at Rome, the friends of the emperor were expelled the city. Louis finding a reconciliation with the Roman See impossible, convoked a diet, which decreed that the pope had no authority above the German emperor; and that his approval was not essential in the choosing of the emperor. The empire for a while remained peaceful; but the Papal intrigues again produced open hostilities to Louis; and Clement VI., who had succeeded to John XXII. procured the election of Charles of Luxembourg, son and heir of the king of Bohemia, a near heir to the empire of the house of Hapsburg. Charles becoming emperor, on the death of Louis, became a mere tool in the hands of the popes. It was during this reign that the constitution of the "Golden Bull" was established. This shows a German confederacy of States, before only vaguely understood as a confederacy, to be now established. In it the number and duties of the electors are settled; and the succession to each electorate

declared to belong to the oldest son. An apostrophe to Satan, Anger, Pride and Luxury begins this famous document, and it sets forth the necessity that the number of electors should be seven "in order to oppose the seven mortal sins." Before this time and even after it the German empire may be considered as an hereditary monarchy. The idea of the German emperor before this period having been chosen from so many candidates for that office presenting themselves for election is a false one. Still there was from the time of Otho I. more of the idea of the German empire being constituted of a confederation of States than of the French monarchy being so; but in point of fact, the German Empire from the time of Otho I. to the issuing of the Golden Bull was an hereditary monarchy. There has undoubtedly, in the after times, been an attempt made to make it appear in the history that the German empire, for that period, was an elective monarchy; and on each occasion they make a new dynasty begin they invariably commence it with the name "Conrad, duke of Franconia." But in each of the three cases of the name Conrad being introduced I have shown it to be simply another form of name of the man, who was the rightful successor to the throne; whose name, too, may as properly be called Conrad as Henry or any other form of name set down for him.

Charles of Luxembourg was succeeded on the throne by his son Wincellaus, whose shameful profligacy so disqualified him for the care of the empire that he was deposed by the electors and Frederic, duke of Brunswick, chosen in his place. He subsequently having been murdered Rupert count palatine of the Rhine was placed on the throne. In his reign John Huss began to teach in Bohemia the doctrines Wickliffe had just disseminated in England. Rupert was succeeded on the throne by Sigismund, king of Hungary, the brother of the deposed Wincellaus. In his reign was held the council of Constance which condemned to the flames John Huss and Jerome of Prague for the "crime of heresy." He was succeeded on the imperial throne by Frederic, duke of Austria, who was crowned by the pope as Frederic III; and he, in turn, after a reign of fifty-three years, was succeeded by his son Maximilian, who having married Mary, daughter and heiress of Charles the bold, king of Burgundy, added, through her, to the empire the kingdoms of Burgundy and Flanders. Maximilian died in 1518 and was succeeded by his grandson, Charles V, by his son Philip the Handsome. Charles V. was the German emperor who figured so conspicuously in the Protestant reformation.



## LINE OF FRANCE.

Hugh Capet, whose length of reign under this form of name is the same as that the German histories allow him under the form Otho II, was succeeded in France by his son Robert. As regards his foreign relations Robert was happy, but his domestic felicity was sadly blighted by the discipline which the Papacy then exercised over the kings and potentates of its faith. He had married Bertha, the sister of Rodolph, king of Burgundy, she being his cousin in the fourth degree, while the prohibition of the church extended to the seventh; and Gregory V ordered the dissolution of the marriage under pain of excommunication.

This terror, aimed not only at him but at all who abetted his offense, the king ventured to disregard. The bishops who had sanctioned the marriage were suspended; and Robert soon experienced how terrible the power of excommunication had become. His servants, courtiers and domestics abandoned him; even the two domestics who bravely remained with him purified by fire the vessels he had used and threw the remaining food to the dogs; whether they then kept any pigs about the French court being left unmentioned! Instead of manfully arousing himself to her defense and encouragement Robert at length divorced his wife.

His son and successor, Henry, being disturbed by domestic conspiracies, sought aid of Robert, duke of Normandy, who re-established and supported him on the throne and was rewarded therefor by the duchy of Chaumont, Pontoise and other territories, which greatly extended the Norman dominions in France. In the year 1060 he was succeeded by his son Philip I, when only eight years of age, who (Baldwin count of Flanders acting regent in his minority) may be said to have occupied the throne forty-eight years, 1060–1108, embracing the time of the first crusade. In the fourteenth year of his age occurred the Norman invasion of England<sup>1</sup>, the ultimate result whereof made the Normans one of the great powers of Europe.

The rise of the Norman power in France was contemporaneous with that of the Franco-German monarchy. It is said that the contemplation of the invasion of the Norman pirates, whom he foresaw would distress his people, caused Charlemagne to shed tears. From the death of this emperor to the time of the Norman invasion of England in 1066, the Norman dominions in France had

been gradually extending. Of the dissensions which existed between the sons and descendants of the first Franco-German emperor the Normans took advantage and profited thereby. When in about the year 905 the Normans or Danes made a new incursion they spread devastation far and wide, plundering churches and carrying terror and dismay into the remotest part of the country. It is said that at this time the martial spirit almost wholly deserted the Franks, who suffered themselves to be plundered and even butchered by the barbarians. The Normans were, however, not long in the country before they became christianized and at the rise of the crusades they engaged in those expeditions with great ardor.

The highest title among the Normans was that of duke. This chief adopted the feudal system, dividing Normandy into large shares among his chief captains, on the condition of their furnishing him a stipulated number of armed men for active service when required and of their acknowledging their dependence on him by rendering him homage. These captains divided the remainder of the land thus assigned them, each among his own favorites, who were to furnish soldiers to those chiefs as they themselves were to the duke. If this system had its imperfections it was yet an improvement upon the former manner of life of the Normans, as it was better that they should settle down and cultivate the soil by their labor, deriving from it thus a subsistence, than that they should go about from place to place subsisting upon other people's property obtained by violence and murder. And in order that other freebooters should not destroy them, as they themselves had the people that preceded them, it was thought necessary to maintain a military organization. But in the progress of time the feudal system became exceedingly oppressive to the serfs or villains as the lowest class was denominated, whereof were always the former inhabitants of the conquered countries. Being liable to be sold with the land their condition was essentially that of slaves; but not being legally transferable unless with the soil families were not liable to be forcibly disunited, which may perhaps be thought an ameliorating condition of that state of bondage.

Philip I., king of France, above mentioned, was succeeded by his son Louis VI., who was succeeded by his son Louis VII. Henry II. of England, by marriage with his divorced queen Eleanor, acquired the French provinces of Guienne and Poictou, which were her dowry.

To Louis VII. succeeded his son Philip Augustus in 1180. At



the age of maturity he bore the character of a wily politician. With Richard, the son of Henry II. of England, he entered into an alliance and aided him in a rebellion against his father : and with him, after he had come to the throne of England, he engaged in the third crusade. Each of these monarchs were ardent military chieftains and it is thought they regarded Palestine less with the feeling of devotion than as a field whereon they should reap the laurels they so much coveted.

Philip Augustus was succeeded by his son Louis VIII. His reign is memorable for nothing save the finishing of a cruel war undertaken by his father against the Waldenses and Albigenses, religious orders in Dauphiny, Narbonne and Provence in southern France. Pope Innocent III. decreed their destruction, and Simon de Montfort, with 200,000 men, was employed in extirpating a million of people whose crime was their harmlessness, shall we say their godliness?

Louis IX., called St. Louis, succeeded his father in his minority, his mother, Blanche of Castile, acting as regent until he came of age. His two crusades I mention under a succeeding head.

He was succeeded on the throne by his son Philip, the Hardy, in whose reign the massacre of the French took place in the island of Sicily, called "the Sicilian Vespers;" in retaliation for which he never accomplished much. To him succeeded his son, Philip the Fair, 1288-1314. His finances being in a depleted condition he exacted money from the clergy of his kingdom by which he got into difficulty with the then pope, Boniface VIII., who had prohibited the clergy of any kingdom from giving money to princes without his special permission. The pope sent as a legate to remonstrate with the French king one of his own rebel subjects, who was immediately arrested and imprisoned. Enraged at this, Boniface issued a proclamation declaring that the "Vicar of Christ was vested with all authority over all the kings and princes of the earth," and at the same time ordering the French clergy to repair forthwith to Rome. A French priest carried this proclamation to the king. Philip throwing it into the fire convoked thereupon the representatives of the states of his kingdom and laid the case before them. They disavowed the pope's claim, deciding for the independent authority of Philip. "It was on this occasion that the representatives of cities were first regularly summoned to the national assembly. Philip IV. improved the civil policy of France, both in the legislative and judicial departments." To him suc-

ceeded his son Louis X., a man of a remarkably avaricious spirit. His prime minister, Marigny, he had executed on the pretense of his dealing in magic, but in reality that he might confiscate his extensive possessions. On his death without male heirs a contest arose about the right of female succession. The Salic law having declared that no female could inherit the crown of France the decision was unfavorable to the daughter of the king. The crown, therefore, passed first to Philip the Long, then to Charles the Fair, both brothers of the late king. The short reigns of these princes, who died without male heirs, were followed by the elevation of Philip of Valois, a cousin of the late kings, who was the first of the "house of Valois," so-called: 1328.

To Philip VI succeeded his son John, at the time that Edward III and the Black Prince were carrying on war in France. At the battle of Cressy, John was taken prisoner by the Black Prince and carried to England where he was treated with respectability. During a truce with England of two years the peasants rose against the nobility, burnt their castles and murdered their families. Charles, the dauphin, in the absence of his father, worked energetically to restore order in the state. The peasants' war called the war of "the Jaquerie" was quelled; the truce with England exchanged for a peace; and King John was liberated in consideration of a sum of money, and for ceding, even without reservation of right of homage, several French provinces to England.

John, dying soon after the peace, Charles V, his son, succeeded to the throne. After he made sufficient preparation he renewed the war with England, whose affairs on the continent, consequent upon the advanced age of Edward III, and the feeble health of the Black Prince, were now not prosperous. He conquered, during the remaining years of his reign, all the English possessions in France, excepting Bordeaux, Calais and Bayonne.

His son, Charles VI, yet in his minority, succeeded him; his uncles the dukes of Anjou, Berri and Burgundy being constituted regents, through the extravagance of the regal household and the dishonesty of administrative offices they overburdened the people with taxes, which led ultimately to a civil war. The hostile parties, called from their leaders Burgundians and Orleanists or Armagnacs each struggled to obtain the person of the young king, and as they obtained it, alternately seized the executive offices. The populace of Paris espoused the opposite sides with the most ferocious zeal and committed the most shocking crimes.



The young king became insane for life. Henry V, now on the English throne, took occasion, in these disturbances to renew the war. Having landed an army at the mouth of the Seine he took Harfleur. The French, in the face of a foreign invasion, for a moment suspended their quarrels and rallied in defense of the kingdom. An army of 50,000 men under the Constable D' Albert, having posted themselves at the village of Agincourt to intercept the English on their march inland, a bloody battle ensued wherein the English were victorious over an army much more numerous. Henry, having possessed himself of Normandy prepared to advance on Paris, and Philip, duke of Burgundy, consequent upon a treacherous deed done to his party to which he supposed the royal family was privy, hastened to offer him the crown of France. The Orleanists also intrigued with this foreign king. A treaty was made at Troyes in which affairs were compromised, Henry espousing the princess Catherine, the daughter of the French king and being declared heir of the French monarchy. The two kings Henry V and Charles VI, dying the same year, Henry VI, the infant son of Henry V, was proclaimed king at both Paris and London. But the dauphin assuming the government under the title of Charles VII, took the field, and was crowned by his partisans at Poitiers, Rheims, the usual place of coronation being in the hands of the English. On the part of the English the regency of France was entrusted to the duke of Bedford, brother of the late king. It is in this connection the story of the "Maid of Orleans," comes in, which I relate elsewhere; and, whether by her assistance or otherwise, Charles VII is said ultimately to have obtained entire possession of his kingdom.

To him succeeded in 1461, his son Louis XI, who is characterized by the intriguing policy which he followed. His attempts to humble his great vassals and extend the prerogative of the crown produced the war "called the war of the Public Weal," which ended in a treaty favorable to his vassals, but which he soon infringed. On the death of the king of Burgundy Louis seized part of the dominions of that kingdom, which really belonged to the heiress of that kingdom who later married Maximilian of Austria. He is said to have been a great tyrant without permitting others in his kingdom to be such, so far as he knew. In his reign 4,000 are estimated to have been tortured without any kind of trial. He is also said to have been superstitious and in continual dread of punishment that might accrue to him after death. On his death, in

1483, his son, Charles VIII., succeeded. He married Anne, the duchess of Brittany, by which that province "the last of the great feudatories of France," was annexed to the crown. Dying without male heirs Charles VIII. was succeeded by the duke of Orleans, under the title of Louis XII. By various incitements having allured the Venetians, the Florentines and Pope Alexander VI. to his interest he sent an army into Italy and achieved the conquest of Milan, which he claimed in right of his grandmother. He then formed a league with Ferdinand of Spain, called the "league of partition" by which they agreed to divide the kingdom of Naples between them; but while the negotiations were proceeding the Spaniards had conquered for themselves the whole of that country, thus deceiving the French king. Louis then prepared to attack Spain; but the Spaniards, nevertheless, remained in possession of the Neapolitan kingdom.

But meantime, Pope Alexander VI. had died and was succeeded by Julius II. The object of this pontiff was to extend his temporal sovereignty over all Italy, so that the popedom might fairly rival in extent of territory the other temporal sovereignties of Europe. To effect this the pope entered into an alliance, called "the league of Cambray" with Louis of France and Maximilian of Germany. The Venetians could not, of course, withstand the force of this coalition, having lost a battle on the continent they retreated within their city. The only ground the confederates put forward for the war they now waged was that the people against whom they warred had no king. They, therefore, stirred up the envy of those who had.

Julius resolving to expel every foreign power from Italy now allured the Venetians into an alliance against France, and finally Spain and Switzerland joined the "holy league." Louis XII. on his part dispatched into Italy a powerful army under the command of his gallant nephew, Gaston de Foix. After several brilliant skirmishes the young hero penetrated to Ravenna, where he came up with the combined force of the confederates and completely defeated it; but he fell in this battle, and with him the fortunes of the French in this campaign. The French were driven out of Milan and the king of Spain conquered Navarre from that French nobleman John d'Albert, who obtained it in marriage with the heiress of that kingdom.

Pope Julius dying in 1513, changed the aspect of affairs. His successor, Leo X. of the house of Medici, showed himself friendly



to France Louis XII. dying soon after pope Julius, without male heirs, the crown of France descended to his cousin Francis I. This prince was distinguished rather for his comeliness, suavity of manners and personal accomplishments, than for the strength and soundness of his mind. Bent on the recovery of Milan he led a large army across the Alps. Encountering the Swiss, in the service of the Milanese, he defeated them in a hard fought battle at Marignan. The duchy of Milan submitted, and its duke, Maximilian Sforza, abandoning his claim to its sovereignty, received a pension from France. The accomplished pope, Leo X., now making peace with France Europe enjoyed tranquility for a season; 1515.

In the line of the German emperors we have given we find Frederic III. to have been the last who took the trouble to go to Rome to be crowned by the pope. In his reign, which is set down for the period, 1440-1493, Constantinople was captured by the Turks. Previous to 1453 it was felt throughout Europe that another crusade was necessary to resist their aggressions, and, although assemblies were summoned for the purpose of arming Europe against them nothing effectual was done. John Hunniades, general of the Hungarians, compelled them to raise the siege of Belgrade, which they had invested.

The date given for the crowning of Charlemagne as King of Lombardy by the Pope is given as 774 and that of the accession of Frederic III. as 1440 A. D., which leaves the interval, 1440-774, of years during which those Cæsars of the western empire revived, in effect acknowledged the superiority of the pope by receiving their crown or emblem of authority from him as his gift. I do not suppose that all the intervening emperors between Charlemagne and Frederic III. were crowned by the pope; but there were none before and none after, that I am aware of excepting Napoleon I., who was, indeed, a marked character in history if not in prophecy. The number, therefore, given in the last verse of Rev. XIII. may be thought to measure the time in years during which those emperors would acknowledge the supremacy of the bishop of Rome over all earthly potentates. Although the pope's superiority was in the case of many emperors in this interval disputed, yet the general principle of the pope's supremacy may be thought to have been granted for that period. This interval, you perceive, is also included within that given in the prophecy Rev. XIII., 1-11, to the Roman empire whose seat was at Constantinople; so that if this second prophecy, Rev. XIII., 11-18, refer to only a part of

the whole Roman empire geometrically, it referred also to only a part of it temporally, that is, it referred to part of the area and part of the time, which the whole Christian Roman empire covered; for we find the capital of the Christian Roman empire was taken by the Turks in the reign of the last of those German emperors who received their crown from the popes. From this time forward those western emperors, seeing all that remained of the Christian Roman empire now in the power of the Turks, doubtless concluded they should act more independently, in fully representing the Roman emperor proper, seeing they were naturally considered as their nearest representative now existing. Henceforth they seemed to have acknowledged the pope rather as a spiritual father than a supreme monarch, although the pope's own temporal sovereignty was very strong after 1500.

“The successors of Charlemagne and the Othos were chosen beyond the Rhine, in a national diet; but these princes were content with the humble title of Kings of Germany and Italy till they had crossed the Alps to receive their imperial crown from the hands of their spiritual Father upon the banks of the Tiber. At some distance from the city their approach was saluted by a long procession of the clergy and people with palms and crosses; the royal oath to maintain the liberties of Rome was thrice repeated, at the bridge, at the gate, and on the stairs of the Vatican; and in their distribution of customary donative, the emperor feebly imitated the munificence of the first Cæsars. In the church of St. Peter the coronation was performed by the Pope, and the public consent was declared in the acclamations: “Long life and victory to our Lord the Pope! Long life and victory to our Lord the Emperor! Long life and victory to the Roman and Teutonic armies!” The names of Cæsar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors; their title and image was engraved on the papal coins, and their jurisdiction over Rome was marked by the sword of justice which they delivered to the prefect of the city. The order of the coronation was, however, often disturbed by the seditious clamors of the Romans, who encountered their sovereign as a foreign invader; his departure was always speedy and often shameful; and in his absence, sometimes during a long reign, his authority was often insulted, and his name perhaps forgotten. As we have before remarked, Frederick III. was the last German Emperor who presented himself at Rome to receive the imperial crown, which he did in 1452, the



year before Constantinople was taken by the Turks. After this the civil authority of the Popes became more independently exercised, and the Romans were freed from the immediate presence of their German lords, though they frequently afterwards had need of their assistance to quell domestic disturbances, and protect them against foreign foes.

Of Rome's two sovereigns, the emperor reigned by the right of conquest; but the authority of the Vicar of Christ was founded on the soft though more solid basis of public opinion and habit; and he began to exercise over the Romans a similar influence to that which he did over the nations of Europe, when by his thunders from the Vatican he created, judged and desposed the rulers of the earth; nor did the proudest of Rome's sons feel themselves disgraced by submitting to the rule of a priest whose foot was kissed by kings." \*

After the accession of the "House of Valois" to the throne of France in 1328 A. D., the French history is largely interwoven with that of Norman England; the kings of England from this time or later styling themselves 'Kings of England or of Great Britain, France and Ireland,' to which title they added, after Henry VIII., 'Defender of the Faith.'

We will, now, therefore, give attention to the rise of the **ANGLO-SAXON-NORMAN MONARCHY.**

England, so called, is one of the nations which arose on the ruins of the Roman empire. When Alaric with his Goths threatened Rome the emperor Honorius had Stiticho withdraw the legions from Britain which were left to guard the wall of Severus. On their departure the Scots and Picts from the north of the wall invaded and distressed the south Britons. In about 428 A. D. they applied to Honorius for means of protection and once or twice that emperor sent some aid: but at length he wrote them absolving them from their allegiance and exhorting them to defend themselves. The flower of their war-like youth had been accustomed to enlist in the legions and had fallen far from home in the battles of the empire; and the Britons, as a consequence, had sunk into effeminate dependence. In a convention brought together for the selection of a sovereign, who would take among them the place of the Roman authority they at length fixed upon Vortigern. Their enemies from the north were now at their doors and they agreed upon the dangerous experiment of asking in foreign aid. At their invitation 1,500 Saxons from the mouth of the Elbe appeared in three galleys at the island of Thanet, under the brothers, Hengist and Horsa in

\* Gibbon: "Dec. and Fall."

449 A. D. These Vortigern took into his pay and they proceeded against the Caledonians whom they defeated at Stamford.

The Saxons now claimed they needed a stronger force; and next there arrived sixteen ships, containing besides Saxons and Danes, a portion of another tribe, the Angles, from whom England derives its name. In this fleet, which arrived in Britain in the year 450 A. D. came Rowena, the niece of Hengist, whom Vortigern married. Even after the Caledonians were driven out the Saxons continued to draw over large numbers of their countrymen. The Britons, becoming alarmed, compelled Vortigern to yield his place to his son Vortimer, and they perceiving the Saxons to appropriate the island too fast, endeavored to drive them out but without success. Hengist made himself king of Kent, which was the first of the seven or eight kingdoms which the Saxons founded in Britain.

Hengist, having killed many of the nobles of the island through treachery, was feared for his cruelty. The Britons then raised to their supreme command king Arthur, heretofore sovereign of Cornwall and Devon, who with his "Knights of the Round Table" performed prodigies of valor. The period of the establishment of the Saxon kingdoms in Britain, embracing one hundred and thirty-two years, ( $586-454=132$ ) was a period of distressing warfare. At the end of this period the Saxons remained in possession of the most cultivable parts of South Britain, while the natives were driven to the mountains of Wales and Cornwall, to the north-eastern coast of the island, and elsewhere. During these distressing wars a part of the Britons passed over to the continent and settled in the Gaulic province of Armorica, to which they gave the name of Bretagne or Brittany.

The kingdoms of the Saxon Heptarchy in the order of their establishment are as follows:—

1. Kent: comprising Kent and part of Surrey; founded by Hengist: continued  $454-823=369$  years.
2. Sussex (South Saxons): comprising Sussex and a part of Surrey: continued  $499-721=222$  years.
3. Wessex (West Saxons): founded by Cerdic, a Saxon general King Arthur with his knights defeated this general at Baden Hill near Bath, killing, it is said, "four hundred with his own hand." Founded 509.
4. Essex (East Saxons): comprising Middlesex and London. Continued  $530-823=293$  years.



5. Bernisia: comprising Northumberland, Durham, and a portion of Scotland. This kingdom was founded by Ina in 547-559 A. D.
6. Deira: Lancashire and York, founded by Ella in 560 A. D.
7. East Anglia: A small portion of the eastern coast, called also Angle-land, from whence the name England.
8. Mercia: This, which was understood as an eighth kingdom, was formed from a part of Deira in 586 A. D.\*

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\* Speaking of the period 560 A. D., Turner, in his history of the Anglo-Saxons, Vol. II, 215, says: "One Jute, three Saxon and three Angle Kingdoms were thus established in Britain by the year 560; in Kent, Sussex, Wessex, Essex, East Anglia, Bernicia and Deira, Another Angle Kingdom was about twenty-six years after added in Mercia, which became in time more powerful and celebrated than any other, except that of the West Saxons which at last conquered it. This kingdom of Mercia made the eighth, which these bold adventurers succeeded in founding."—"Its foundation is dated in 586, but although Crida is named as its first sovereign, yet it was his grandson, Penda, who is represented as having first separated it from the dominion of the northern Angles."

The general understanding as derived from the records transmitted by the monkish historians of the Anglo-Saxons has been hitherto that Wessex, or the West Saxons, as given down here by Turner, conquered the Octarchy and united its sovereignties in the person of Egbert, its King. But in this whole account there is more of romance than real history. The truth appears clear enough to him who impartially studies and criticises these different accounts that the West Saxons, with the Kingdoms of Kent, East Anglia, etc., were conquered by Offa (i.e., Penred) King of Mercia; and that from the family of the Angles descended, in the male line, Alfred the great, who is to be reckoned the first king of the Anglo-Saxons. Mercia was distinctively an Anglie kingdom and hence the natural explanation why the country was ultimately called England (Angle-land) rather than Saxon-land, which it would have naturally been had any of the Saxon kingdoms triumphed over the whole. For, if the Saxons had triumphed, it is plain the country would have been the Saxons' land, not that of the Angles, who, on this supposition, would be subject to the Saxons. The following from Turner I, 217-18, fairly indicates the locations of the several kingdoms of the Octarchy.

"The Jutes possessed Kent, the Isle of Wight and that part of the coast of Hampshire which fronts it.

The Saxons were distinguished from their situation, into South Saxons, who peopled Sussex. East Saxons, who were in Essex, Middlesex, and the south part of Hertfordshire. West Saxons in Surrey, Hampshire (the site of the Jutes excepted) Berks, Wilts, Dorset Somerset, Devon and that part of Cornwall which the Britons were unable to retain.

The Angles were divided into

East Angles in Norfolk, Suffolk, Cambridge, the Isle of Ely, and (it should seem) part of Bedfordshire.

Middle Angles in Leicestershire, which appertained to Mercia.

The Mercians divided by the Trent into

South Mercians in the counties of Lincoln, Northampton, Rutland. Huntingdon, the north parts of Bedfordshire and Hertfordshire, Bucks, Oxfordshire, Gloucestershire, Warwickshire, Worcestershire, Herefordshire, Staffordshire, Shropshire; and into

North Mercians, in the counties of Chester, Derby and Nottingham.

The Northumbrians who were

The Deiri in Lancaster, York, Westmoreland, Cumberland, Durham.

The Bernicians in Northumberland and the south of Scotland, between the Tweed and the Firth of Forth."

The map shows the kingdom of Mercia to have occupied the centre of the Octarchy and to have had quite an extensive area.

To terminate the incursions of the Welsh into his territories "Offa annexed the eastern regions of Wales, as far as the Wye, to Mercia, planted them with Anglo-Saxons, and separated them from the Britons by a large trench and rampart, extending from the estuary of the Dee to the mouth of the Wye. It was carried through marshes and over mountains and rivers for one hundred miles, and was long celebrated under the name of Claudh Offa or Offa's Dyke. Its remains and direction are yet visible. It was used for ages afterwards as the boundary which determined the confines of England and Wales; a boundary jealously guarded

The monarchies of the Octarchy were elective rather than hereditary; the king's power consisted in his carrying out the wishes of his nobles and people, who expressed their will in assemblies called Witall or Wittegemot. Ina, king of the West Saxons, was the first to assemble this body, which is considered the original of the British Parliament. These kingdoms also appear to have held themselves together by a kind of confederation, one of their sovereigns presiding over the whole, whose office was called Bretwalda, i.e., ruler of Britain. So complete became the sway of the Saxons in the island that their language became also prevalent; about three-fourths of the words in common use in the English language being of Anglo-Saxon origin.

It was in the time of the Heptarchy that Augustin, with his forty missionaries, came from Rome to preach Christianity in Britain; but that Christianity was not unknown in the island long before it is sufficient to say that St. Alban, England's first martyr, suffered in the persecutions of Diocletian, a century and an half before the Saxons came into the island under Hengist. The eight Anglo-Saxon kingdoms became united into one kingdom of England under Alfred the great in about 890-900 A. D., their consolidation under Egbert i.e. Kenwulf in 827 being only nominal.

The council of the Wittagemot was composed of about thirty persons, considered the most powerful in the kingdom, whether laymen or ecclesiastics; and doubtless rather hereditary than elective. To all laws their consent was necessary; and that their laws indicate the barbarity of their times and manners may be seen in what follows: For murder, offenders were fined in proportion to the rank of the person murdered. For a king the sum was very large; for an earl or bishop about one-fifth as much; for a serf, less than a hundreth.

The reign of Egbert, i.e. Kenwulf, successor of Offa was much disturbed by attacks from the Norman sea rovers. He gained two

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with the most rigorous penalties." — "Offa was distinguished beyond the other Anglo-Saxon kings who had preceded him in the Octarchy by commencing an intercourse with the continent. He had correspondence with Charlemagne, which does credit to the Frankish sovereign and to himself. In one letter Charlemagne communicates to him with perceptible exultation his success in procuring the continental Saxons to adopt Christianity. In another the Frankish emperor promises security to all pilgrims, and his especial protection and legal interference in behalf of all commercial adventurers, on their paying the requisite duties. He greets Offa with expressions of friendship and sends him a belt, an Hungarian sword and two silken cloaks.

A discord of some moment interrupted this amity. All intercourse between the two countries was reciprocally interdicted; but the quarrel is not stated to have lasted long. Offa had also a quarrel with the pope." Id. Vol. I, 272-3.

Now whether or not there be any truth in these accounts of Offa's correspondence with Charlemagne they may doubtless be taken as fairly indicating the time when Offa flourished.



successive victories over them in battle, but their ships brought new swarms.

The nation experienced their ravages still more in the reigns of his successors Ceolwolf and Ethelwolf. Ragnor Ladbrog, a famous sea king, had been killed in England by Ella, one of the Saxon princes; and to avenge his death as well as for the purposes of plunder, these people, commanded by the sons of Ladbrog, again united their forces to ravage England. Landing in great force they plundered and desolated the country, making prisoners of the inhabitants, and, when attacked by the English, retreating with their booty to their ships. Æthelwolf was succeeded by his son Æthelbert, and he by his younger brother Æthelfred, a name variously written Ethelred and Alfred. The latter in his youth, by assiduous application, attained to considerable learning. After he became king, the Danes becoming more formidable than ever, he attacked and gained some advantages over them. They stipulated to retire, but receiving reinforcements they violated their treaty. In one year the young king fought with them eight battles; but they swarmed on the coast in still greater numbers.

After passing through much dangerous experience with the Danes, experience which some have called romantic, Alfred granted the Danes permission to settle in Northumberland and east Anglia, on condition of their being governed by his laws and embracing Christianity. They accepted the conditions and were baptized, the king himself standing godfather for Guthrun, their chief. Alfred's civil and military institutions have acquired for him the admiration of posterity. His love of literature manifested in youth continued through life, and though burdened and harassed with the cares of government and with vexatious wars he yet found leisure at the age of thirty-eight to write several reputable works in the Latin language.

To him the University of Oxford owes its foundation; and he compiled and perhaps partially originated a system of jurisprudence, which is the foundation of English common law. He originated a navy, which is considered as the beginning of the greatest naval power the world has ever known. It was, in short, Alfred who laid the foundation of that remarkable institution called the British monarchy. If he had fought fifty-six battles his wars were mainly those of defense and usually unmarked by acts of cruelty; and if he were guilty of some such cruel acts as made him be compared to Charlemagne in the conduct of that monarch towards the

Saxons, it is remarkable that not many historians have thought fit to dwell on them.\*

History maintains the three immediate successors of Alfred to have been able men and to have held the government with a firm hand. Edward the elder, the son and successor of Alfred, built many fortresses and subjugated the Danes. Athelstan, natural son and successor of Edward, "who is much renowned in history for the victories he obtained over these and other barbarians by whom the kingdom was assailed; and Edmund the elder, who conquered Northumberland from the Britons and bestowed it on Malcolm (III) king of Scotland, on condition that he should do homage to him and defend the northern frontier from the Danes."

The reign of Edred, brother and successor of Edmund the elder, who were both sons of Athelstan, is memorable for the establishment of monasteries in England; and for the influence which Dunstan, abbot of Glastonbury, exercised on this superstitious monarch.

To Edred succeeded his son Edwy at the age of seventeen. Elegant in person and ardent in his affections the beautiful Elgiva, his second cousin, captivated his youthful heart; and he married her contrary to the church's decree, which prohibited marriage between persons of this degree of affinity. Dunstan having denounced his act and insulted him he banished him from the realm; but the spirit of fanaticism, the prevailing spirit of that age, was

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\* Alfred's character has been highly spoken of even by foreigners. Voltaire in his *Essai les Moeurs* speaks of him in the highest terms; as does Herder in his "Outlines of a Philosophy of the History of Man," pgs. 547-8. The celebrated Mirabeau, in a "Discourse Preliminaire," published under his name to a translation of Mrs. Macauley's History, draws, with a creditable liberality, a parallel between Alfred and Charlemagne, and gives the superiority to the Anglo-Saxon.

Speaking of Athelstan, the son of Edward the Elder, and grandson of Alfred, who conquered the Danes, Northumbrians, &c., Turner I, 493-4, says: "Northumbria and Wales fell into the power of Athelstan by this victory. It effectually secured to him the throne of his ancestors, and the subjugation of the Anglo-Danes was so decisive that he received the fame of being the founder of the English monarchy. The claims of Egbert to this honor are unquestionably surreptitious. The competition can only be between Alfred and Athelstan. The truth seems to be that Alfred was the first monarch of the Anglo-Saxons, but Athelstan was the first monarch of England." The account given of Egbert, king of Wessex, conquering the whole country is not so much "surreptitious," as here according to Turner, as it is fictitious. It may, however, possibly be thought of as a kind of adumbration of the substantial conquest of the country by Offa and his house of Mercia. For Ingulph who lived at the time of the Norman conquest in his Chronicle of the monastery of Croyland in Mercia says that Offa, dying in 794, was succeeded by his son Egbert, who died the same year, and was succeeded by Kenwulph. But the Egbert and Cenwulph referred to here are names safely referable to the same man, the Anglo-Saxon Chronicle spelling the first name Egfert and Turner, Ecgrid. Of course the Egbert or Cenwulph referred to here might now be called King of Wessex as well as King of Mercia; for I can see that as early as 787 Wessex had become subject to Mercia. The Anglo-Saxon Chronicle has also Egfert to immediately succeed Offa in Mercia; and about the time of his accession the historians have Egbert, King of Wessex, to depart for the continent, not from Wessex, but from the palace of Offa in Mercia where he had spent some time previously? It then has him to spend 13 years with Charlemagne in a very romantic way, after which he returns to Anglo-Saxon-land in the year 800, and has a remarkable career as King of Wessex.



on the side of the monk. Odo, then archbishop of Canterbury, tore Elgiva from her husband, and caused her face to be scarred with a red hot iron, in order to destroy the beauty which had ensnared the king.

The unhappy wife escaping from her cruel persecutors and returning to her husband, they overtook and murdered. The wretched Edwy they dethroned; who, finding himself forsaken by his people, and excommunicated by the relentless clergy, soon rested from his miseries in death.

To Edwy succeeded his brother Edgar, a boy of thirteen years of age; and Dunstan, who had now returned to the kingdom, managed the affairs of government in his name. This monk actively opposed the marriage of the secular clergy and obliged great numbers of them to separate from their families. He was also active in endowing monasteries, and in thus consigning to inactivity many men who were better adapted to an active life and whose services the country needed. As Edgar grew up to manhood he perceived the difficulties of his situation and became in time a very able mind; but his character presents us greatness without virtue. The favor of the monks he preserved by flattery, at the same time that he violated, in the pursuit of the coarser pleasures, the laws human and divine. In other respects, however, he evinced very creditable energy. Following the example of the great Alfred he maintained a powerful navy, which he divided into three squadrons, commanding each to make by turns the circuit of his dominions, thus keeping the seamen in practice and able to cope with the northmen.\* For his second wife Edgar married Elfrida, a lady of rare beauty, the daughter of a nobleman. The story of how he came by her is as follows: He had heard of her beauty and sent Ethelwold, his favorite, to see if her charms deserved the praise bestowed upon them. Ethelwold himself having become enamored of her, deceptively told the king that report had exaggerated her beauty, but that she was a rich heiress and would be a desirable match for himself. Edgar heartily undertook to promote the union, but, after the marriage took place, beginning to suspect treachery, he determined to visit the castle of Ethelwold. The husband, fearing what might happen, confessed to his wife the fault his passion had led him to commit, and besought her to conceal her beauty as much as possible. But Elfrida, on the contrary, took care to attire herself

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\* With Dunstan Edgar cordially co-operated, and in 964, boasted he had founded 47 monasteries. In 972, according to historians, he had 8 subject kings row him in a vessel on the river Dee, he himself holding the helm.

in the most becoming manner. With her appearance the monarch was charmed; he slew her husband with his own hand and married her. She who had thus connived at the destruction of her husband carried dissension and disaster into the royal family, for as it afterwards proved, she was more distinguished for her beauty than for her virtue.

On the death of Edgar, Edward II., his son by his first marriage, was raised to the throne by Dunstan, in opposition to the wishes of Elfrida, who desired that her own son, Ethelred, should receive the crown. To this end she afterwards compassed his death, thus procuring for her son the crown of Angleland and for Edward II. everlasting honor in the surname of "the martyr," which then attached to his name.

In the reign of Ethelred, the son of Edgar, the Danes with fresh hopes and recruited strength again entered England, and the pusillanimous monarch purchased their departure with money. To the Danes this was, of course, a lure, and, on the part of the king, an acknowledgment of weakness. But as if to add a most effective inducement to the myriads of the northern horde to invade his dominions the shortsighted and cruel monarch gave orders for a general massacre of all the Danes in his dominions, which order was executed with remarkable barbarity. Among the number slain was Gunhilda, sister of Sweyn, king of Denmark, a Christian princess married to an English nobleman. This lady was compelled to witness the dying agonies of her children as they were put to death before her face; after which she was herself inhumanly slain. Sweyn having heard of this massacre could with difficulty control his wrath. Having sailed with a powerful armament from Denmark, he landed in the west of England and carried fire and sword throughout the land. The monarch of England fled to Robert, now Duke of Normandy, whose sister Emma he had married for his second wife. This Emma, I may now anticipate, was aunt to William the Conqueror, and through her was his only claim to the crown of England. Sweyn did, in effect, conquer England; but died before he had time to establish himself therein. It was, however, found to be for the new possessors not a bed of roses; the friends of the Saxon dynasty were yet powerful; Ethelred returned to England and managed to cope pretty respectably with Canute, the son and successor of Sweyn. His death left his eldest son, Edmund Ironside, to prosecute the war. Edmund, however, soon found himself much weakened and impeded in his operations



against the enemy by the machinations of his own subjects. Defeated in battle, he was compelled to relinquish part of his territories; Canute received the northern territories while he was left in possession of the south. But this virtuous monarch, who was worthy of a better fate, was assassinated by two of his rebellious subjects in the interest of Canute, who now seizing on the dominions of Edmund, *became sovereign of the entire kingdom*. To strengthen his title he married Emma, the widow of Ethelred, and sister of Robert of Normandy as before mentioned.

On his establishment as sovereign of the kingdom Canute sent back part of his forces into Denmark and restored the Saxon law and customs. Soon after he returned to Denmark, when he undertook an expedition to Sweden and Norway and conquered these countries. He then came to reside in England.

Canute in his mature years, becoming weary of the adulation of his flatterers, who, in their poems and otherwise, pronounced him omnipotent, wanted to prove them, and to this end proceeded as follows: He ordered his chair placed by the sea-shore, and sitting therein, he commanded the advancing tide to stop: but, not at all heeding his orders, it moved onward and wet his robe, when turning to his flatterers he sternly rebuked them.

After Canute's death his sons Harold and Hardicanute successively obtained the crown. On the death of the latter the English threw off the Danish yoke, and recalled Edward surnamed, by reason of his piety, "the Confessor." He was son of Ethelred and Emma and had been under the protection of his maternal uncle during the twenty-five or thirty years of the rule of the Danes. Edward's reign was disturbed by rebellions among his nobility, some of whom had themselves aspirations for the crown.

The death of Edward, the Confessor, who was the last of the Saxon kings, descended of Cerdic, left the succession to the English throne open to dispute. A claimant presented himself in the person of Edgar, surnamed Atheling, (illustrious) a son of Edmund Ironside; and another was William, duke of Normandy, a son of duke Robert, the brother of Emma. While the decision of the question was yet in suspense, Harold, the son of the powerful earl Godwin, assumed the crown and obtained the nation's allegiance. William of Normandy, becoming apprised of this, applied to pope Alexander for permission to conquer England. This the pope granted and sent him besides his blessing with a ring containing one of St. Peter's hairs. William, distinguished for courage, magnan-

mity and military skill; his court thronged with the youth of different countries eager for military enterprise, now, on the arrival of the pope's permission and blessing, no longer hesitates, but embarks his army and lands at Pevesney. In the north was at this time Harold where he had just defeated a force of Norwegians, when he learned that the duke of Normandy had landed with a powerful army. Borne as it were on eagle's wings by thoughts of their recent victory both he and his army hastened to the south. Although dissuaded from the undertaking by experienced military skill; although depending upon an inferior military force, he ventured at Hastings, upon the issue of a single battle, his kingdom; the battle he lost and with it his crown and his life. The battle of Hastings, which decided the fate of the old Saxon dynasty in England was fought in 1066 A. D., six hundred and sixteen years after the Saxons may be said to have got a footing in large numbers in the island in 452 A. D., two hundred and thirty-nine years after the union of the Heptarchic kingdom into one under the king of Mexico in 827, A. D.; and four hundred and sixty-eight years after the foundation of the Archbishoprick of Canterbury in the person of the monk Augustin. For the date given for the incoming of the Saxons and Angles to South Britain we have the highest authority. From my "Critical Review of the History of the Scotts or Gaels" pp. 43-4, I extract as follows: "According to Beda" (vol. II., complete wks.) "from 385 to 416 the Picts and Scotts ravage South Britain when the Romans, who had already evacuated the island, upon earnest request of the Britons, sent thither to their assistance a legion, who, having worsted the Picts and Scotts in battle return to Rome," — "On this," i. e., on the advice of the Romans, the Britons built a sod-wall across the island (A. D. 416), which, however, did not avail to keep out the northern hordes." "Upon the invitation of the Britons the Angles and Saxons came into the island, commencing 447 to 449, A. D." For this long period, therefore, did the Saxons hold dominion in South Britain, unless perhaps for the intervals of thirty years during which Sweyn, and his son and two grandsons held it; and they may, on the whole, be said to have been a race of strong, brave men, somewhat as the Scotch, presenting to the Norman armed hordes, who infected their coast in those ages, at least as bold a front and as effectual a resistance as did the race of Charlemagne in old Gaul.

On the conclusion of the battle of Hastings William proceeded to London, but while on his way he was met by a deputation, which



offered him the crown. This deputation was accompanied by Edgar Atheling, with the two noblemen, Edwin and Morcar, who had proclaimed as king this scion of the Saxon line. In six months after William visited Normandy, but the rapacity of the army he left in Britain produced a revolt, which induced him to hasten his return, when he found that the insurrection was headed by the most powerful nobles in the kingdom, aided by the kings of Scotland and Denmark. In the rebellion, which he soon effectually crushed, he found pretenses to enrich his Norman followers, bestowing on them the estates of the now vanquished rebels.

After the manner of the tenure long established in Normandy, William now introduced the feudal system into England, dividing the kingdom into large landed estates, or baronies, which were distributed among the Norman chiefs, none of the English being permitted to hold those of the first rank. After this time, therefore, a nobleman was known to be of Norman descent, and the serfs or villains to be the descendants of the old inhabitants of the country.

William caused a survey of all the lands in the kingdom to be made and recorded in that tome called "the Domesday Book." He established a certain martial law throughout the island by obliging the people to extinguish their lights at the ringing of the curfew or evening bell.

On William's death his dominions were divided between his three sons. England he gave to William Rufus: between Robert and Henry he divided his continental possessions, Robert receiving the larger share. Discontents between the brothers resulted in wars; but Robert, at length, resolving to depart in the first crusade and to devote himself to the holy enterprise of freeing the Holy Land from the power of the Mahometans, mortgaged his dukedom of Normandy to his brother William, for a sum of money sufficient to equip, transport and maintain his army for the enterprise: 1096-1097 A. D. The first crusade, as is known, was signally successful in wresting Jerusalem from the Moslems and in establishing a Christian kingdom there.

On the death of William II, king of England, which occurred during the absence of his brother Robert in the Holy Land (1100) his younger brother, Henry, usurped the sovereignty, both in England and France. To render his government secure he courted the favor of his subjects. To the English he promised, though he failed to fulfill, to restore the laws of Edward the Confessor; and

whether through state policy or a higher motive he married Matilda, called the good queen Maud, a daughter of Margaret, queen of Malcolm III, of Scotland, who was a descendant of the Saxon kings.

On Robert's return from the Holy Land he hastened to England to claim his inheritance; but was induced by Henry to agree to a treaty, by which he received the dukedom of Normandy, leaving Henry in possession of the kingdom of England. The brother who outlived the other was to inherit the dominion of the deceased. But the jealousy and ambition of the brothers did not permit them to remain at peace, and Henry soon possessed himself by force of Robert's dominions, made his brother a prisoner for life, and inhumanly deprived him of his eyes.

Prince William, the only son of Henry I, who through his mother Maud was descended from the Saxon kings, was shipwrecked and lost on his passage from Normandy to England, and with him perished his half sister and one hundred and forty young nobles who bore him company. It is said that after this Henry never smiled. He then convoked a council of the prelates and nobles whom he had taken an oath of fealty to his daughter Matilda, whom he married to Geoffrey Plantagenet, the Earl of Anjou. On the birth to her of a son and heir, afterwards Henry II, the king procured from the nobles and prelates the renewal of the oath, extending it to her son. In 1135, after a reign of 35 years disturbed by wars and disorders, Henry died, and was succeeded on the throne of England by Stephen, earl of Boulogne, a grandson of the conqueror in the maternal line. He had been the first to take the oath of fealty to Matilda and her son; but before she could arrive in England had himself crowned king by the archbishop of Canterbury. Civil war now began to rage between the parties of the adverse claimants. After many years of alternate success, when the son of Matilda had arrived at age, in a council of nobles and prelates, called together for the purpose, it was determined that Stephen should retain the crown during his life and be succeeded by Henry. On Stephen's death in 1154 Henry Plantagenet, the son of Matilda, was crowned king of England under the title of Henry II. He is said to have been the most powerful monarch of his age; for besides the sovereignty of England and Normandy he inherited from his father Anjou and Maine; and as the dower of Eleanor, the divorced queen of Louis VII of France, whom he married, he received Guienne and Poictou: in 1172 he invaded and conquered Ireland, which before his time had been governed by its native kings.



When Henry II. came to the throne the English clergy were exempt from trial before the common courts of justice, and it was noticed that the ecclesiastical courts, to which their cases were amenable, sometimes passed over their crimes with impunity. Henry resolving to effect a change in this quarter to such a degree as to bring the ecclesiastical into subordination to the civil, to this end elevated to the See of Canterbury Thomas a' Becket, who from the intimacy which had existed between them, and from his previous knowledge of his character he thought would prove subservient to his will. But, having been elevated to the office of the second person in the kingdom, Becket insensibly appeared in the eyes of Henry to assume a remarkable self-importance. This, however, did not appear so to all observers; for the habits of abstemiousness practiced by Becket, in regard to the use of food, drink and clothing, as well as his practice of self-laceration and of washing the feet of thirteen beggars every day gave to him in the judgment of the people a character for extraordinary sanctity. This character, established at large, Becket opposed the authority of the king.

Henry in 1164 convoked a council "at Clarendon, wherein laws were passed declaring that priests should be amenable to the civil tribunals, without appeal to the pope, and that no edict of the pope shall be binding in England without the sanction of the king." Becket having resisted these laws was arrested. Henry arraigned him for the rents and profits he had received while he was chancellor. Becket appealed to Rome and obtained the support of Alexander III. Meantime the king obliged him to leave England and for a time he was entertained by the king of France. Further to oppose the practices of the church Henry suspended the payment of certain church revenues and concluded an alliance with Frederic Barbarossa, who was at war with the pope.

An agreement was at length in some way effected between Henry and Becket and the latter was restored to his bishoprick. He entered England after the manner of a conqueror, in a kind of semi-regal style. But, soon after, news having been brought to Henry in Normandy of Becket's notification of three of the principal English prelates of their excommunication by the pope because of certain acts of obedience to the king, Henry exclaimed, "Will my servants still leave me exposed to the insolence of this ungrateful and imperious priest?" Upon which four of his knights, named Tracy, Morville, Britts and Fitz Urse repaired to Canterbury and

assassinated Becket in his church during the evening service. They must have proceeded to this act, however, without Henry's knowledge; for the news of the murder is said to have filled him with consternation. He lost no time in making his peace with the pope and such concessions to the church as in the lifetime of Becket he would not have made. He obtained from Pope Gregory VIII. absolution and made a pilgrimage to the shrine of the murdered prelate, who was canonized: So great was the fame of the martyred saint that 100,000 pilgrims are said to have visited his tomb in one year.

Domestic dissensions caused much bitterness to Henry's old age. His sons were instigated by the wily king of France to take arms against him. Upon his father's refusal to give him the govern- of Normandy Henry, the eldest, rebelled. Notwithstanding their father's liberality to them in the days gone by Richard and Geoffry joined with their brother and the confederacy was enlarged by the accession thereto of William, the king of Scotland. "The English dominions in France were for two years the theater of war between the contending parties." A peace was at length arranged and the princes pardoned; but soon after, Richard, now the eldest son, rebelled and united with the king of France. These troubles, together with the sore disappointment of finding himself deserted by his youngest and favorite son John, brought Henry the sooner to his death. There must have been a cause for the course of disobedience taken by all his children; and it may have been truthfully said that "to Henry's want of conjugal fidelity and lawless loves may be traced many of his troubles."

Richard I., Cœur de Lion, having succeeded to the throne, set himself to work to prepare for his crusade, in connection with Philip Augustus, king of France, and Frederic Barbarossa, the emperor. On the day of Richard's coronation a most horrible slaughter of the Jews took place as a sacrifice acceptable to God. In the different kingdoms of Europe they were without the protection of the laws: and at times multitudes of them fell victims to a treacherous and madly fanatic populace.

On the conclusion of the truce with Saladin, spoken of elsewhere Richard hastened his return to his kingdom, where the intrigues of his brother John and Philip Augustus rendered his presence necessary. He passed overland from Palestine, and on his arrival in Germany, where he traveled in disguise, he was discovered and made prisoner by the Duke of Austria, who for 60,000 pounds



placed him in the hands of the emperor. In two years after the English gave for him to the emperor 300,000 pounds. Having arrived in England he was joyfully received by his subjects. Though his brother John had good cause to dread his presence yet Richard naturally kind to his own people, was willing to overlook his misdeeds. "I freely forgive him," said he, "and I hope I may forget his wrongs, as soon as he will my pardon." Though a jovial companion and a valorous knight Richard was fierce and rash in conduct; he received his death wound in storming the castle of a rebellious subject in France.

On the death of Richard, John, his brother, took immediate possession of the throne and put to death Arthur, his brother Geoffrey's son, who had risen as a claimant for it. For the murder of his nephew the king of France now deprived John of those possessions in that country which the English monarch was accustomed to hold as a fief of France; and besides this murder the other offenses whereof John was guilty, rendered his character odious to the English people. The nobility, perceiving in him such a character as might at some time yield up their rights without a struggle, organized themselves into a confederacy and demanded of him the restoration of their ancient laws and the redress of their grievances. Having brought together their armed forces at Runnymede, they compelled John to subscribe their great charter of rights called *Magna Charta*. The main things for which the charter gives security are: 1. Representation in parliament; 2. Trial by jury; 3. Writs of habeas corpus. It also provides for the fixed and regular returns of the courts of common pleas, and for the safety of foreign merchants traveling in England. Stephen Langton, archbishop of Canterbury braved the pope's displeasure by being one of the foremost in procuring and afterwards in defending from the faithless attempts of John this great chart of English liberties. Twenty-five of the barons were named as guardians of the liberties of the kingdom to whom was committed the charge of seeing the provisions of the charter executed. In this instrument was contained the germ of English and American constitutional liberty.

John's next step was to give his dominions to the pope, and he received them back as a fief of the Holy See together with absolution from his engagements. Then putting himself at the head of an army of foreign mercenaries he attacked the unsuspecting barons, burned their castles and laid waste their territories. The

barons, on their part, offered the crown to Louis, son of Philip Augustus of France, who entered England with another foreign army. But on John's death many of the nobles withdrew their support from Louis and proclaimed Henry III., the son of John, during whose minority the earl of Pembroke acted as regent. Having actively engaged his forces against Louis he compelled him to renounce his claim upon the throne of England.

Henry III. married Eleanor, the daughter of the Count of Provence. Having applied to the parliament for money to enable him to invade France, the barons first demanded the confirmation of the charter. This Henry granted. His invasion of France being productive of no beneficial result the spirit of disaffection spread throughout the kingdom. Henry again renewed the great charter with imposing ceremonies; but afterwards disregarding it a parliament was called at Oxford, which confirmed and extended the rights of the people.

The barons organized against the king under the command of de Montfort, earl of Leicester. In the war which ensued Leicester got possession of the king, and for two years exercised the regal power in his name. Edward, Henry's eldest son, who had at first joined the party against his father, now took command of the royalists, and by his energy and valor obtained a victory over the forces of de Montfort at Evesham, where the last named general was slain. During the reign of Henry III., notwithstanding the disorders which for some time existed, the country increased in wealth and extended its commerce; the rights of the general public also became more respected, *and for the first time they were represented in parliament.*

Prince Edward, at the summons of the pope, in the period which intervened between the battle of Evesham and his father's death, went, accompanied by his wife and a few followers upon the eighth crusade.

Returning to England on his father's death, Edward conceived the design of reducing to the dominion of England the whole island of Britain. He eventually conquered the Welsh who bravely and long maintained their independence under their king Llewellyn, until this prince was killed. David, his brother, having been made prisoner by the English, was tried as a traitor and executed with a remarkable barbarity. Tradition says that Edward then convoked an assembly of the leaders of the Welsh and told them he would give them for their sovereign a prince, with whose manners no possi-



ble fault could be found, a Welshman by birth, who could not speak even a word of English; and amidst their joyful acclamations he produced his infant son, born in Wales, in the castle of Caernarvon. This was his second son, but, the oldest dying, the "Prince of Wales" became afterwards the title of the heir of the monarchy.

In his invasion of Scotland, which he undertook next, one of the most powerful opponents Edward met with was Sir William Wallace, who for a long time made good headway against the English forces. He was, however, at length betrayed to Edward by a pretended friend of his, named Sir John Monteith, and suffered on Tower Hill, at London, the cruel death of a traitor; a death, however, which, though barbarous and ignominious was to him rather a glory than dishonor.

But with Robert Bruce Edward was especially enraged. It is said that Edward was so enraged at his conduct that he and his son swore, at a military court at Westminster, never to rest till Scotland was subdued. To fulfill his oath he had levied a large army and having proceeded with it as far as Carlisle there died. Edward II. his son and successor either withdrew the forces his father had marched to the Scottish border or left them there under lieutenants, contrary to his father's dying commands. His nobles, displeased with his retreat and with the listless way in which he spent time with certain favorites of his, at last worked on him so as to compel him to give up his listlessness and to renew the war with Scotland. He, therefore, invaded Scotland with an army much greater than Bruce had ready to oppose him. The Scots had, however, made careful preparation for the action and had well chosen their ground on the memorable field of Bannockburn, in the county of Sterling. The armies were in sight of each other when the Scots knelt to implore the blessing of heaven and to receive the benediction of their priests. Edward who had expressed doubts as to whether they would abide battle, on beholding the army in this posture of supplication, exclaimed joyfully, "They crave mercy." "It is from heaven, not from your highness," replied Umfraville, a Scotchman in the English service; "on this very field they will either win or die." This prediction was fulfilled, the English were defeated and driven into their own kingdom. The battle of Bannockburn is said to have been fought in 1314. Edward III. came to the throne on the deposition of his father in 1327, and of him it is not necessary to make mention until he assumed the title of king

of France and invaded that country in 1339. At Helveot Sluys he gained an important naval battle upon which he returned to England to make more vigorous the preparations for another war. In this expedition he was successful, gaining the battle of Cressy and taking Calais in 1346. David the son of Bruce, now finding the English engaged in France, makes an attack upon the northern parts of England, but was met by an army from the south, defeated, taken prisoner and kept in captivity eleven years. Thus and in this year, 1346, was Scotland for a time subjected to the English Normans.

The truce fixed upon after the fall of Calais having expired Edward renewed the war with France. At the battle of Poitiers, the Black Prince, his son, defeated the French, and made John, the king of France, his prisoner. A treaty was now arranged by which the ancient English possessions and recent conquests in France were yielded to Edward besides a large ransom in money for the captive king. Edward III. improved England in several ways; but his foreign wars greatly impoverished it. In his old age he lived wretchedly, and, when he departed this life, he died miserably. It has been said, "His successes were a dazzling show, the evils which followed were a great reality."

The "Black Prince" of Wales never became king; but a state of gloomy discontent pervaded England when Richard II., his son, succeeded his grandfather, in 1377. Not only had the foreign wars impoverished the country, but the services of feudalism now amounted to personal slavery and worse than the tyranny of the temporal lords was that of the lords spiritual. Besides tithes and perquisites *the clergy, wonderful to relate, owned at this time more than one-half the landed property in England.*

A reformer of no mediocre ability now appeared in the person of John Wickliffe, born in 1324. He was educated and received distinguished honors at Oxford. In 1370 he began to declaim openly against what he termed the usurped powers of the pope. Edward III. invited him to court and gave him the living of Lutterworth. When the pope commanded the English clergy to seize the arch heretic, John of Gaunt, duke of Lancaster, protected him. Wickliffe then came boldly before parliament with a severe paper against the papal infallibility and in advocacy of the use of the Scriptures in the vernacular tongue. He then had in mind making a translation of the Bible. Though afterwards persecuted Wickliffe died a natural death at a good old age. His bones were after his death



exhumed and burned but his doctrines germinated and bore good fruit in the minds and characters of men.

Richard II., being deposed, was succeeded on the throne, in 1399, by Henry, duke of Lancaster, son to John of Gaunt, son to Edward III., who had rebelled against him. He now became Henry IV. Rebellions which arose in the north and in Wales he suppressed. In his reign (1401), the first laws were enacted for punishing heretics with death. William Sawtry, a preacher, who followed the preachings of Wickliffe was burnt at Smithfield in 1401, the first Christian who was put to death in England by men professing to be Christians for alleged errors of opinion.

In 1413 Henry V. succeeded his father on the throne of England. He, in many respects, proved to be a more sensible man than his the youth had given promise of. But cruel laws were enacted against followers of Wickliffe's doctrines: yet the sect increased and under the name of Lollards formed an extensive party in the kingdom. The proceedings against them became so intolerable as to drive them into open rebellion: and they being dispersed their leader, Sir John Oldcastle, was barbariously executed.

Henry now renewing the claim of the Plantagenets to the crown of France invaded that country at the head of a powerful army, reduced Harfleur and terminated this campaign with the memorable victory of Agincourt. Through the success of his arms and by treaties Henry made himself master of Paris and a large portion of France. He married the Princess Catharine, daughter of the French king, and was acknowledged heir of the monarchy. Charles, king of France, was reinstated on the throne, but his kingship was merely nominal, the real authority being vested in the English sovereign. After Henry's death Catharine married Owen Tudor, of Wales, and from this connection sprang the house of Tudor. The two kings, Henry V. and Charles VI., died the same year; and although Henry VI., the son and heir of the former, was proclaimed with great rejoicings both in Paris and in London, yet the dauphin, the son and heir to the French king, assumed the government under the title of Charles VII. He was crowned at Poitiers, Rheims, the usual place being in the hands of his enemies. On the side of the English, and in support of the regent Bedford, there were the dukes of Burgundy and Brittany and against such a powerful force as they had at their disposition Charles, although he had received some reinforcements from Scotland, could not, with his treasury in such a depleted condition, expect to make much

headway. At Verneuil the duke of Bedford obtained a victory over the united French and Scotch. Orleans, which was considered the key to France, he then besieged and Charles hopeless of relieving it was about to retire, when his hopes were revived by a most singular event. A young female appeared before him and declared herself commissioned by God to deliver the city of Orleans and conduct him to Rheims, there to be crowned and anointed. That she was commissioned by heaven both Charles and his courtiers believed from the solemn impressions which she made upon them.

A convention of the clergy was called which pronounced her revelation genuine. Clad in steel from head to foot, and bearing a consecrated banner, the maid of Orleans rode forth. She took command of the army, and, assured by a voice from God, the troops followed her into the city. The English pretended to laugh, but they were evidently under fear that perchance they were fighting against God. The heroine led the French to continued victories until she put them in possession of Orleans.

She then demanded of the king to depart with her to Rheims to be crowned, and, although he thought this a mad undertaking, the intervening country being in the hands of the English, he obeyed. The English, though the duke of Bedford's orders were strict, could not be prevailed upon to offer her little cavalcade any resistance. As they passed along the cities opened their gates; Charles entered Rheims and was crowned and anointed. The maid here declared that her mission was ended and that she should depart; but the French pleaded for her stay, and she unwisely remained in the camp. At the siege of Compeigne she was taken captive in making a sally, tried by an English ecclesiastical court for the crime of sorcery and burnt to death. But her influence continued to be felt. Heaven had interfered in behalf of the French: the English party declined in numbers; and the death of the duke of Bedford changed things so as to enable Charles to obtain possession of his entire kingdom.

When Henry V. died in France, as said before, his son, Henry VI., was yet an infant. Before his death he appointed his brothers, the dukes of Gloucester and Bedford, the former to the regency of England, the latter to that of France. As the young king grew up he was found to be of a good disposition but lacked capacity. At the age of twenty-five he married Margaret, the daughter of the king of Sicily, whom history represents as a woman of masculine mind, coping with the most able politicians and commanders of her



day; while she was obliged to be the supporter of a husband, whose mind, naturally weak, sometimes sunk into utter imbecility.

When Henry IV., who had formerly been earl of Hereford and son to John of Gaunt, duke of Lancaster, who was uncle to Richard II. succeeded to the sovereignty, there were still living some of the descendants of the duke of Clarence, an elder brother of John of Gaunt; and whose claim to the throne was consequently superior to that of the Lancastrian family. Richard, duke of York, now represented that family, his mother being the last recognized descendant of Clarence. Richard's claim, therefore, was chiefly maternal, "but he was descended paternally from a son of Edward III., who was younger than the duke of Lancaster." The opposition to the queen of Henry V. and her ministry, during the inability of her son, Henry VI., had procured from Parliament the appointment of Richard as protector of the kingdom; but the transient restoration of the king again transferred the power to the queen's party. The Yorkists, or adherents of Richard, took up arms and a civil war begun, which, for thirty years, desolated the land. "This was termed the War of the Roses, the Lancastrian party, assuming the red and the Yorkists the white rose." The period was a very disastrous one for the country; repeated battles and executions destroying its commercial and domestic interests and deluging it with blood.

The first battle, fought between the rival parties was at St. Albans, where the Yorkists were triumphant. Having obtained possession of the king they induced him to sign a general pardon and to reinstate the duke of York in office. A change was, however, soon again effected by the court party, and York dismissed by the king, but three years elapsed before hostilities were renewed. The king, much desiring peace, tried to reconcile all differences. He went in procession with his whole court to the cathedral of St. Paul, the duke of York, at his desire, walking with the queen. But cabals and intrigues in various ways again led to war. At Bloreheath in Staffordshire, the contending parties again encountered each other, victory declaring this time for the Lancastrians. The duke of York was now compelled to take refuge in Ireland.

Meantime the Earl of Warwick, now governor of Calais, espoused the cause of Richard and landed a force in Kent. As he advanced to London his army increased, and coming to the city he entered and took possession of the king. A parliament being convoked it was decreed that Henry VI. should remain king during his life and

then that the duke of York should succeed him, and in the meantime be intrusted with the administration of the government. The queen meantime with her young son had retired into the northern part of the kingdom, where a considerable army had gathered around her. Richard marched against her, but was defeated and slain at Wakefield green and his principal followers taken and executed.

Edward, earl of March, son and heir of Richard, duke of York, now prosecuted his claim. At St. Albans he was again victorious in a battle fought with the queen's army. Margaret, now joined by her husband, retired into the north of England where most of her strength lay, and the son of Richard was crowned king at London, under the title of Edward IV. The contending parties now raged with great violence. Their armies met near Towton, a few miles from York, where was fought the greatest battle which yet occurred during the war. The forces of the Lancastrians numbered 60,000, those of Edward 40,000. During three days the fight continued at intervals and resulted in the entire discomfiture of the Lancastrian army. In that battle 36,000 of the English are said to have fallen.

Margaret now fled with her husband and young son to seek friends in Scotland. She next went to France seeking aid from Louis XI., and, after an absence of two years, returned with a small body of French which was increased by her Scottish allies. With these forces she again met her enemies but was defeated at Hexham near the Tyne and with her husband and son again compelled to flee. Secreting himself for a while in the borders of Scotland Henry was made prisoner and confined in the tower. Margaret with the young prince escaped to the continent. The Lancastrians, everywhere defeated and humbled and left without a chief, were incapable of offering any effectual resistance and France and Scotland manifested a desire of friendship with the ruling king of England.

Edward had now the misfortune of injuring his cause by offending the earl of Warwick, styled "the king maker." With his consent the earl had gone to the continent to arrange a marriage between himself and the princess of Savoy, sister-in-law of Louis XI.; but meantime Edward accidentally meeting with the Lady Elizabeth Gray, of the family of Wydeville, was so pleased with her that he impulsively married her and soon acknowledged her publicly as his queen. The earl of Warwick resenting this conduct, which interfered



with the negotiations in which he was engaged, now conspired against him and took sides with the party of Margaret.

Warwick, having landed a considerable army from Calais in England, produced such a revolt against Edward as obliged him to flee to Holland. Having obtained there, however, a considerable army of Flemings he returned to England and encountered his enemy at Barnet, near London, where Warwick's army was defeated and himself slain. Margaret, on the same day, arrived in England from France, and another battle was fought at Tewksbury where she was entirely defeated. Her young son, prince Edward, was taken prisoner and murdered. This battle closed the bloody war, secured the crown to Edward IV., and restored tranquility to the kingdom. Soon after the battle of Tewksbury Henry VI., who had never been more than a nominal king, died in the tower. His death has been charged to Richard, duke of Gloucester, the brother of Edward IV. Margaret, who had displayed such an indomitable will in her resolution and perseverance to succeed was now long kept a prisoner; but was at length ransomed by Louis XI., when she returned to father's court.

Edward now prepared to invade France; but Louis XI. averted the invasion by concluding a treaty with him. His son, Edward, at the age of thirteen, was declared his successor, but his coronation was delayed through the intrigues and sinister designs of his uncle, Richard, duke of Gloucester. A large party of the ancient nobility having manifested a jealousy of the rising fortune of the Wydevilles, the queen's relatives, Richard now availed himself of this party for the execution of his designs. As soon as possible he got into his possession the young king and his brother, the duke of York. He then removed all the nobles, who, he thought, might oppose his usurpations, having the Wydevilles, lords Stanley and Hastings, executed on the same day without form of trial.

The parliament then obsequiously declared the young princes illegitimate and proclaimed Richard king. The two princes, who were confined in the tower, now disappeared, and it was supposed they were murdered by Richard's command; but this probably was not so. The duke of Buckingham, who had been the prime instrument in Richard's elevation, perceiving the general detestation in which his crimes now made him to be held, turned against him. Henry, earl of Richmond, of the family of Owen Tudor and Catharine of France, the dowager queen of Henry V., was on his mother's side descended from John of Gaunt, duke of Lancaster.

Of the Lancastrian party he was now the only conspicuous chief, and, being now in exile on the continent, the Lancastrians formed a conspiracy to dethrone Richard and confer on him the crown. Richard, discovering the plot, seized and executed the duke of Buckingham, its prime mover, and a few of his accomplices. He then summoned a parliament who acknowledged his title to the crown, to strengthen which Richard arranged, although his wife was yet living, to marry his niece, Elizabeth, sister of the now disappeared princes.

Meanwhile Henry of Richmond, with an eye on the probable patriotism of the people of his paternal ancestors, embarked from Harfleur in Normandy with 2,000 well equipped men and landed at Milford Haven in Wales, where he was joyfully received by the Welsh, who largely augmented his army. Although Richard had been energetic in his measures for repelling the invasion, yet he was thwarted, not being able to depend upon the fidelity of those nobles, who felt they must, in the circumstances, appear in his cause. The opposing armies met on Bosworth field, where Richard was defeated and slain, Henry, earl of Richmond, was saluted upon the field king of England, and thus was transferred the crown from the house of Plantagenet to that of Tudor, in 1485. His subsequent marriage with Elizabeth united the house of York to that of Lancaster.

During his reign appeared a young man, who claimed to be Edward V., the rightful king of England; and another young man, who claimed to be the duke of York, brother to the other. Of course it did not suit Henry's policy to recognize their claim, nor was it safe for others to do so. The first of these was, therefore, called by the public, as a convenient appellation, Lambert Simnel and the second Perkin Warbeck. These two persons had for a time a considerably strong party in the kingdom.

The reign of Henry VII. is memorable for two things: *first, as being the last before the Protestant Reformation; and second, as being that in which the discovery of America took place. It was under the banner of Henry VII. that North America was discovered by the Venetian captains, John and Sebastian Cabot.* During his reign of twenty-five years England prospered; many good laws were passed; commerce and industry were encouraged; advantages which counterbalanced his many avaricious exactions. The parliament at this time, having little independence, gave its sanction to such acts as were most agreeable to the king. James



IV., king of Scotland, married Margaret, daughter of Henry VII., and from her descended the line of Steward, kings of Great Britain. Henry VII. was succeeded in 1509 by his son, Henry VIII., the first of the "reforming kings" of England.

From the time the missionary Augustin became first archbishop of Canterbury, after his baptism of the King of Kent with great numbers of his people (596-600 A. D.) there can be no doubt that Christianity was acknowledged more or less as the religion of the people of all the seven or eight Anglo-Saxon kingdoms, for the period of 227 years to the union of the Heptarchic or Octarchic crowns in the person of Egbert, i. e., Cenwulf, an Anglie king.

But the Saxons were slow converts to Christianity, as we know from the fact of Charlemagne (800 A. D.) having through his sense of duty or policy—had to force the continental Saxons to enter the church; and even though the British Saxons had been all converted to Christianity before the year 800, as doubtless they were, yet we cannot suppose there was anything like the systematic order or polity carried on between each of these little kingdoms and the See of Rome, as afterwards necessarily had place, when the Roman Catholic religion was acknowledged either tacitly or verbally by law, as the religion of the state in the ages after the union of the Octarchic kingdoms. It is from after this time that the pope may be said to have governed Anglo-Saxon Britain directly from Rome just as he did all the other nations of Europe, which had arisen on the ruins of the Roman empire of the west.

In the line of the Anglo-Saxon kings of the race of Cenwulf I do not find any indication of acknowledgment of superiority of the See of Rome to their home polity before the reign of Alfred the great, Cenwulf's grandson. This man was a professor of the religion of Rome, and after his defeat of the Danes in the battle of Ethandune we see him allow them to settle in Northumberland and East Anglia on condition of their being governed by his laws and embracing Christianity. "They were accordingly baptized and the king himself stood sponsor for Guthrun their chief." Not only his predecessors in the Anglo-Saxon monarchy but Alfred the great himself were much occupied by incursions of the Northmen especially the Danes, into the country. Alfred, from the account given, appears to have spent much of his mature life in hiding from these barbarous freebooters: nor can he be said to have got firmly settled in the kingdom before his defeat and settlement of them as aforesaid.

Alfred was called "the great," not only because he was great in other respects, but because, like Charlemagne, he was great to the church. It is in its relation to the church, more especially to the See of Rome, that we are considering in the prophecy the Anglo-Saxon-Norman monarchy, just as in like manner the Franco-German. It is only in such sense that these monarchies could be supposed to have any relation to the prophetic symbols we are considering; for, in the symbolic prefiguration in the prophecy, these monarchies, as is seen, are only in the relation of appendages.

If, therefore, before the reign of Alfred the Great there were no expressed or understood relation by acknowledgment of dependence of this monarchy on the See of Rome, or by acknowledgment of duty to obey it in all things, contributing to it money, etc., and if it be allowed that Alfred the Great was the first king of England, who expressly or actually acknowledged such relation of dependence and duty, which relation was afterwards understood and acted upon on the one side by the kings of England, the successors of Alfred, as long as they continued in connection with the See of Rome, which was down to the Protestant Reformation, and on the other side by the See of Rome; then we are to date the connection of the Anglo-Saxon monarchy with the See of Rome from the time that Alfred the great attained to the supremacy in the kingdom down to the time when the monarchy of England, in the person of Henry VIII., severed by law its connection with the See of Rome; or, in other words, from or from about the time that Alfred was crowned king of England down to that point in the life of Henry VIII., when he broke off all connection with the See of Rome by assuming the spiritual supremacy, formerly granted to and exercised by the pope over the realm of England. The death of Alfred the great is set down for the year 901, when he was aged 59 years, he having been born, according to this in 842. "At the age of twenty-two he ascended the throne," that is, when he was rising 23 which would leave his ascent to the throne to have been about in the year 865. And this truly appears to have been the time of Alfred's accession, for in the Anglo-Saxon Chronicle under the year 860 I find as follows: "This year died King Ethebald and his body lies at Sherborne; and Ethelbert succeeded to all the realm of his brother and he held it in goodly concord and in great tranquility." — "And Ethelbert reigned five years and his body lies at Sherborne." He then has Ethelred, that is Aethelfred or Alfred, to



succeed, putting said Ethelred's accession under the year 866; but it would, of course, be the same year of the death of his predecessor, that is, 865. And thus agrees in general Miller's and Turner's histories and all the histories of the Anglo-Saxons which I know of. If this be the proper date, it is from this or from a very few years after it that the time is to be reckoned during which England may be understood to have legally acknowledged the supremacy of the bishop of Rome over its home government, down to that point in the reign of Henry VIII., when he assumed to himself the spiritual supremacy over England, and severed all legal connection between that kingdom and the See of Rome considered as its supreme head. But, at the time of the ascent of Alfred to the throne, things were in a very unsettled condition in regard to the kingdom's internal affairs arising mostly from the incursions of the Danes. On coming to the throne he would, therefore, be reasonably supposed to be occupied for a year or two in arranging the internal affairs of his kingdom, or in securing his own personal safety before he would enter into any business with the See of Rome, either directly or indirectly recognizing its supremacy over England, a supremacy which was certainly acknowledged in effect in all the ages after Alfred until Henry VIII assumed it to himself; so that it is said that in the fourteenth century the church owned "half of the land of England." We may, therefore, give as the period that England acknowledged the supremacy of the See of Rome as 1531 — 865 in years, that is from the date of the accession of Alfred the Great to the throne of England, under his form of name Ethelred (i.e. properly Æthelfred, or Ælfred) as this is given in the Anglo-Saxon chronicle or in Turner's history of the Anglo-Saxons, to that of the assumption of spiritual supremacy by Henry VIII, in 1531.

It may be wondered why it was that the point of time of the acknowledgment of the supremacy of the See of Rome over the English kingdom did not begin farther back in the line of monarchs, say at Cenwulf, the grandfather of Alfred and founder of the monarchy? The reason must be that there was no such mutual understanding as a supremacy on the one side and a dependency on the other recognized between the See of Rome and the realm of England before Alfred. This position by no means argues that the Anglo-Saxon kings and their peoples before the reign of Alfred, even away back in the Heptarchic kingdoms, were not Roman Catholics.; for they largely were as Beda's Ecclesiastical history,

with other histories, makes to appear; but, as said, they had no understanding of a dependency of their kingdom on the See of Rome, in the way, legalized or otherwise, which Alfred and his successors came to acknowledge such dependency. In the same way it might be wondered why it was in the life of Charlemagne in particular the point of connection was made, as it evidently was with the See of Rome from which the time in years is reckoned forward to the accession of Frederick III., he who was successor of Charlemagne, as German emperor, when Constantinople was taken by the Turks? Or why that point was not at some point in the life of Charlemagne's father Pepin, who was also king of France, or of that of his grandfather Charles Martel, all of whom were professed Roman Catholics, dutiful children of the "holy father" at Rome? The answer is as above that before Charlemagne the time had not come for any such connection to be signified; and so it commenced at a point in the life of Charlemagne by which the connection is easily perceived; and, reckoning from which to the point at which you have to terminate that such significant connection, the meaning cannot be misunderstood.

And, so reckoning from the accession of Alfred the Great, as that date is entered in the histories or from some date near to this (as the dates entered in the histories for those early periods are sometimes only approximations) to the date of the exercise or the "assumption" of the spiritual supremacy by Henry VIII., the points of time are quite as definitely marked, and the meaning just as little to be misapprehended.

But what is the meaning? it will be asked. The meaning is, according to the prophecy, that the bishop of Rome had, for the period given in that interval, a supremacy over or dispensation of those kingdoms, and this, their own people consenting thereto. He certainly had no dispensation of the crown or benefices of the realm of England after Henry VIII. had assumed the supremacy of all kinds over that realm himself.

The line of the kings of England for the space under our consideration is as follows:



Egbert, i.e. Cenwulf of the race of the Angles, first monarch after the Heptarchie.

Anglo-Saxon Dynasty.

Ceolwulf, brother of  
 Ethelwolf, i.e. Ethelbald, son of Cenwulf  
 Ethelbert, son of Ethelwolf  
 Alfred i.e. Æthelfred, i.e., Ethelred, son of Ethelwulf  
 Edward "the elder," son of  
 Æthalstan, son of  
 Edmund, "the elder," son of  
 Edred, brother of; "in his reign monasteries established."  
 Edwy, son of  
 Edgar, brother of  
 Edward II, son of  
 Ethelred, son of Edgar and Elfrida.  
 Edmund II, "Ironside" son of

Danish  
 Dynasty.

Sweyn, not fully established as king.  
 Canute, son of  
 Harold, son of  
 Hardicanute brother of

Anglo-  
 Saxon  
 Dynasty.

Edward, "the confessor," son of Ethelred  
 Harold, son of Earl Godwin, for four years.

House  
 of  
 Normandy.

William "of Normandy"  
 William II, "Rufus," son of  
 Henry I, brother of

House  
 of  
 Blois.

Stephen, Earl of Boulogne, grandson of William I by his daughter Adela.

## House of Plantagenet.

Henry II, grandson of Henry I, by his daughter Matilda.  
 Richard I, son of  
 John, brother of  
 Henry III, son of  
 Edward I, son of  
 Edward II, son of  
 Edward III, son of  
 Richard II, son of the "black prince."  
 Henry IV, "Duke of Lancaster."  
 Henry V, son of  
 Henry VI, son of  
 Edward IV, son of Richard, duke of York.  
 Edward V, son of  
 Richard III, uncle of

House of  
Tudor.

Henry VII, "earl of Richmond."  
 Henry VIII, son of

In the manner of the "Coronation" of the Anglo-Saxon monarchs it does not appear that the custom of their ancestors on the continent was ever much departed from. They seem to have had festivities accompanied with their ancient Gothic songs; the absence of the appendage called "a crown" dispensing, of course, with the presence of a bishop at least for the purpose of putting this on the monarch's head; although they may have had something corresponding to a crown. The story of Alfred, afterwards called the great, having been crowned by the Pope at Rome when he was five years of age and on the desire of his father to have him succeed to himself instead of his elder brother, is simply a monkish fiction of William of Malmesbury or some other, who wished to have Alfred correspond to Charlemagne as much as possible as to personal character and accidents of life. The account also of the coronation of Ethelred, the son of Elfrida, by Dunstan is either fictitious or an extravagant representation of what really took place.

Of the prophecy in Rev. XIII., 11-18, which we are now considering, we have under this head commented particularly only on the first verse (that is verse 11th,) of this chapter. The rest of it we will develop now: Verse 12th is: "And he exerciseth all the



power of the first being before him and causeth the earth and them which dwell therein to worship the first being, whose deadly wound was healed." The first symbolic prefiguration here spoken of refers to the empire at Constantinople; and the second one exercising all the power which he was accustomed to exercise before him, means that the papacy to which the second refers, exercised all the same kind of power as the other did, namely, temporal and spiritual sovereignty; "before him" meaning contemporaneously with him, literally "before his face," in view of him. And his "causing the earth and them that dwell therein to worship the first being whose deadly wound was healed" means that the papacy caused all its adherents to obey the empire at Constantinople, during the two centuries of the exarchate of Ravenna, or in the main from 553 to 754 A. D., at which last date the exarchate was transferred to the papacy by Pepin, king of France, and forever lost to the empire at Constantinople. I have shown clearly before that the "deadly wound healed" or the "wounded head revived" refers to the restoration of Rome and Italy to the eastern Roman empire in 553 by the general of the Emperor Justinian, after which for about two centuries Rome was within the jurisdiction of the Roman empire proper. For this period, therefore, the pope was a subject of the Roman emperor, and would personally and through his ministry inculcate in the churches obedience to him. It is plain that the wounded head healed refers to this part of the empire which was lost to the empire for one hundred and fifty years or so (410-553) and possessed and much abused by the Goths and Vandals; and then restored to the empire in 553 and possessed by it during the successive terms of eighteen exarchs. During this period the popes appear, on the whole, to have acted as dutiful subjects and profitable servants to the eastern Roman emperors; for he caused "the earth," that is, the Latin church, extending in the west far and wide, over which his dominion was acknowledged, "to worship the first being, whose deadly wound was healed," that is, to obey the laws and respect the emperor of the Roman empire proper whose seat was at Constantinople.

Verse 13: "And he doth great wonders so that he maketh fire come down from heaven on the earth in the sight of men." This appears to refer to the miracles which the Papacy and the Roman Catholic ministry generally claimed the power of doing. In Matthew XXIV., 24, Jesus says in a discourse to his disciples: "For there shall arise false Christs and false prophets and shall show

great signs and wonders, insomuch that if it were possible they shall deceive the very elect." And, in the 2d Epistle to the Thessalonians, Ch. II., 9-10, Paul, in speaking of the mystery of iniquity, which would in time be revealed, says: "Even him, whose coming is after the power of Satan, with all powers and signs and lying wonders; and with all deceivableness of righteousness in them that perish; because they received not the love of the truth, that they might be saved." From this it is plain that wonders or miracles, so called, may be for lying and deceiving as well as for good purposes; and hence how necessary it is that those engaged in the ministry of the church should gird up the loins of their mind and so govern themselves that in all they say and do they should be strictly consistent with truth and righteousness, looking to the example of the Lord Jesus Christ, and always cultivating his spirit in themselves and all others. Looking unto him they will receive the love of the truth, whereby they may be saved and will not be given over to "the strong delusion," which God should send, "that they should believe a lie: That they might be condemned who would not believe the truth, but had pleasure in unrighteousness." 2d Thess. II., 11-12. "So that he maketh fire come down from heaven on the earth in the sight of men." Some have thought this part of the prophecy to have pointed literally to the "Greek fire," which was used so effectually by the Eastern Roman empire against the Saracen Mahometans in their siege of Constantinople in the years 661 to 667. In the former of these years the Caliph, Moawyah, succeeded to the Caliphate and in his victorious progress westward made several ineffectual attempts to capture Constantinople. For five successive summers the Moslems attacked the city and retreated in the winter. At length in 667 the Greek fire was invented by Callinicus of Heliopolis and brought by him to Constantinople.

It was a composition of naphtha, pitch and sulphur, which, when once ignited, could not be extinguished by water. It adhered to wood and so consumed whole fleets; when thrown upon the combatants it insinuated itself between the joints of their armor and they died a death of torture. It was projected by pistons, "took fire in the air and approached its victims in the form of fiery dragons." In one winter the caliph lost a fleet and army; and not only retired, but concluded a peace by agreeing to pay the emperor a tribute for thirty years. Thus and at this time was the progress of the Musselmans barred in the east; while in the west, at a



somewhat later date, it was effectually barred by Charles Martel, in the great battle he fought with them of seven day's duration on the field of Tours, in 714. The Greek fire, therefore, which proved so effectual against the enemies of the empire, was first invented and used while the pope was a subject of the eastern Roman empire, but its origination, according to the account, is not ascribable to Rome or Italy or to any one in the then Roman empire; but to one who had his abode in the then Mahometan province of Egypt, to "Callinicus of Heliopolis, who invented it and brought it to Constantinople." If then the prophecy point to the Greek fire it cannot mean that it originated from the papacy to which the prophecy evidently points; and so the prophecy may not point so distinctively to the Greek fire as to that which was preindicated by Christ and Paul as quoted above. During the two centuries which included the invention and use of the Greek fire in defense of the capital of the empire, the papacy was subject to that empire and the prayers of the Papacy, in all its ramifications were daily offered for the peace, prosperity and good weal of the empire and emperor; therefore the invention and effectual use of this fire for this purpose may have been by some ascribed as a result of the prayers of the church, which would in the uncritical vulgar mind — which takes things by wholes — resolve itself into a miracle of the church or of the Pope. Verse 14: "And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the being; saying to them that dwell on the earth, that they should make an image to the being, which had the wound by a sword and did live." The first part of this verse is included in the explanation I have given of the preceding verse; namely, in the miracles, which the Papacy and the church always either claimed the power to do or that they were the instruments in doing. But in the last part of the verse: "Saying to them that dwell on the earth that they should make an image to the being which had the wound by a sword and did live;" we have another phase of the prophecy, another preindication. Here the Papacy is in a transition state; it passes out of the two hundred years of the exarchate, and out of a state of subjection, first to the emperors at Rome, second to the emperors at Constantinople; third to the Gothic kings of Rome and Italy; and fourth to the Exarchs and the emperors at Constantinople, into a state of independence, into its own independent, temporal sovereignty, which it receives as a gift from its devoted sons Pepin and Charlemagne, kings of France, and retains and ex-

ercises then for many centuries, all the western potentates, kings and emperors, consenting thereto. "Saying to them that dwell on the earth that they should make an image to the being that had the wound by a sword and did live." Here the Papacy first advises its own people at Rome and in the Exarchate to organize a state and church government, after the manner of that of the Roman empire, whose seat was at Constantinople, of which new government the pope should be sovereign. Secondly, the Papacy, through itself and through its ministry advises Charlemagne, the now ruler of most of western people, excepting Scandinavia and the British isles, to organize a system of government after the pattern of that of the Roman empire, whose seat was at Constantinople; of which empire the pope was to be considered spiritual head; but, as the spiritual was superior to the temporal, so the pope was to be also considered the supreme head, owner and dispenser of that empire. And thirdly, through its ministry in the British isles, the Papacy did, in like manner and spirit, teach organization of state governments after the pattern of that Roman empire, whose seat was at Constantinople; but of which, itself being naturally considered spiritual head, as head on earth of the Catholic church, representative of St. Peter and Vicegerent of Christ, it should be considered as supreme temporal ruler also. This was the doctrine preached at that time by the ministry of the Church of Rome, so that you have many state and church governments organized at this time and on the same general model. The union of the Pictish and Scottish kingdoms took place nearly at the same time as that of the Heptarchie kingdoms in England, and as that of the nations of Europe under the Carlovingian house. Ireland was now and for a long time previously had been a Catholic monarchy, acknowledging in general the supremacy of the pope. Thus, and in such way, by the teaching of its ministry far and wide, was the pope's supremacy over Europe established: Thus and in such way was each "image" (church and state government) "made to the being which had the wound by a sword and did live."

Verse 15: "And he had power to give life to the image of the being, that the image of the being should both speak, and cause that as many as would not worship the image of the being should be killed." This prophecy shows the government of the Papacy in full operation, all its rights or assumptions acknowledged and its mandates obeyed, far and wide, as well as at home at Rome and in the Exarchate. "He had power to give life to the image of the



being, that the image of the being should both speak, " etc., means that the Papacy, being the generally acknowledged supreme authority, business could not properly be carried on either in the jurisdiction proper of the Papacy, that is, the Exarchate, or in the other governments far and wide, which acknowledged the Papal supremacy, without the Papal sanction. Great confidence arises to the citizens of any country from their living in accordance with the established laws thereof; thus living they both "speak" out and act forth; but acting against the laws or not living in accordance with them they lack such confidence of word and act, are kicking against the pricks; and much limited in their action. "And he had power to give life to the image," etc., that is, the Roman Catholic ministry established in the exarchate and in all the other governments which acknowledged the Papal supremacy, were an influence in favor of that government so long as it did not oppose the Papal authority, or so long as it went in accordance with it: so long as this was the case the ministry prayed for the government and inculcated obedience thereto among all its people; but so soon as marked disobedience to, or disregard of the Papal authority was noticed in any of those governments this was either dealt with from Rome; or by the Papal ministry established in this government, when the latter was thought to be sufficient without direct interference from Rome. It is seen, therefore, that though there were no telegraphs or telephones in the ages to which this prophecy directly refers, yet the Papacy, through its pledged and sworn ministry was intimate at every European fireside, where its authority was acknowledged; and assumed the right to pry into not only the secret affairs but the secret thoughts of every one of its votaries.

"Should both speak and cause that as many as would not worship the image of the being should be killed;" This appears to mean that the Papacy as a recompense for obedience to itself, as the constituted visible supremacy upon earth, should by its influences so exercise the minds of governments and of the members thereof that they would the more easily perceive the spirit of the established laws, which had the Papal sanction, and the more easily perceive who they were who were obeying and who disobeying these laws; and the more intelligently compel obedience to those laws in accordance with the terms of their vow, pledge or oath to the Papal supremacy. Therefore, governments would become so intelligent as to the spirit of the laws, and so devoted to the

Papacy that those would not obey the laws of the State and of the church, "who would not worship the image of the being" should be disfranchised, imprisoned, killed temporally! Outcast, shunned, excommunicated, killed spiritually! It is seen, therefore, how the Papal system tended to centralization; and to the keeping of the masses, whom circumstances compel to ignorance, in the power of the few. The pope as supreme was the great center of power as well as the great centralizer in governments.

Verses 16-17: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand and in the foreheads; and that no man might buy or sell save he that had the mark or the name of the being or the number of his name.

In the present age at least the Roman Catholic laity commune, in the sacrament of the Lord's supper only in one kind the priest putting a wafer on their tongue; but neither bread nor cup in their right hand; although the clergy of that church commune in both kinds, partaking of both the bread and wine. The mark in this case would, doubtless, refer to the oath of allegiance taken to the pope by his subjects, in the Exarchate, which was usually taken with the right hand uplifted, or holding the Bible or some religious canon; and to the oath taken to obey the pope and the rules of the church by the Roman Catholic ministers at their ordination; and to the oath taken by the subjects of all Roman Catholic countries, so far as they were required to do so signifying allegiance to their highest ruler and obedience to the established laws and the constituted authorities. This oath or pledge might, too, have been in the way of a subscription with the right hand to a document, such as a profession of faith, or the like.

The sign in the forehead points to the sign of the cross marked by the tip of the priest's finger on the forehead of the infant in baptism in the Roman Catholic church. This mark of its kind was universally given in the Roman Catholic church, all in that system being baptized in their infancy.

"And that no man might buy or sell save he that had the mark or the name of the being or the number of his name." This means that it was contrary to the law of the Exarchate or the Papal dominions proper for any one to live there who was not a true Roman Catholic, which of course included as a preliminary the compliance with the ordinance of baptism and the reception of the mark upon the forehead. Secondly, it included compliance, perhaps, with other ordinances in which there should be an oath taken with the



right hand uplifted or by a subscription, etc. This was the general rule in all the organized governments in Roman Catholic Christendom, so when you speak of the Exarchate as a temporal and spiritual sovereignty you speak of all. You see, therefore, the pope being the acknowledged supreme head over all Christian kingdoms, all Western Europe was somewhat like one family under his fatherhood. They had all to be obedient to him and in their infancy to receive his distinguishing mark.

Moreover, the mark in the forehead or in the right hand would also indicate the slavery or entire subjection of mind and body into which all should be brought by this power; the forehead symbolizing the mental, intellectual and rational faculties; the right hand, the principal organ of corporeal labor, the bodily faculties. In the ages of papal supremacy over Europe men could not think very freely on many subjects, more especially the subject of religion. If they did so, they could not express themselves freely upon it. It is to be presumed that in those long ages referred to most people were of the class that are now called agnostics. Agnosticism was, indeed, the only safe ground for them to occupy, since they dared not differ in religious opinion from the priests. The subjection of the minds of the people to the priests, to such a degree as to interfere with their thinking fairly and fully upon the subject of religion or any subject on which they should think is a great injury to the people of any country, a great injury to any true polity. Until men's minds become enslaved their bodies will probably remain unsubdued; for the mind is the governor and director of the body, the latter follows and is obedient to the former. So men should above all things not neglect to use their reason freely, fearlessly and aright; for it is the highest and noblest faculty with which God has endowed them, and they should appreciate and use this endowment and not allow any man or any system to enslave it and them most basely in and with it. But while men freely use and cultivate their reason and follow the course it leads them in, they should at the same time always remember to cultivate modesty and exercise charity.

Verse 18th and last: "Here is wisdom. Let him that hath understanding count the number of the being, for it is the number of a man; and his number is six hundred threescore and six." In Rev. XIV., 11, the mark is called the mark of the being's name, and in chapters XV., 2, and XIII., 17, the number is called the number of his name, which, according to the last clause of verse

18th of this XIIIth chapter, is in the original Greek  $\chi\xi\varsigma$ . The ancient Greeks, as well as Romans, used their alphabetic characters instead of figures to express numbers.

Thus the first character  $\chi$  equals 600

“ second “  $\xi$  “ 60

“ third “  $\varsigma$ =st “ 6

Which added together “ 666

And in the letters of our alphabet  $\chi$  equals Ch.

“ “ “ “ “ “ “  $\xi$  “ xi.

“ “ “ “ “ “ “  $\varsigma$  “ st.\*

Which put together form Chxist, a specious resemblance of the name Christ.

The two first radical letters of the name Christ Ch. R., which are the first radicals of the mark, *Charagma*, and constituted the imperial monogram of the Christian Roman Empire, represent 700, the perfect number. The Ch, x, st, represent 666, an imperfect number, a tripple falling away, (apostasy) from septenary perfection, as Woodsworth calls it. The early copies A and Vulgate write the numbers in full in the Greek; but B writes merely the three Greek letters standing for numbers, Ch, x, st. C reads 616, but Irenæus, one of the earliest and most learned of the Fathers, opposes this and maintains 666.

Hence we see that Chxist is the name, which is so specious a resemblance of the name Christ, that the worldly, the selfish, the carnal, the cruel, the wicked, yea, all who are neglectful of their own soul's salvation and of that of the world, never detect the counterfeit. Does he look like as a lamb? Yet he has not the gentle nature of that creature; but a character more like that of the tiger.

Moreover it is stated in verse 18th that the number of the being is the number of man, that is, of man generically as well as individually. There is a parallel passage in Rev. XXI., 17, where the same word  $\alpha\nu\theta\rho\acute{\omega}\pi\omicron\nu\upsilon$  is used, also without the article, in describing the dimensions of the new Jerusalem. If, therefore, man represent the dimensions of the symbolic being, man also represents the dimensions of the new Jerusalem or redeemed man.

\* The character  $\varsigma$  is an abbreviation for stl. or st.

[See an unabridged Greek Lexicon as to the numerical values, and equivalents in English letters of the Greek letters  $\varsigma$ ,  $\xi$ ,  $\chi$ .]



And as the dimensions of the new Jerusalem are the dimensions of man, not only of some particular man, but of mankind, including male and female; so the character of the new Jerusalem is the character of the angel, which represents redeemed man, man though not freed from yet exalted above human frailties; man living in the world but not of it; understanding what he is and keeping his inferior nature in subjection; and thus the true Christ is exhibited in the perfecting and perfected human character. This is the Gospel's preindication fulfilled. The spirit and character of Christ are what are required in men and what men should seek to cultivate in themselves. This will be the opposite of the character of the being we have been considering. A study of the Gospel's idea of Christ gives a sufficiently definite conception of the character we should pattern after.

AN EXPLANATION OF CHAPTER XVIIITH OF REVELATION, SHOWING ITS FULFILLMENT IN THE PAPACY, CONSIDERED IN THE IDEA OF ITS SUPREMACY OVER ALL KINGDOMS AND RULERS OF THE EARTH; UNDER WHICH HEAD ARE REVIEWED THE CRUSADES; THE INQUISITION AS ESTABLISHED AND OPERATED, ESPECIALLY IN THE OLD WORLD; AND AS TO THE RISE AND DOMINION OF THE PAPACY.

As this chapter represents the unity of the Roman Catholic system with the pope at its head in all the ages of its state and church operation; and as, in the periods of the Crusades and of the Inquisition, its power was most remarkably developed, I will begin this treatise (1) with a brief account of the Crusades; will follow this with (2) an explanation of the chapter itself; will then (3) develop the doings of the Inquisition; and will (4) end it with an account of the rise of the system as to its Roman center and its Gothic and Anglie circumference.

As the church advanced into the Middle ages, going farther from the primitive times, the simple and spiritual worship of the early Christians became insensibly exchanged for frivolous rites and idle ceremonies; now the possession of relics of the saints or good people that had gone before, and the pilgrimages made to holy places became objects of great desire and faith and substitutes for personal piety.

Of all pilgrimages that to the holy sepulchre at Jerusalem was considered the most meritorious, and was performed by multitudes of devotees from all parts of Europe. After Jerusalem had fallen into the possession of the Saracens, these pilgrimages, though attended with more difficulty and danger, were still continued. The intelligent and gentlemanly caliph, Haroun Al Raschid, afforded protection to the Christian pilgrims, even presenting to Charlemagne the keys of the holy sepulchre. The Abbassides, his successors in the caliphate, pursued the like tolerant course. But when the dynasty of the Fatimites from Africa came into power, the Christians began to experience from them severe persecution. In the reign of Hakem, the third caliph of the Fatimite race, there was much persecution of the Christian cause; many Christians suffered death; many of their churches were demolished and the destruction of the holy sepulchre was attempted. In the reigns of the succeeding caliphs, however, there came to be a more tolerant spirit, and pilgrimages became again very frequent; but reflection



on experience has concluded this tolerance may have arisen at least partially from policy, as the tributes required of the pilgrims greatly assisted in the repletion of the Mahometan treasury.

In the year 1094 pilgrimages were found to be more numerous than at any time previously; multitudes of every rank and sex thronged the roads to Jerusalem. From the Fatimites the holy land had now passed into the possession of the Turks; and the pilgrims, who, with toil and suffering, had made their way to the most distant parts of Christendom, often found themselves, on their arrival at the holy city, debarred from entrance thereto by demands which they were unable to meet, thus being deprived of the object for which their journey had been undertaken. Multitudes of the pilgrims perished from want, comparatively few being able to accomplish a return to their homes. But those who did return brought accounts to their people of the sufferings they had been compelled to endure by the Turks. The effects produced by these reports show how powerfully religious faith now animated the masses of the people; and the stupidity with which the people rejected the Savior, when on earth, has been accounted no more remarkable than the zeal and enthusiasm which they now displayed to recover his sepulchre. And a consideration of how the first Crusade was eventually carried out may show, that, if this intense feeling had existed in the minds of the people one hundred years before, it could hardly have been carried into action. But, meantime, the institution of knighthood and the spirit of chivalry had arisen, which, connected with Christianity, introduced at least a more energetic and enterprising order of things.

In the eleventh century chivalry arose in Normandy. Neglecting here the question as to who they were that were originators of it I may say that the priesthood sanctioned, in its origin, the institution of knighthood. Each member of the order had the power of conferring it on such candidates for it, as had proved themselves worthy thereof by virtuous deed and valorous exploits; and knighthood soon became an honor whereto kings and princes aspired. The institution, in its origin, was connected with religion; a conscious loftiness of purpose, and a firm persuasion of the favor and protection of heaven bore the knight almost above humanity. Nothing which could augment and preserve their physical powers did they neglect. From early youth they inured themselves to incredible labors and privations, which made them strong and capable to endure; and, for self-preservation against the arms in

use, they cased their bodies in steel armor, so heavy that a man of moderate strength to-day could hardly lift its weight. They rode upon good horses, well accounted and cared for. They were distinguished by their good manners, *courtesy controlled by candor*. To maintain truth in word and act was a part of the knight's vow. Of his religion or the lady he loved he was not ashamed and never spoke lightly of the one or the other; but later, when knighthood became prevalent among the higher classes generally, the latter phase of its character was much abused by the supercilious respect which was paid to the females of the upper classes. Christianity had, of course, shown woman's true place in society, and that she had an equal share with men in the grace of God and an equal hope of immortality. From Christ and his apostles men had received special directions in regard to the treatment of the weaker sex, which had the effect of moderating their tyranny and restraining their licentiousness. The priesthood in connection with the feudal system, co-operating with these directions, produced a new phase in modern civilization. This was domestic society. The hereditary baron in his walled castle surrounded by serfs and menials, was a petty sovereign; and, since he was too haughty to associate with his underlings, but for the society of his own family must have been reduced to solitude. His wife and daughters, well instructed and nurtured by the church, came thus to be well known and appreciated, as the dispensers of domestic happiness. Woman being now beheld in her proper position, her nature and character being softened and refined by Christianity, seemed, to the outside beholder especially invested with a new and holy radiance. It was no wonder that those men of finer manners, such as knighthood found or made, should have displayed such appreciation as almost amounted to idolatry!

#### THE CRUSADES.

Peter the hermit was a Frenchman, a native of Amiens. He had been on a pilgrimage to Jerusalem, where his enthusiasm had been fed, and his resentment against the Mahometans enkindled. Having related his experience to the pope, Urban II., he with his approbation went through Europe declaiming on the sufferings of the pilgrims and calling on Christian warriors to have pity upon their brethren, to go up to battle in the name of the Lord and no longer suffer the holy sepulchre to be possessed by infidels. Among the people he produced a great ardor for the object which he advo-



cated; the enthusiasm spread from city to city from country to country. Urban II. convened a council at Placentia, where ambassadors presented themselves from Alexius Comnenus, emperor of Constantinople. He had previously sent to beg the aid of the western powers against the Turks by whom his city was threatened; and the ambassadors now reiterated the danger of delay.

In the autumn of the same year, 1095, a second council was convened at Clermont to make a final decision. At this council were present an immense number of priests, princes and nobles. Urban addressed the assembled crowds, depicting with persuasive eloquence the horrors of infidel oppression, the duty of arming in the defense of the holy cause and the reward which would accrue to the faithful. Overwhelming was the effect of his oratory. Unanimously the crowds sent forth the shout, "God wills it." "God wills it." "It is the will of God," replied the pope, "and let this memorable word, the inspiration surely of the Holy Spirit, be forever adopted as the battle-cry, to animate the courage and devotion of the champions of Christ." On the right shoulder of the outer garment of the crusaders the sign of the cross was stamped; the absolution of their sins was by the pope pronounced and the people separated to prepare for the war.

In the following year, 1096, the 15th of August was set for the departure of the pilgrims, but so eager were the lower orders to depart and so incapable of appreciating the necessity of preparation that large numbers under the command of Peter the Hermit and Walter the Pennyless set out early in the spring. Walter was a man of considerable military experience and genius, but the most of those under his standard were undisciplined and unmanageable. Peter's army were, if possible, still more unmanageable and licentious. Of these first armies many had fallen, especially in skirmishes with the Hungarians and Bulgarians, before they reached Constantinople. Having arrived at the Hellespont they crossed the Bosphorus, but, in their progress through Bythia, nearly the whole fell an easy prey to the Turks. Walter fell in battle and Peter returned to Constantinople.

While, however, these undisciplined multitudes were hurrying to their own destruction, and this not without bringing much injury to peoples of their own race and religion, the chivalry of Europe, under their most able and warlike commanders, were making active and full preparations for a more regular and efficient warfare. The most celebrated chiefs of the first crusade were

Godfrey of Bouillon, duke of Lorraine; Hugh, count of Vermandois, brother of the French king; Robert, duke of Normandy, son of William, the conqueror; Robert, count of Flanders; Raymond, count of Toulouse; Adhemar, bishop of Puy; and Bohemond, count of Tarentum, son of Robert Guiscard. It was under the banners of this South European Norman chief that Tancred his kinsman, and the pride of European chivalry, marched. These different armies, under the command of their respective chiefs, took different routes to Constantinople.

The army of Hugh of Vermandois was the first that reached the dominions of Alexius Comnenus.

Here having arrived Hugh expected to find welcome and entertainment, but instead thereof he was arrested and imprisoned. Although when he asked aid from the west he would gladly have received a few thousand troops, yet now conscious of his weakness, and consequent upon the experience he had had with the passage of the armies of Peter and Walter, Alexius was averse to such formidable armies, even though under friendly banners, appearing in his dominions. "It seemed," says the princess Anna Comnena, the historian of the empire of this age, "as if all Europe, loosened from its foundations, was precipitating upon Asia." Godfrey having arrived Hugh was released, but not till he had done homage to the emperor of the east.

Alexius was, however, not on the whole, ill-disposed to the crusades; but he wished to preserve his own dominions uninjured; and also, since he saw the expeditions should and must move on, he determined, if possible, to convey from Constantinople one army before the arrival of another.

The several armies of the crusaders met under the walls of Nice in Bythinia, and laid siege to this city, now the capital of the Seljoukian Turks. After the commencement of the siege Robert of Normandy arrived, and also Peter the Hermit with the small wreck of his army. Assembled here the number of the crusaders is computed at 600,000 armed men. While the crusaders were engaged in siege of his city Solyman, the Turkish sultan, having assembled his armies from the distant parts of his dominions, appeared on the mountain in view of the Christian camp. A battle soon ensuing the Turks were defeated, and, after a few weeks, the city surrendered.

With vigorous and unremitting effort Solyman raised another army, and when, after the surrender of the city, the crusaders



commenced their march, he again gave them battle and was again defeated. In this battle great numbers on both sides fell. Now saving themselves by retreat, the Turks proceeded to desolate the country through which lay the route of the crusaders. Thus the difficulties of the march were increased and numbers of crusaders died on the way from various causes. Halting for but a brief time at Antiochetta they next proceeded to Antioch, which, having unsuccessfully stormed, they besieged. For seven months did this siege continue with little prospect of success, when one night the commander of one of the towers, acting treacherously to his own standard, admitted a party of the crusaders within the city. The Turks, awakened by the noise of the crusaders' signals without the walls, rushed to arms, and a sanguinary contest continued through the night. To the army without their friends within threw open the gates, and in the uncertainty and confusion which arose from the darkness many Turks as well as Christians fell by the hands of their brethren. The light coming on fanaticism wrought great cruelties and excesses. The city remained in possession of the crusaders, but the citadel was still occupied by the Turks. The small supplies of provisions, found within the city by its present occupants, were soon exhausted; and before they could take measures for procuring more a large army, under the command of the Persian Emir, appeared before the walls. The Mahometan powers far and wide were alarmed by the reported success of the Christians and Solyman had done all he could to arouse them to a defense of his kingdom.

The crusaders in their turn were now besieged; the Persian Emir and Solyman, having joined their forces, were now set down before Antioch with 300,000 men. In the Christian camp a horrible famine prevailed; their horses were slain for a supply of food, while within their view the Turkish camp displayed an abundance for necessity and luxury. Reduced to the utmost distress the superstition of the soldiers was called into aid. The priests, let what will have been the cause and object, declared to the soldiers they saw visions from heaven, encouraging them to persevere and promising them victory. A monk asserted that the place, where the lance which pierced the Savior's side was buried, was revealed to him, with directions to procure it, and that with it in possession victory was assured. Search was undertaken, and, after a pit was dug, the monk descended into it and returned with the lance. The courage of the soldiers was revived and after the customary rites

of the church had been over on the following morning they advanced full of assurance against the infidels, though with much diminished numbers. Though the battle was on the side of the Turks obstinately fought, yet the crusaders were persistent, and, a cry going up among them that the saints were seen fighting on their side, gave them resistless energy: On all sides they rushed upon the enemy, who fled in confusion. The Turkish camp now falling into the victors' hands abundance succeeded to famine.

At Antioch the crusading chiefs delayed yet two months, when a pestilence visited their camp by which they lost many of their followers. In October, 1099, they went forward and at length arrived in sight of the holy city. In the midst of mutual dissensions which had arisen the knights wisely practiced with each other Christian forbearance and directed their whole mind to their common object. The army now reduced to a comparatively small effective force they made vigorous preparations for the assault of the city. Movable towers and all the implements of destruction known to the warfare of the eleventh century were put in use. Acts of valor not only heroic but almost incredible were made by the chiefs during the two days of the assault. The battlements being at length gained, they there planted the standard of the cross; and in the massacre which followed the blood of thousands stained the walls of Jerusalem.

The crusaders, the object of their expedition being accomplished in the delivery of the holy sepulchre, now bent their thoughts to the permanent establishment of their power in Palestine. Their most esteemed chief, Godfrey of Bouillon, duke of Lorraine, they elected king of Jerusalem. He soon found that his new kingdom was not by any means a bed of roses; he saw that the Moslems were not intending to let him rest; and so, advancing from Jerusalem, he defeated a large army of them at Askelon. On Godfrey's death, after some discension, the crown was given to his brother Baldwin. Under his administration *the kingdom of Jerusalem flourished*. The Mahometan banner borne by Turks, Persians and Saracens, always succumbed to his army. Acre, Tripolis and Sidon were captured, and, in 1124, Tyre, by the aid of the Venetian fleet, was added to his kingdom. Thus had the crusaders broken the power of the Turks, a power, which, had the Christians remained at home, it is supposed, they would sooner or later have to had to encounter in their own countries.

A SECOND CRUSADE was undertaken in the year 1147 by Louis VII., king of France. This king was early in his reign involved



in war with his aspiring nobles, and although successful in subduing them yet his conscience was oppressed by the thought of his destruction of thirteen hundred persons, whom he caused to be burned in a church, wherein they had taken refuge, in the town Vitre. Reasoning on the vain addition which had been made to Christianity in the dark ages he concluded that his own deed, in the carrying out of another crusade, might not only balance the great crimes whereof he was guilty, but be even carried to the credit side of his maker's account current.

He, therefore, as well as the Emperor Conrad of Germany undertook the SECOND CRUSADE; but their armies melted away before the Mahometan arrows, and after a visit to Jerusalem, productive of no efficient aid to the Christians there, they returned with the wreck of their armies to Germany and France.

In the year 1187 the kingdom of Jerusalem, then under Guy of Lusignan, was in a state of extreme weakness. At that time Saladin, one of the greatest chiefs the Mahometans yet had, was advancing victoriously from all quarters to Palestine. At Tiberias he encountered in battle the king of Jerusalem, and was victorious over him. He soon after took Jerusalem, after it had been in the hands of the Christians eighty-eight years. In his capture of Jerusalem the conduct of Saladin was gentle and magnanimous; for the rich prisoners he accepted a ransom and the poor he allowed to go free. Extending his conquests he now made himself master of the whole of Palestine excepting the city of Tyre.

The news of the conquest of Palestine filled Europe with dismay. Pope Gregory VIII. at once proceeded to induce the monarchs to take up arms to recover the holy land. The monarchs themselves, recognizing the necessities of the occasion, hastened to heal their differences, where any existed, and to proceed unanimously in the common cause. The enmities of France and England presenting an obstacle to the absence of either monarch from his kingdom, Richard I. and Philip Augustus solemnly agreed to lay aside their differences and embark together in the holy war. But the first monarch to go forward in the THIRD CRUSADE was the German emperor, Frederic Barbarossa. In his march through the eastern empire he was subjected to all the annoyances which had injured the former expeditions. But Frederic with great resolution crossed the Bosphorus, defeated the Moslems, captured the city of Iconium, and spread the terror of his arms and the military glory of his name even to the court of Saladin. In the height of his renown, having

died from a cold contracted by bathing in the Cyduns, his troops advanced to Antioch, there to await the arrival of the other crusaders.

The kings of France and England, however, wisely deciding to avoid the evils incident to a passage through the eastern empire, embarked, Philip at Genoa, and Richard at Marseilles, and met again at Messina in Sicily. But, unfortunately, during their stay here, animosities arose between them, which threatened the destruction of the enterprise.

Philip, however, advanced to Palestine, and, aided by the remainder of Frederic's army, commenced the siege of Acre. At Cyprus Richard was detained, a terrible storm having dispersed his fleet, and stranded on that island vessels in which were Richard's sister Eleanor, and the princess of Navarre, to whom he was engaged to be married. The princesses and crews the king of Cyprus treated with rigor. Richard, in retaliation, landed an army and in two battles subjugated the island and took the king prisoner. He then, having married the princess Berengaria, joined the crusaders before Acre.

But Philip Augustus, displeased with the delay of Richard and also with his marriage, by which his sister Adelais was disappointed, returned to France; leaving, however, 10,000 men under command of the duke of Burgundy. Near Azotus Richard obtained a victory over Saladin, which is attributed to his personal prowess, as the crusading army was nearly defeated when this result was achieved. He then captured Cæserea and Jaffa and advanced within view of Jerusalem: But being discouraged by the dissensions of the camp, his wasting numbers and diminished resources, he concluded with Saladin a truce for three years, on condition that Acre, Jaffa and the cities conquered by the crusaders should remain in their possession and that the Christians should have free access to Jerusalem.

Some think that had Richard been as discreet as he was brave he might have established the Christians firmly again in Palestine. He was one of the strongest of men and the most courageous of knights. Of almost giant size and strength, cased in the metallic armor of the times, his might in the battle-field made him an host in himself. One day, learning that his garrison at Jaffa was in jeopardy, Richard hastened with a small body of troops to relieve it, rushed with his men into the thickest ranks of the enemy, overcame everything that opposed him, and rescued two of his brave knights who had been taken prisoners by the Saracens. On one occasion, as he was surrounded by a band of the enemy's soldiers, he single-handed cut his way through them. With such admiration and ter-



ror did he impress his enemies that fifty years afterwards his name is said to have been used in the east to frighten unruly children.

It is said of Saladin that on one occasion, perceiving his men to flee, he inquired the cause; and being told that the English King had himself driven them from the city, asked, "Which is he?" He was pointed to a little hillock where Richard and his men had halted. "What," said he, "on foot among his servants. This is not as it should be;" and immediately he sent him a horse.

After the return of Richard and the death of Saladin which occurred a year later, the Christians of Palestine enjoyed a season of repose. Saladin is represented to have been the most humane and sagacious prince that ever filled a Mahometan throne. When he perceived his death to be near, impressed with the worthlessness of earthly grandeur, he ordered the standard which had been borne in his victorious marches to be removed and a shroud to be substituted in its place. This he commanded to be carried through the streets, the carriers proclaiming: "Behold what Saladin, the mighty conqueror, carries with him of all his dominions!"

Saladin was nephew of Shirkoh, a general of Kurdistan in the service of Nouredin, the Caliph of all the provinces between the Tigris and the Nile. At the command of Nouredin he had accompanied his uncle in an expedition into Egypt, and on the death of this uncle was promoted to his place. Saladin at length threw off his allegiance to Al Malel, the successor of Nouredin. He made himself master of Egypt, invaded and conquered Aleppo, Damascus and Diarbekir; Arabia, as well as Tripoli and Tunis, acknowledged his authority. Such he was when he proceeded to wrest the kingdom of Jerusalem from the Christians, the result of which proceedings we have seen to his death.

As preliminary to the fourth Crusade I may say that the eastern empire, already long before stripped of its Asiatic possessions, was now further curtailed by the secession of Bulgaria, a state which had for more than two centuries acknowledged its supremacy, but now declared its independence. A prince of the Comnenian dynasty at Constantinople was ruling in Cyprus, but Richard of England conquered him and gave his kingdom to Guy of Lusignan, the late king of Jerusalem.

Alexius Angelus had usurped the throne of Isaac Angelus, his brother, at Constantinople, and consigning him to prison life, deprived him of his eyesight. Alexius, junior, the son of Isaac, having escaped, went to Rome to implore the aid of Pope Innocent

III., and there sought to engage the western potentates to employ their arms in the restoration of his father.

It happened at this time that many of the nobles of France and Germany, the flower of the knighthood of the west, were assembled with their followers at Venice with the design of procuring conveyance to Palestine for a FOURTH CRUSADE. Alexius proceeded to Venice and besought, on behalf of his much injured father the aid of the gallant knights. Dandolo, the aged but still energetic doge of Venice, warmly seconded his request; and the result was that a large body of the crusaders, whose leader was Baldwin, count of Flanders, embarked with the Venetians for Constantinople.

The crusaders, having destroyed the defending fleet, rode triumphantly into the harbor of Constantinople. Being at least 20,000 in number well equipped warriors, they besieged the city, which is said to have had a population of 400,000 people. After one attempt at a sally Alexius Angelus fled secretly from the city, when the nobles released the blinded Isaac from prison, placed him upon the throne and opened the gates to the besiegers. The conditions of the succor promised by young Alexius were *the submission of the eastern empire to the pope, aid in the holy war, and a contribution of 200,000 marks to his deliverers*. At these conditions the nobles were displeased and especially irritated at the thought of their having to surrender the independence of their church to the pope.

They refused to fulfill the conditions given by the young Alexius, and the Latins became dissatisfied and waxed insolent in their conduct. The Græco-Romans petitioned the senate to give them a more worthy emperor and offered the crown to all the senators in succession.

Now Alexius Ducas, surnamed Mazoufle, stirred up a revolt and treacherously obtaining possession of young Alexius, murdered him, and assumed the sovereignty. The aged emperor, Isaac Angelus, died of grief. Mazoufle, at first, having possession of the city endeavored to defend it against the Latins, whose demands he refused to satisfy. They besieged, and, having again captured the city, they plundered it, the most precious works of art being destroyed by the hands, not of barbarians, but the Latin soldiery.

Now in possession the victorious crusaders elected as their emperor Baldwin, count of Flanders: and to another of their leaders, the marquis of Montserrat, they gave the sovereignty of Asiatic Greece and the island of Crete. Baldwin was soon called upon to defend the empire he had conquered; his Thracian subjects having revolted he marched against them and was defeated and taken



prisoner. Under his successors, Henry, Peter, Robert, John and Baldwin II., this now Latin empire lasted 57 years (1204–1261), which was the length of time passed by their six successive emperors; when the government was again recovered by the Græco-Romans, Michael Palaeologus, a man of exalted worth, having become emperor. Another such nobleman, Theodore Lascaris, founded a kingdom whereof Nice was the seat, upon that territory taken from the Turks by the first crusaders over one hundred and sixty years before.

Frederic II., the son of Henry VI., emperor of Germany, being yet a minor on the death of his father, in 1217, his uncle Philip, duke of Swabia, was appointed regent. The Sultan of Egypt having reduced the Christians of Palestine to great distress, they earnestly sought aid from their western brethren. In their aid went forward Andrew of Hungary in conduct of the FIFTH CRUSADE, an expedition, which eventually proved fruitless. The pope, however, in order to engage Frederic in the cause of the eastern Christians, gave him, on his coming of age, in marriage, Yolanda, the daughter of John of Brienne, the titular king of Jerusalem, with that kingdom as her dower. But Frederic, notwithstanding his engagement, manifested a reluctance to depart, until the pope's patience becoming exhausted, he pronounced his excommunication. Upon this Frederic renewed the wars of the investitures, which had now for a time been discontinued between the Guelphs and Ghibelines, compelled the pope to leave Rome and overran his territories. He then proceeded to carry out his engagement and so started for the holy land on the SIXTH CRUSADE, without, however, the sentence of excommunication having been revoked. Still his crusade was remarkably successful. *The Sultan of Egypt ceded to him Jerusalem with several other cities* whereof he now, of course became titular king: and before his return he concluded with the Sultan a truce for ten years. Pope Gregory IX. interdicted his ecclesiastics from crowning Frederic king of Jerusalem; but he took himself the crown from the altar and placed it upon his own head. How Frederic was afterwards treated by the popes I have recorded elsewhere.

Louis IX., the son of Louis VIII., king of France, being a minor on his father's death, his mother, Blanche of Castile, a lady of a vigorous mind acted as regent. He led on the SEVENTH CRUSADE, in 1226, for the benefit of the Christians of the east now in distress. Against Egypt, as being the key of the position, he first directed his arms; but his army, reduced there by pestilence, was defeated

by the Moslems and himself made prisoner. For the city of Damietta, whereof his army had obtained possession he was exchanged. He then, having passed four years in Palestine, returned to France. He was not long home, however, before he fitted out another expedition and departed upon the EIGHTH CRUSADE which was the last of those expeditions, in company with Edward I., the son of Henry III., king of England. On his way Louis invaded the kingdom of Tunis, for the purpose of converting its Mahometan monarch and people to the Catholic faith; but both himself and the bulk of his army succumbed to a pestilence which then ravaged that country.

At the summons of the pope Edward I. went on this expedition, in company with his queen Eleanor of Spain to the holy land. But having arrived there he found himself to a great degree helpless without the assistance of the army of Louis, which he had calculated upon, but which had disappeared in the pestilence on the way. Yet Edward found in Palestine various occasions for the display of his bravery, as did also his wife Eleanor. At one time he is said to have come near falling the victim of a poisoned arrow, a Moslem having stabbed him in his tent. But his beloved Eleanor sucked out the poison, nursed and tended him so that he recovered slowly from its effects; 1270-1274. This was the Edward who having returned from Palestine to England conceived the design of uniting under the one English government all the island of Britain.

#### EXPLANATION OF CHAPTER XVII<sup>TH</sup> OF REVELATION.

Rev. Ch. XVII., 1-3: "And there came one of the seven angels which had the seven vials, and talked with me, saying: Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Thus far we have the simple idea presented of a symbolic woman, sitting upon many symbolic waters, committing symbolical fornication with the kings or rulers of the earth; and symbolically intoxicating the inhabitants of the earth with the wine of her fornication. In the last verse of this chapter, v. 18, this symbolic woman is explained to be the great city which (lit.) hath a kingdom over the kings of the earth. The city of Rome, we know, was long acknowledged the mistress of the world, as having been conquered and ruled by her sons. Thus Rome had a dominion or kingdom over the rulers of the earth, a real substantial one. The Roman Catholic religion claims, and has for many centuries claimed, a dominion over all earthly kingdoms and dominions,



which dominion it has wielded no less effectually than the old city of Rome did her temporal power. While the Catholic Church, as established at Constantinople, always acknowledged the Emperor as its supreme head, which headship, as well of the Church as of the State, the Emperors claimed even over Rome itself, until the final extinction of the Empire by the Turks in the fifteenth century; the Catholic Church, as it grew up and was established at Rome and in the western provinces of the Empire, on their gradually falling off and seceding from the central government at Constantinople, acknowledged the bishop of Rome as its supreme head. This supreme headship the bishops of Rome assumed to themselves, when they gradually became free from the power of Constantinople, and were favored and supported by the rulers that sprung up in the western provinces, especially the rulers of France and Germany. The fundamental and general doctrines of the Greek and Latin branches of the Catholic Church are the same; they differ mainly as to the headship of the Church; and this difference sprung up insensibly with the gradual aggrandizement of the bishop of Rome, which culminated in his assumption of superiority, not only over all his brother bishops of the Empire, but, as it were, over the Emperor himself, and all earthly rulers. In the year 1452, the year immediately preceding that on which Constantinople was taken by the Turks, a union of the two branches of the Catholic Church was effected, and the act of union subscribed in the Church of St. Sophia, at Constantinople, by the representatives of both. There still continued, however, differences of opinion between them as to minor points. There are also some differences between the two Churches, which, doubtless, arise mainly from the difference of headship or government which, we know, possesses the power of originating or setting aside certain institutions in the Church. Thus, while the clergy of the Greek branch of the Catholic Church exercise the right of marriage according to their discretion, somewhat after the manner of the primitive Christian clergy, those of the Latin branch are prohibited by their peculiar laws from marrying, and the law with respect to the celibacy of the clergy was established in the Church of Rome by the decree of Pope Gregory VII., about A. D., 1075.

Verses 3-6: "So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her

forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." Here we have the compound idea presented of a scarlet-colored wild beast (*θηρίον*) having seven heads and ten horns, and a woman gorgeously apparelled in purple and scarlet, and decked with gold, precious stones and pearls, having a golden cup in her hand, full of abominations, and a conspicuous name written on her forehead, seated upon him. This compound idea represents the Church and the State which, in the case of the Roman Empire, we have had represented under a simple symbolical idea of a wild beast (*θηρίον*). This wild beast also had seven heads, which indicate completeness of dominion, completeness of human wisdom, and, in the ancient idea, the Deity in relation to man or God and man united in one human being, or more, as the case may be. But this chapter itself offers an explanation of the seven heads. In verse 9, it says: "The seven heads are seven mountains on which the woman sitteth." And in verse 15, it says: "The waters which thou sawest where the woman sitteth are peoples and multitudes and nations and tongues;" for in verse 1 it is said that "the great whore sitteth upon many waters." The city of Rome is built upon seven hills; it has always been denominated the "City of the seven hills." The woman, in verse 18, being said to be that great city "that reigneth over the kings of the earth" (which in the time of the delivery of the prophecy it certainly was), and the seven heads the seven hills upon which the woman sitteth, leaves no doubt that the City of Rome is especially meant to be designated. Every object in existence must have a center, however far it may extend in every or any direction from that center, and the woman, the city, the Catholic Church, being said to be seated upon the seven hills, shows that the church would be especially represented at Rome, however far it or its influence might extend over the face of the earth; in short, it shows that the supreme head of that Church would have his seat in Rome. As the old City of Rome ruled over the nations of the earth, so the Church of Rome, represented here as a city, etc., would also exercise dominion over the nations of the earth.

This beast is also characterized as having ten horns, which are not represented to be crowned, as those were which pertained to the beast spoken of in chapter XIII. But in verse 12 they are explained thus: "And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast." These kings being represented as having no power as yet means, that as kings, or rather kingdoms, they



were not in existence at the time the prophecy was delivered; and their receiving power as kings one hour with the beast indicates that their continuance, when they should arise, would be but short. Speaking historically, the time of the rising of these kings or kingdoms would show the time of the rising of the power here symbolized. The number ten would also in general symbolize the complete number of nations which would, in any age, yield obedience to the Roman Catholic Church. This beast is also of a scarlet color, and full of names of blasphemy. Purple or scarlet is the color worn by kings and emperors, signifying their office, and thus this denotes the beast to represent secular power. It was by Pepin, king of France, that the sovereignty of the Exarchate of Ravenna, in which Rome was included, was given to the Pope in the last half of the eighth century. This donation is said to have been granted in supreme and absolute dominion to the chair of St. Peter by Pepin, but the grant was only verbal; and the world beheld a Christian bishop invested with the prerogatives of a temporal prince: the choice of magistrates, the exercise of justice, the imposition of taxes, and the possession and wealth of the palace of Ravenna, formerly the residence of the Exarchs. The inhabitants of the duchy of Spoleto on the dissolution of the Lombard kingdom through the power of the French king, declared themselves also the subjects of St. Peter, and completed by this voluntary surrender the circle of the ecclesiastical State. That circle was enlarged to an indefinite extent by the verbal donations of Charlemagne, the son and successor of Pepin, in the same century, who in the first transports of his victory over the Italian Lombards, despoiled himself and the Greek Emperor of the cities and islands which formerly belonged to the Exarchate.\*

But according to the prophecy there was to be much remarkable about this beast, and there is the utmost particularity in explaining, so that no one might mistake him. Verses 8,10,11: The angel says to the prophet: "The beast that thou sawest was, and is not; and shall ascend out of the abyss and go into perdition; and they that

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\* For accepting this gift of temporal sovereignty the ambition and avarice of the Roman Pontiffs have been severely condemned. An humble Christian minister or bishop, it was thought, should have rejected an earthly kingdom which the Gospel did not authorize him to seek, and which it was not easy for him to govern without renouncing the virtues of his ministerial office. Perhaps an honest subject or even a generous enemy of the Eastern Emperor would have been less desirous to participate in the spoils of a barbarian conqueror; and if, as it is said, the Emperor of Constantinople, his lawful master, had entrusted Pope Stephen to solicit in his name from the French prince the restitution of the Exarchate, we cannot absolve the Pope from the reproach of treachery with which he has been branded. To the importunities of the Emperor, however, Pepin piously replied that no human consideration should tempt him to resume the gift which he had conferred on the Roman pontiff for the remission of his sins and the salvation of his soul. Hence we see that the Pope's true position in the scale of secular rulers is that he is the representative of the Exarch.

dwell upon the earth shall wonder whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.—And there are seven kings ; five are fallen, and one is, the other is not yet come ; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven and goeth into perdition.” All this has reference to the governments of Rome at successive stages of its history since its mythical foundation ; for back further than the history or the mythology takes him the prophet does not go in search for the different kinds of Roman Government, however many different kinds of rulers there may have existed for Rome, or the city now called Rome, of which we have no record in mythology or history. “ The beast that thou sawest was, and is not, and shall ascend out of the abyss and go into perdition.” This means that the Roman Imperium did exist, as all the world had reason to know ; but at the period to which the prophecy now refers it could not be said properly to exist ; and yet that it did at the same time exist in a certain sense, as represented in the Papacy and its supporters. The beast is said to rise out of the abyss, that is, this combination of power was to arise out of an unsettled state of affairs, in which for some time there should be no settled government. Thus it was that this combination of government arose to Rome from the wars and commotions and the wide-spread disorder and desolation which prevailed at Rome and in the western part of the Empire. Rome was twice besieged and finally sacked by the Goths, under Alaric, in the year 410. It was sacked by the Vandals under Genseric, in 455 ; by Ricimer and Anthemius in 472 ; and during the reign of Justinian, 527–565, it was taken and retaken five times by the Goths ; after which the Exarchs were appointed, who governed the Exarchate of Ravenna, which included Rome, for about two centuries, until the conquest of it by Pepin and Charlemagne, 750–800. The eunuch Narses, the general of the Emperor Justinian, was the first Exarch. He who reads the history of the Roman Empire of those times will understand that the symbol “ abyss ” (translated in our Bible “ bottomless pit ”) is aptly applied to designate the state of affairs during that age in Rome, Italy, and the west. And in verse 3 of the chapter we are considering (XVII.), the place where this scarlet-colored beast is seen by the prophet to arise is represented as a wilderness, a scene of desolation and devastation far and wide. According to the historian the campagna of Rome was at this time reduced to the state of “ a dreary wilderness, in which the land is barren, the waters are impure, and the air infectious.” \* But this

\* Millman's Gibbon's Rome, ch. XLV.



beast was to go into perdition. Perdition literally means "losing," and the going into perdition here means that this power, after it had attained its greatest height, should gradually decay and wane till its final consummation. This we see to have been fulfilled to a large extent. The first great falling off from this system was in the Protestant Reformation; then we see it in the destruction and humiliation of those secular powers that so long supported the Papacy, as France and Austria, and in the loss of the civil power by the Pope himself lately. The first great blow which the Papacy received was from the defection of the Reformers in the sixteenth century, by which it lost such an immense power and prestige; and since that time it has been continually losing directly or indirectly in consequence of the power of those reformed nations; and it will continue to lose, as according to the prophecy, until its power is reduced to an almost insensible force secularly; after which it will appear to continue somewhat as the Jewish since the destruction of Jerusalem. The prophecy shows that this combination of power should wax and wane much as the moon does. "And they that dwell on the earth shall wonder whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is." This is the same reference as that in ch. XIII. 3, and here it can clearly be seen what the object was which attracted the attention of mankind away (or behind) from the great Roman Emperor in his palace at Constantinople: it was a combination of his principal subjects, ecclesiastical as well as civil, of which the most wondered at was the bishop of Rome, who now had defected from him and set up a government of their own within his old dominions. But only those whose names were not written in the Book of Life (the Lamb's Book of Life), from the foundation of the world wondered at or worshipped this beast. God's children, the true and humble followers of the Lamb of God, do not wonder at or admire such objects, are not attracted by them. Knowing that what makes such objects wonderful in the eyes of the world is derived from the world's craft and wickedness and vanity.

The pilgrimages which were performed to the tombs of the apostles Peter and Paul; the miracles which were wrought at these tombs, and at the tombs of the saints and martyrs in the seven-hilled city; as well as the great influence and power the Pope had acquired from the sacred and secular hierarchy of the Empire, were the principal causes of this great wonder at, or admiration of the beast. Kings and Emperors, and all who felt the burden of their sins, and possessed a sufficient amount of money to defray the expenses of their journey and their absolution, flocked to the holy City, as well to be

relieved of their sins by the Holy Father as to see the great wonders which were there exhibited. According to a vague tradition, two Jewish teachers, a fisherman and a tent-maker, had formerly been executed in the circus of Nero, and at the end of five centuries, their genuine or fictitious relics were worshipped as the Palladium of Papal Christian Rome. The pilgrims of the East and West resorted to the holy threshold ; but the shrines of the apostles were guarded by miracles and invisible terrors ; and it was not without apprehension that the pious Catholic approached the object of his worship. It was dangerous to behold, it was fatal to touch the relics of the saints ; and those who, from the purest motives, presumed to disturb the repose of the sanctuary were affrighted by visions or punished with sudden death. The extravagant request of an Empress who wished to deprive the Romans of their sacred treasure, the head of St. Paul, was rejected with the deepest abhorrence ; and the Pope asserted, probably with truth, that a linen which had been sanctified in the neighborhood of his body, or the filings of his chain, which it was sometimes easy and sometimes impossible to obtain, possessed an equal degree of miraculous virtue.

For a short time only the feeble successors of Charlemagne received their crown from the hands of the Pope ; and the German Emperors, as mentioned before, for a period of about five hundred years (962-1452), received their crown in that way, and at the same time the title of Kings of Rome and Italy. They always, however, in coming to be crowned, appeared with an army before the gates of Rome, and received the imperial crown from the Pope, not as a voluntary gift on his part, but as that which belonged to them by right, which right they were prepared to assert by force, as well as that of their kingship of Rome and Italy. It was on account of his ghostly or ecclesiastical power and influence, rather than on account of his civil power, that the bishop of Rome was so much wondered at. He was also wondered at on account of this, that in his capacity of a civil ruler, he appeared the real and actual representative of the old kings and Cæsars of Rome ; although he was in reality merely dependent upon the secular princes who were the real kings of Rome and Italy, and he the real representative of the Exarch of Ravenna, the lieutenant of the Eastern Emperor. From about the latter part of the fifteenth, or the beginning of the sixteenth century, the Pope's temporal sovereignty was more independent than at any previous period, though the Pope may from long ere this time be regarded as an independent temporal sovereign. " And there were seven kings " five are fallen, and one is, and the other is not yet come ; and when he cometh he must continue a short space." These seven kings, as



we have before mentioned, refer to the seven successive forms of government which Rome had as far back as history or mythology takes us. These were in the order of their succession : Kings, Consuls, Dictators, Decemvirs, Consular-Tribunes, Emperors, the Exarchs of Ravenna, whose government was to continue a short space (it did continue nearly two centuries); and finally the combination of power, represented in the Papacy and the civil rulers of the West, was the eighth, but principally the Pope. But this eighth ruler was to be of the seven; that is, the Pope, as the instrument of the Western princes, in his capacity of a civil ruler, represented the Exarch of Ravenna, who in his time was invested by the Emperor with the civil and ecclesiastical power; and thus the Pope was really one of the seven rulers of Rome; but in his capacity of ecclesiastical head of the Catholic Church, a ghostly ruler, he was different from all that had preceded him, and from the Exarch, and thus constituted an eighth. These seven systems of government which we have enumerated were the actual systems of government which ruled Rome as far as extant literary records inform us; but there is no good reason why the number seven may not denote the complete number of systems of government which ruled Rome down to the rule of the Germanic-Papal combination.

But as to the ten horns which were to receive power as kings, one hour with the beast; verses 13, 14, 16, 17 say: "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.—And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." As to the time when these kingdoms arose which were symbolized by the ten horns, it appears, according to Mede and others, that in the year following that in which Rome was sacked by the Vandals and Italy was overrun by the barbarians, which would be the year 456, ten barbaric kingdoms arose in the western part of the Empire; and if this be so it serves as a time-mark to show when this power began sensibly to appear. There were many considerations which influenced these barbarians to profess the doctrines of the Catholic Church, and accept the bishop of Rome as their spiritual father. Mosheim says: "The incursions and triumphs of the barbarians were so far from being prejudicial to the rising dominions of the Roman Pontiff, that they rather contributed to its advancement.

For the kings who penetrated into the Empire were only solicitous about the methods of giving a sufficient degree of stability to their respective governments. And when they perceived the subjection of the multitude to the bishops, and the dependence of the bishops upon the Roman Pontiff, they immediately resolved to reconcile this ghostly ruler to their interests by loading him with benefits and honors of various kinds." \* He also observes that "the declining power and supine indolence of the Emperors left the Pope's authority without control." It will, of course, be remembered that there existed frequently disputes between the bishops and clergy of the Roman world, and that their referring their cases on some occasions to the arbitration of the bishop of Rome, as to the highest tribunal, had given that bishop an acknowledged superiority over all the sacerdotal orders. Now, there is no doubt that the little horn mentioned in Daniel VII. 8, 20, 21, &c., as springing up among the ten horns, in which were eyes like the eyes of man, and a mouth speaking great things, symbolized this combination of power which we are considering in this chapter. But whether the ten horns mentioned in Daniel as being on the head of the beast, and among which, and in the stead of three of which, the little horn springs up, or whether the ten horns, mentioned in Rev. XIII. 1, as being on the seven heads of the beast, mean the same as the ten horns upon the seven heads of the beast, of Rev. XVII., which we are now considering, is quite a different thing. In the first place, the representation in Rev. XIII. means the same as that in Dan. VII., only with this difference, that the one in Daniel symbolizes the whole Roman Empire, Pagan as well as Christian; while that in Revelation XIII. symbolizes the Christian Roman Empire, beginning with Constantine. Either of these representations, therefore, symbolizes the whole Roman Empire. But it is seen that the combination we are now considering is only a constituent part of the Roman Empire, as symbolized by the little horn, before which *rising*, three fell, as in Dan. VII.; and by the wounded head healed or *revived*, as in Rev. XIII. 3. In either case it is only a part of the whole, or a power arising out of part of the Roman Empire, but doubtless embracing the whole of it for a time, as resulted from the crusades, that is meant. While therefore, the ten horns of the beast of Dan. VII. and of Rev. XIII. symbolize all the nations that would, at any time, be included in the Roman Empire, the ten horns appertaining to this beast of ch. XVII. have a particular reference to certain nations which should at some time yield obedience to the bishop of Rome, in his character of head

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\* Mosheim's Eccles. History Cent. V.



of the Roman Catholic Church. And their continuing to support the Papacy for only the short space of time, represented symbolically by an hour, might merely prove the characteristic fickleness and freedom of thought of the barbarian nations which arose on the desolations of Italy and the West, and which, professing obedience to the religion of the Roman Pontiff and to himself, were continually warring with the Emperor of the East, and with each other, and for the city of Rome during a great part of the time which intervened between their rise in the middle of the fifth century, and the conquest of Italy and Rome by Pepin and Charlemagne in the latter half of the eighth century. So many times was Rome sacked and pillaged by the Goths and Vandals, and others, during the four centuries which intervened between Honorius and Charlemagne, that, represented symbolically as a whorish woman, it might be said, they "ate her flesh, and burned her with fire."

But it being said in the prophecy that these ten kings, after having given their support to the beast during the space of a symbolic hour, they would turn round and maltreat the whore so effectually, it appears plain that the Germanic Confederation is meant, or the princes of the Germanic Diet, who afterwards would see fit to lead the van of the Protestant Reformation. It is very certain there is a particular reference to the nations in which the Reformation took place; at first, for the space of six centuries, supporting so ardently the Church of Rome, and fighting her battles in propagating her doctrines by the civil sword; gratifying the vanity of the Roman Pontiff by condescending to receive their imperial crown from his hands: and then turning round and opposing with all their might the Holy Mother Church, and the holy father with the same stoutness with which they had ever obeyed and supported them. "These have one mind and shall give their power and strength unto the beast," which is excellently represented in the unity of Catholic and orthodox mind which pervaded that august body of Catholic princes assembled in the Germanic Diet, supporting, for six hundred years, the power of the Church and the Pope. Three conspicuous nations fell before the Papacy during its gradual rise, which may correspond to the three horns which fell before the little horn, as according to Dan. VII. These were the Goths, Vandals, and Lombards, the last-named of which were fast accomplishing the conquest of the Exarchate of Ravenna when they were overcome by Pepin, King of France, who handed over the Exarchate to the Pope by way of donation. The power of these three nations over Rome and Italy, or, at least, over the Exarchate, was so effectually eradicated after the conquests of Pepin and Charlemagne, as to have been fairly des-

ignated in Dan. VII. by the three horns being plucked up by the roots.\* “These,” that is, the horns, “shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him are called and chosen and faithful.” Happy they who are overcome by the Spirit of the Lamb of God. Happy they who deny themselves their perverse passions, their carnal lusts and their wicked inclinations and dispositions, and cultivate in themselves the meek and gentle, and peaceable spirit by which the Lamb is characterized. Thus being, thus doing, this is the Lamb of God. For many centuries did the princes and potentates of Christendom wage warfare in behalf of the Roman Catholic Church, until at length the day of the Reformation dawned and some light shone into men’s hearts, some sparks of freedom kindled in their souls; and some threw off the shackles of their superstition and slavery, and resolved to become more free. It is men’s right and privilege to become perfect in liberty; where the spirit of truth is, there is perfect liberty; where the spirit of superstition, of idolatry of any kind, or of man-worship prevails, there is the basest, the most burdensome, and the most abject slavery. Stand fast, therefore, and assert your freedom in the spirit of truth and godliness. “For God hath put in their hearts, to fulfil his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled.” God, by which term here we mean the infinite Deity, put in men’s hearts to do just as they will choose; for it happens that where the Spirit of the Lord is there is liberty. Men are free moral agents: if they willingly believe lies and falsehood, and act accordingly, they do it of their own free will, and the devil assists them mightily in their course to perfection in wickedness. If they choose the good, and holy, and true, which they can do with infinitely greater benefit to themselves, by practising self-denial and cultivating all the character of godliness, God then assists them mightily to their perfection in godliness, God never incites men to do evil; the devil never to what is good. And, to sum it all up, men may learn that the Deity leaves them to be free agents, and that they are themselves the authors of their own sin and wickedness; and that by choosing and doing the good, they are the authors of their godliness, which God will delight in assisting them to perfect. The Deity may be said to put in men’s hearts whatever disposition there may happen to be in them, for no disposition can exist

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\* Bishop Newton makes the three horns which fell before the little horn to be the Exarchate of Ravenna, the Kingdom of the Lombards, and the State of Rome. The application we have made is the correct one, for it is very easily seen that the Pope stood for the Exarch, and he, jointly with the western potentates, governed the State of Rome.



there without him, and he knows from the beginning all things that will take place. But that the true God, the Father of our Lord and Savior Jesus Christ, was not the author of much that this terrible system did in its progress, will become clear as we proceed. But God knew and could foretell what these men and nations would do, and how all things would result. The devil, the spirit of evil, is not wont to foretell much that is true; falsehood is characteristic of him; he is a liar, and the father of it. It happens in the history of religion, as well as in civil history, and in that of individual life, that the evil is mingled with the good in human character and action, and the one may be set over against the other, so as in some cases to balance each other, in some cases the one or the other preponderating. Will not human beings, therefore, begin to cultivate the spirit of godliness, developing all the graces of the true Christian character: at the same time that they cultivate firm and unwavering faith in the power and benevolence of the Deity, and the utmost confidence in His goodness, which greatly assists one not only in being good and doing good, but in all the labors, the circumstances, and the vicissitudes of life?

In this symbolical woman there is also an especial reference to the false and blasphemous practices of knighthood in the ages of chivalry, when there was such an unwarranted degree of respect paid to the female sex of the higher classes as to amount to a species of worship, and was thus dishonoring to the Deity and blasphemous in his eyes.\* This is practised also in our own age to an unwarrantable and reprehensible degree; and God does not look upon such practices with allowance: nor will he be pleased to have his honor prostituted to human beings or to any visible things. Females of a considerate and a godly character will always be contented with a fair degree of attention and respect, nor can they ever conscientiously before God accept or countenance anything more. They should themselves become the first reformers of the false and reprehensible manners of the age in this respect, and not employ their arts in making men even more idolatrous, and they will thus become the benefactors of mankind, the restorers of true virtue among men, and the vindicators of the honors of their God; and for their pains they will reap contentment of spirit and an eternal meed of happiness, which the vanities of the world can never afford them. The Church of Rome, and certain other branches of the Church Catholic, have always made great use, an unwarrantable use, of the female agency in advancing their cause and supporting and upbuilding their

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\* See Hallam's "Middle Ages;" and Zimmerman's *History of Germany*, vol. III, ch. VI.

Churches. They should know that it is high time to give up the worship of woman, which has long prevailed widely, and to substitute or restore the worship of the true God, the infinite and invisible Deity alone, in its stead. Verse 6, Ch. XVII: "And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration." This represents the Church of Rome, here symbolized by an intoxicated woman, as gloated with the blood of all those who during the long period of her ascendancy she, through her agencies and supporters, caused to be put to death and persecuted variously for non-conformity with her principles or doctrines, for having any principles or doctrines, than those which she saw fit to communicate, or because she suspected that they had or cultivated principles or doctrines or cherished opinions which she did not approve. These persecutions and slaughters were carried on by that system of Church and State wherever it was established and wherever its influence and power extended for a series of centuries, as will be partially understood from what we have shown in Part First of the work and the few illustrations which follow.\*

#### THE INQUISITION.

In the eleventh century Europe was greatly infested with heretics. They were reputed Manichæans, and spread through many countries. In Italy they were called Paterini or Catheri, that is, the Pure. In France they were called Albigenses, Bulgarians and other names, sometimes after the names of the countries in which they resided. Their dangerous doctrine was first discovered by a certain priest called Heribert, and a Norman nobleman; upon which Robert, King of France, assembled a Council at Orleans to devise methods for reclaiming those harmless people, not surely from the error of their ways; but they, remaining obstinate, were at length condemned to be burned alive. Their enemies acknowledged the sincerity of their piety, and confessed that they were blackened by accusations which were manifestly false. But they were deemed unsound in their speculations concerning God, the Trinity, and the human soul. Such also were the heretics of the succeeding ages, called Brethren and Sisters of the Free Spirit, that is, free from obedience to the flesh, from the law of sin and death; the Massalians and Euchites, that is,

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\* It will be noticed that in treating this part of our subject, when we express any opinion or make any comment of our own it is in the most moderate language we can consistently use. History is a stubborn thing; we allow it to speak for itself in showing the fulfilment of the prophecies, and we quote from (all things considered) the most reliable historians of these periods.



people who pray : the Bogomilans, such as call for mercy. In some countries the same class of people were called Beghards. Catholic writers have tried to enumerate the errors of these heretics, but they were considered too numerous ; the fact is their faith and practice were contrary to the Catholic establishment in everything. Of course it would be endless to enumerate their supposed errors concerning baptism, the Eucharist, the sanctity of churches, altars, incense, consecrated oil, bells, bishops, funeral rites, marriages, indulgences, and the wood of the true cross.

Basilius was a reputed Manichæan and founder of the sect called Bogomilans. This aged and venerable man, being treacherously induced to unfold his doctrine to the Emperor Alexius, was condemned as a heretic, and barbarously burnt at Constantinople ; which was but the beginning of sorrows to his harmless followers.

Peter de Bruys was another who, in the twelfth century, troubled the Catholic peace and supplied the heresy-hunters with fresh labor and blood. They say "he attempted to remove the superstitions that disfigured the beautiful simplicity of the Gospel." \* He would baptize only such as were come to a full use of their reason. He rejected the notion of the real body and blood of Christ in the Eucharist, the virtue of the wooden cross, and other instruments of superstition. He was followed by great numbers, and after a laborious ministry of twenty years, was burned at St. Giles, in the year 1130, by an enraged populace, instigated by the clergy. The next Catholic disturbance came from Henry, from whom came the Henricians. He travelled from place to place, declaiming, it is said, with the greatest vehemence and fervor against the vices of the clergy ; at length being seized by a certain bishop and condemned before Pope Eugenius, he was committed to a close prison in the year 1143, where he soon after ended his days, leaving a train of heretics behind him in France to supply the ravenous priesthood with blood and carnage. In Brabant similar commotions were excited by the illiterate Tanquelmus, "who drew after him a numerous sect." Some of his enemies speak the worst things of him : others say these infamous charges are "absolutely incredible, that these blasphemies were falsely charged upon him by a vindictive priesthood." They say he treated with contempt the external worship of God and the sacraments, held clandestine meetings, and, like other heretics, inveighed against the clergy ; for which "he was assassinated by an ecclesiastic in a cruel manner."

Arnold, a man of extensive learning and remarkable austerity,

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\* Eccles. Hist., Cent. XII.

excited new troubles in Italy. By his instigations, it is said, the people even insulted the persons of the clergy in a disorderly manner. He was, however, seized in the year 1155, publicly crucified, and afterwards burned to ashes ; leaving behind him a great number of disciples to perplex the priesthood about their overgrown opulence, Papal revenue, and ungodly authority. Spain had long been teeming with heresy, even from the time that Mark, the disciple of Hierax, went into that kingdom. Sometimes these were called Manichæans, sometimes Priscillianists ; and they flourished here under the last name during a period of more than eight centuries.

Robinson says : “ This body of people knew no crime of heresy, (among themselves :) they supposed very justly that persecution was oppression, that killing for the faith was murder. If ecclesiastics had never created a virtue called orthodoxy, the world would never have heard of a crime called heresy.” \* Councils never could suppress heresy in Spain ; but the Inquisition did. A great number of heretics resided in Spain until they were exterminated by that iniquitous institution. After this the valleys among the Pyrenean mountains between France and Spain became the sequestered habitation of heretics. To these retreats they fled from the destructive arm of persecution, and as they were driven from thence they spread through France, Germany, and other provinces of Europe, formed societies and were called by different names, but were more generally called Albigenses and Waldenses.

The Manichæans, Priscillianists, and all who sprung from the same original stock, agreed in one article of faith, and that was baptism. They all held that the Catholic corporation was not a Church of Christ, and they, therefore re-baptized those that had been baptized in that community before they admitted them into their societies ; for this reason their most common name of distinction was Anabaptists. But by whatever names they might be called in different countries, all such as renounced the Papal superstition, and placed religion in the practice of virtue, were the common objects of persecution to the Catholic priesthood.

Mosheim, † in speaking of the Church in the tenth century, says : “ The clergy were, for the most part, a worthless set of men, equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds. The pretended chiefs and rulers of the universal Church indulged themselves in the commission of the most odious crimes, and abandoned themselves to the lawless impulse of the most licentious passions without reluctance or remorse,

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\* Eccles. Researches.

† Eccles. Hist., Cent. X.



and whose spiritual Empire was such a diversified scene of iniquity and violence as never was exhibited under any of those temporal tyrants who have been the scourges of mankind." Robinson, speaking of the supreme rulers of the Catholic Church, the bishops of Rome in particular, says: "Of the sinners it may truly be affirmed that they were sinners of size; for it would be difficult to mention a crime which they did not commit."\* Mosheim says again: "The history of the Roman Pontiffs that lived in this (tenth) century, is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious and complicated crimes, as all writers unanimously confess."

This is the description and the character of that spiritual Empire, that Christian Church, most improperly so called. It is the character of that symbolic beast and woman widely-ruling that sat upon many waters, ruling the nations, with whom the kings of the earth committed fornication, and with whose wine of fornication, the inhabitants of the earth were made drunk. She was intoxicated with the blood of the saints, and with the blood of the martyrs of Jesus.

Yet, all non-conformists who would not be made drunk with the wine of the filthiness of her fornication, must needs be called "heretics" the only fit objects of revenge and destruction.† In the progress of this power "all places of worship were taken from heretics, and they punished for holding conventicles, though they held them in forests, and dens and caves of the earth." But in this spiritual Empire the ruling party, from the beginning, "declared themselves the only Christians, for they believed the Trinity; and all the rest were heretics, bound over to present and eternal perdition." "Notwithstanding," says Robinson, "thousands set all penalties at defiance, and lived and died as their own understandings and conscience commanded them, in the practice of heresy and schism."‡

"In the year 1210, these non-conformists had become so numerous and so odious that Ugo, or Hugh, the old bishop of Ferrara, obtained an edict of the Western Emperor, Otho IV., for the suppression of them. Five years after, Pope Innocent III. held a council at the Lateran, and denounced anathemas against heretics of all descriptions, and against the lords and their bailiffs who suffered them to reside on their estates." Men of continual employment were now in quest of heretics; bound by an oath to seek for them in towns, houses, cellars, woods, caves, and fields, and to purge the provinces of the enemies of the Catholic faith. Besides, in every city a council

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\* Eccles. Researches.

† Eccles. Hist.

‡ Eccles. Researches.

of inquisition was instituted, consisting of one priest and three laymen. As early as the year 1233, that infamous court, called the Inquisition, had a permanent establishment in Spain and France, which, in its progress, intensified to the utmost degree, the crimson color of the bloody beast, and the infernal rabble by whom it was executed. In the kingdom of Castile and Aragon, there were eighteen Inquisitorial courts, having each of them its counsellors, termed *Apostolic Inquisitors*, its secretaries, serjeants, and other officers. And beside these, there were twenty thousand *familiars* dispersed throughout the kingdom who acted as spies and informers, and were employed to apprehend all suspected persons, and to commit them to trial to the prisons which belonged to the Inquisition." "By these familiars, persons were seized on bare suspicion, and in contradiction to the common rules of law they were subjected to the torture, tried and condemned by the Inquisitors, without being confronted by their accusers, or with the witnesses on whose evidence they were condemned." "The punishments were more or less dreadful, according to the caprice and humor of the judges. The unhappy victims were either strangled, or committed to the flames, or loaded with chains and shut up in dungeons during life. Their effects were confiscated, and their families stigmatized with infamy." "Authors of undoubted credit affirm, and without the least exaggeration, that millions of persons have been ruined by this horrible court. Moors were banished a million at a time ; six or eight hundred thousand Jews were driven away at once, and their immense riches seized by their accusers, and dissipated among their persecutors." \* "Heretics of all kinds, and of various denominations, were imprisoned and burnt, or fled into other countries. "This horrible court," says Robinson, "is styled by a monstrous abuse of words: The Holy and Apostolic Court of Inquisition." Newton says: "It is enough to make the blood run cold to read of the horrid murders and devastations of this time ; how many of these poor innocent Christians (i.e. heretics), were sacrificed to the blind fury and malice of their enemies ! It is computed by Mede, from good authorities, that in France alone were slain a million." †

In the year 1725, the inquisitors discovered a family of Moors at Granada in Spain, peaceably employed in manufacturing silks, and possessing superior skill in the exercise of this profession. The ancient laws supposed to have fallen into disuse were enforced in all their rigor, and the wretched family were burned alive.†

On the entry of the French into Toledo during the Peninsular

\* Eccles. Researches.

† Newton on Prophecy: Diss. XXV.



war, Gen. Lasalle visited the place of the Inquisition. The great number of instruments of torture, especially those for stretching the limbs, and the drop-baths which cause a lingering death, excited horror even in the minds of soldiers, hardened in the field of battle. One of these instruments, singular in its kind for refined torture, and disgraceful to humanity and the name of religion, deserves particular attention. In a subterraneous vault adjoining the audience chamber stood in a recess in the wall a wooden statue made by the hands of monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. Notwithstanding the ample folds of the silk garments that fell from her shoulders on both sides, it appears that she wore a breastplate, and upon a close examination it was found that the whole surface of the body was covered with extremely sharp nails, and small daggers or blades of knives, with the points projecting outwards. The arms and hands had joints and their motions were directed by machinery, placed behind the partition. One of the servants of the Inquisition was ordered to make the machinery manœuvre. As the statue extended its arms and gradually drew them back, as if she would affectionately embrace and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when the director of the machinery made it open its arms and return to its first position, the knapsack was found pierced two or three inches deep, and remained hanging on the nails and daggers of the murderous instrument.

This infamous tribunal of the Inquisition is said, between the years 1481 and 1759, to have caused 34,658 human beings to be burned alive; and between 1481 and 1808 to have sentenced 288,214 to \* the galleys or to perpetual imprisonment. In the Auto of Toledo in February 1501, sixty-seven women were delivered over to the flames for Jewish practices. This tribunal was exceedingly severe in its action against the Jews, who suffered in great numbers, and, as the heretics, they were condemned for very slight offences. A priest, who did not put up for being a zealot, wrote thus of the Jews: "This accursed race were either unwilling to bring their children to be baptized, or if they did they washed away the stain on returning home. They dressed their stews and other dishes with oil instead of lard; abstained from pork; kept the Passover; ate meat in Lent; and sent oil to replenish the lamps of their synagogues, with many other abominable ceremonies of their religion. They entertained no

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\* *Histoire Abrégée de l'Inquisition.*

respect for monastic life ; and frequently profaned the sanctity of religious houses by the violation or seduction of their inmates. They were an exceedingly politic and ambitious people, engrossing the most lucrative municipal offices, and prepared to gain their livelihood by traffic, in which they made exorbitant gains, rather than by manual labor or mechanical arts. They considered themselves in the hands of the Egyptians, whom it was a merit to deceive and pilfer. By their wicked contrivances they amassed great wealth, and thus were often able to ally themselves by marriage with noble Christian families." The Inquisition entertained accusations against high and low, both Jews and Christians, upon pretexts the most frivolous as well as grave ; and condemned by punishments, varying from death by fire to simple penance, delinquents who could not say they believed what to their mind was a lie. It accepted evidence, which even in its own day would not have been admitted in a civil court of law ; and the pretexts upon which condemnation frequently proceeded were such as to make them marvellous even in a barbaric age. Tortures of the most exquisite and excruciating kind were practised on the accused to make them confess or to induce them to accuse others ; and the hateful system of espionage and secret prison-houses were adopted by the Inquisition at every place where its courts were established. The evidence on which Jews were condemned would be simply ludicrous had it not been so terrible in its effects. An author of high standing remarks on this subject : " It was considered good evidence of the fact, *i. e.*, Judaism, if the prisoner wore better clothes, or cleaner linen on the Jewish Sabbath than on the other days of the week ; if he had no fire in his house the preceding evening ; if he sat at table with Jews, or ate the flesh of certain animals, or drank a certain beverage held much in estimation by them ; if he washed a corpse in warm water, or when one was dying turned one's face to the wall ; or, finally, if he gave Hebrew names to his children, a provision most whimsically cruel, since, by a law of Henry II., he was prevented, under severe penalties, from giving them Christian names." Such testimony being accepted, the number of the condemned must, of course, be legion : and in the interval between the beginning of January and the beginning of November, 1451, the first year in which the Inquisition was put into terribly active force, in Spain, there had perished by fire in Seville no less than 298 persons. Notwithstanding the plague which in this year visited Seville, sweeping off 15,000 of the inhabitants, the Inquisition still continued its fiendish work ; so that by the end of the year, or up to the ensuing first of January, 2000 persons, many of them the most learned and respectable of the day, had perished at the stake in the province of Andalusia. Twice



that number having managed to escape, were burned in effigy, and 17,000 were condemned to lesser punishments; of which the least must have been a terrible infliction. Some few years after this, when one Deza came into power as Inquisitor-General in Spain, in the first 8 years he presided at Seville, he caused 2,592 persons to be burned alive, to say nothing about 35,000 condemned to various other punishments, short of death, but illustrating that the tender mercies of the wicked are cruel. When the Reformation began to be proclaimed, the work of the inquisitors increased, and several hundreds of persons were annually burned alive in various parts of Spain, as the consequence. But not only in Spain did the Inquisition carry on its work so devilishly: in her colonies, especially in South America and Mexico, the cruel office was set up, and the Indians who escaped the cruelties of the colonists as civil governors, experienced the rigorous punishment of them as religionists, and destroyed themselves in large numbers rather than fall into their hands. It is wonderful that there was no actual rebellion against the Inquisition in Spain, which continued for three centuries doing its terrible work of human destruction. Yet there was no upraising against it. Men hated but feared a tribunal, whose spies were all around, even in the bosom of the family, and which dealt its blows so secretly and suddenly, and with such awful effects. Nine hundred families were burned alive in the Duchy of Lorraine, in France, for being witches, by one inquisitor. Under this accusation it is said that upward of 30,000 women have perished by the hands of the inquisitors.\*

Torquemada, that infernal arch-inquisitor of Spain, brought into the Inquisition, in the space of fourteen years, no less than 80,000 persons, of whom 6,000 were condemned to the flames and burned alive with the greatest pomp and exultation; and of that vast number there was not, perhaps, a single person who was not more pure in religion and morals than their fiendish persecutors.†

Does the Deity, then, whom the Inquisition professes to serve, take such intense delight in the sufferings of human beings? Has that Being, whose sun cheers the habitations of the wicked as well as the good, commanded such blood-thirsty monsters to act as his ministers of vengeance, to torment and destroy his rational creatures? Does the doctrine of the gospel, which they profess to believe, inculcate such practices? The very thought is absurd and blasphemous. If they would do as God requires of them, to do good and be good, live godly lives, no such institution as the Inquisition would ever exist, nor any other evil work. But it is men themselves, of

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\* Inquisition Unmasked.

† Kaime's Sketches.

their own free will who inflict these sufferings upon their fellows. Man is the author, the agent, as he is the object of the cruelty. But some, perhaps, will suppose that *the devil* hardens man's heart, and prompts him to the perpetration of such infamous crimes as that of roasting his fellow-men over a slow fire. Well, that is a very true supposition in a certain sense. But really who or what is the devil? Why, he is the man himself, who acts according to his own will, and practices such unspeakable wickedness. Yes, my readers, man himself is that evil being, by what ever name he may be called; of which fact you have partial evidence in the foregoing statements. Can anything be conceived of, as more intensely evil than a human being who will **seize and subject his fellow-human beings to such unspeakable tortures** as those peculiar to the Inquisition, and then roast them to death over slow fires, as we see these men to have done? The foregoing statements are of facts which we may believe to have occurred, just as if we were eye-witnesses of every one of them. The blood of these tens of thousands who have been so cruelly and mercilessly sacrificed, cries unto us from the ground, to tamper no longer with hypocrisy and deceit, to lay aside that old theory of a devil, or any Being leading men to do evil, against their will and alleged as an excuse for their evil acts, and to make men stand on their own bases, and account them responsible for their conduct and acts. In a preceding part of this book we have shown that not only the globe on which we live is a concentration of spirit, but that man also is a spirit, and, behold, here we perceive in him the spirit of evil developed, we may say, to almost an infinite extent. The existence of cruelty in men evidences that the perpetrators of it are ignorant of the true God. They have no true knowledge of him, for if they had they would not be cruel. God is manifested in a human being patiently enduring for the truth, and for righteousness' sake amid all opposition from adverse influences, visible and invisible. And the devil is manifested in him who inflicts suffering undeservedly or wantonly upon the true and righteous man, or upon any human being. In short words God is manifested in the life and conversation of the truly good and righteous man; and the devil is manifested in the life and conversation of the evil and actively wicked man. And thus we have found a proper application for the term God, which means he that is good; and also of the term devil, which means he that is evil; and hence it is seen that the term Deity includes both of these, and infinitely more in its fullest extent, and as we have used it in the beginning of this book. In the New Testament the apostle John, in his 1st Epistle, says that "God is love;" and in the same Epistle, as well as in his 2d, that "love is the keeping of the commandments;"

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and in another place of the New Testament it is said that "love is the fulfilling of the law;" therefore it is quite evident that God is manifested in the human being that keeps the commandments, or fulfills the law, which means the same thing; that is, in the man who truly is and does good, lives a life of godliness. But in the case before us, as we have said, man is the sufferer, and man inflicts the suffering. Man is the author and agent as well as the object of the suffering. When a man commits an offence against the laws of his country, the law looks to the man himself for satisfaction for it. It looks not after a supposed or an imaginary being, of whatever name; it looks after the real being, the direct perpetrator of the crime. The individual has committed an offence against mankind, and the latter looks to the individual himself for atonement for it. He would not be listened to, if, when brought before the Judge, he sought to justify himself by leaving the blame of his crime upon an imaginary being. Even so there is no necessity any longer of men blaming any other being than themselves for the evil they commit. The life of godliness implies a denial of pride and self; and here we repeat the true God is manifested in the character and conduct of the man who, in his daily walk and conversation, during his life long, evinces self-denial, long-suffering, humility, gentleness, meekness, truth and righteousness, who, in short, cultivates and displays all the true Christian graces, subjectively and objectively. Men can be good if they will. They can also be evil if they will. Will men not henceforth universally choose to be good? How amiable the character of the man or woman who displays the spirit of charity and benevolence to all around, and to all mankind! And many, many such we have in the world in our time. But how unlovely the character of one who displays the spirit of hatred and malignity to one's fellow-human beings to the extent we have seen it displayed in the case of the inquisitors, or to a far less extent! The Deity is everywhere present, and though unseen, his character, as indicated by the beneficent operations of nature around us, and by the testimony of good men of the past, condemns the hellish practices of the infamous agents of that superstition, whose character we have been reviewing.

The horrid practice of dragooning, which was used by the Romish church for converting supposed heretics, was another melancholy example of religious cruelties and fanaticism. In the reign of Louis XIV. of France, his troops, soldiers, and dragoons, entered into the houses of the Protestants, where they marred and defaced their furniture, broke their looking-glasses, let their wines run about their cellars, threw about and trampled under foot their stock of provis-

ions, turned their dining-rooms into stables for their horses, and treated the proprietors with the severest contumely and cruelty. They bound to posts mothers that gave suck, and allowed their sucking infants to lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and after they were half roasted let them go. Some they hung up by the hair and some by the feet in chimneys; smoked them with wisps of hay until they were suffocated. Women and maids were hung up by their feet and by their armpits, and exposed stark naked to public view. Some they cut and slashed with knives, and, after stripping them naked, stuck their bodies with pins and needles from head to foot, and with red hot pincers took hold of them by the nose and other parts of the body, and dragged them about the room until they made them promise to be Catholics, or until the cries of the wretched victims, calling upon God for help, induced them to let them go. If any endeavored to escape from those cruelties they pursued them into the fields and woods, where they shot at them as if they were wild beasts; and they prohibited them from leaving the kingdom on pain of the galleys, the lash, and perpetual imprisonment. On such scenes of desolation and horror the Romish clergy feasted their eyes, and made them a matter only of laughter and sport.\* What fiendish crimes for those calling themselves civilized to perpetrate! Could an American savage or a New Zealander have devised more barbarous and exquisite cruelties!

In the Island of Great Britain the flames of persecution have sometimes raged with unrelenting fury. During the last two or three years of the short reign of Queen Mary, it is computed that 277 persons were committed to the flames, besides those who were punished by fines, confiscations, imprisonments, or otherwise. Among those who suffered by fire there were five bishops, twenty-one clergymen, eight lay-gentlemen, and eighty-four tradesmen: one hundred husbandmen, fifty-nine women, and four children. Hunter, a young man of about nineteen years of age, was one of the unhappy victims of the Zeal of Queen Mary for Popery. Having been inadvertently betrayed by a priest to deny the doctrine of transubstantiation, he absconded to keep out of harm's way. Bonner, that notorious popish executioner, threatened ruin to the father if he did not deliver up the son. Young Hunter, hearing of his father's imminent peril, presented himself, and was burned to death instead of being rewarded for his filial piety. A woman of the island of Guernsey was brought to the flames without regard to her advanced pregnancy, and she was de-

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\* Enc. Brit. Art. "Dragooning."



livered of a child in the midst of the flames. One of the guards snatched the infant from the flames to save it, but the magistrate who superintended the execution ordered it to be thrown back, being resolved, he said, that nothing should survive which sprung from a parent so obstinately heretical.\*

“Against the Waldenses,” says Thuanus, a Popish historian, “when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised; and a war of no less weight than what our people had before waged against the Saracens, was decreed against them; the event of which was that they were rather slain, put to flight, spoiled everywhere of their goods and dignities and dispersed here and there, than that, convinced of their error, they repented.” The Waldenses and Albigenes being persecuted in their own country, fled into other countries. In Germany, they grew and multiplied so fast, notwithstanding the rage and fury of crusaders and inquisitors, that at the beginning of the (fourteenth) century, it is computed that there were eighty thousand of them in Bohemia, Austria and the neighboring territories.” Yet comparatively but few escaped the rage and fury of the bloody inquisitors.

It is, therefore, a just remark of Newton that: “If Rome Pagan hath slain her thousands of innocent Christians, Rome Christian (rather anti-Christian) hath slain her ten thousands. For not to mention other outrageous slaughters and barbarities, the crusades against the Waldenses and Albigenes, the murders committed by the duke of Alva in the Netherlands, the massacres in France and Ireland will probably amount to ten times the number of the Christians slain in all the ten persecutions of the Roman Emperors put together.”† But is it not astonishing beyond measure that any one should yet be so blind and so silly as to imagine that the pure Gospel of Christ could have been conveyed by such means? “That kind of religion,” says Robinson, “which the Catholic always propagated ought to be considered as it really is, not merely a religion but a species of government, including in it a set of tyrannical maxims injurious to the lives, liberties, and properties of citizens in a free state, and all tending to render the state dependent on a faction called the Church, governed from age to age by a succession of priests.”‡ And such, we may remark, was that kind of priesthood by which the Catholic or Orthodox Church was organized and ruled from the beginning, according to their degree of power and influence. Simon the Sorcerer § bewitched the people, giving out

\* Eccles. Researches.

† Newton on Prophecy : Diss. XXV

‡ Eccles. Researches.

§ Acts, ch. VIII.

that himself was some *great one* ; when therefore, under his lucrative motives, he professed to be a Christian, he was *Antichrist* in the seed. Diotrophes \* was a Catholic priest, Antichrist in the blade ; he loved to have the pre-eminence ; he could not really persecute, but he prated with malicious words against the *heretics*, John and his brethren, and cast them out of the Church. Councils are but a larger growth from the same diabolical root ; they are rulers without dominion, Inquisitors without an Inquisition, and may be justly called Antichrist in the ear. Synods of three or four bishops framing creeds or canons for conscience, and attaching to a breach of them ideas of guilt, differ from the Inquisition only as a spark of fire differs from a city in a blaze." † Thus from prating they proceed to solemn anathemas, which happily cannot yet effect the ruin of the dissenter. Great ones, however, go on to great words, and as their numbers and authority increase they grasp the effectual power by faith, and form an Inquisition in their dire decrees. Their language used to be when they could proceed no farther : " If any person, king, nobleman, prelate, priest, monk, or any of inferior rank, native or foreigner, shall at any time deny this creed or disobey these canons, may he be numbered with Judas, Dathan, and Abiram ; may all his limbs be broken ; may his eyes be plucked out ; may his entrails be torn out of him ; may he be smitten with the leprosy and other diseases from the crown of the head to the sole of the foot ; and may he suffer the pain of eternal damnation with the devil and his angels." When the inquisitors burnt their thirty, sixty, ninety heretics at a time ; stained the walls of their torture room with human blood ; while they clothed the wretched sufferers with habits and caps on which were represented devils and flames,—what did they more than finish and color a picture of which the most ancient and sanctimonious Catholic synods had given them a sketch ?—a picture, when finished, so dreadful that even the artists shuddered at the sight of their own work ! An Inquisitor calls it : *Horrendum et tremendum Spectaculum* ! A horrid and dreadful spectacle ! " But liberal men," says Robinson, " have hardly words to express their abhorrence of it."

Near the beginning of the eleventh century, Boleslaus, king of Poland, entered into a bloody war with the Prussians, and " obtained by the force of penal laws and of a victorious army what Adalbert, bishop of Prague, could not effect by exhortation and argument. He dragooned this savage people into the Church." ‡

" Waldemar I., King of Denmark, unsheathed his sword in the twelfth century for the propagation and advancement of Christianity ;

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\* III. John, verses 9-10.

† Eccles. Researches.

‡ Eccles. Hist., Century XI.



and wherever his arms were successful, there he pulled down the temples and images of the gods, destroyed their altars, laid waste their sacred groves, and substituted in their place the Christian worship, which deserved to be propagated by better means than the sword." \* These are the words of Mosheim, and he might with more propriety have said that their bloody religion deserved to be called by some other name than that of Christianity. But he continues his narrative in the same Catholic strain: "The island of Rugen submitted to the victorious arms of Waldemar in A. D. 1168, and its fierce and savage inhabitants, who were in reality no more than a band of robbers and pirates, were obliged, by that prince, to hear the instructions of the pious and learned doctors that followed his army, and to receive the Christian worship."

"The Finlanders received the Gospel in the same manner; they were also a fierce and savage people. After many bloody battles they were totally defeated by Eric IX., and were commanded to embrace the religion of the conqueror, which the greatest part of them did, though with the utmost reluctance. The founder and ruler of this new Church (of savage robbers and pirates) was Henri, Archbishop of Upsal, who accompanied the victorious monarch in that bloody campaign." But Henry, for his severe treatment of his new converts, was by them assassinated; and thus procured the honors of saintship and martyrdom from Pope Adrian IV. Can the heathen mythology furnish greater monsters than Dr. Mosheim's bloody Christianity; his pious, learned, tyrannical doctors; his fierce, and savage Christians; and his lordly archbishops, saints and martyrs? But let us pursue the track of these Catholic missionaries a little farther, and see what Gospel, or good news, they spread among the Livonians. Mosheim in his usual style says: "The propagation of the Gospel among the Livonians was attended with much difficulty and also with horrible scenes of cruelty and bloodshed." "Mainerd, a regular canon of St. Augustin (having attempted the conversion of that savage people without success), addressed himself to the Roman Pontiff, Urbain III., who consecrated him bishop to the Livonians, and at the same time declared a *holy war* against this obstinate people."

"This war, which was at first carried on against the inhabitants of the province of Esthonia, was continued with still greater vigor and rendered more universal by Berthold, abbot of Lucca, who left his monastery to share the labors and laurels of Mainerd, whom he accordingly succeeded in the see of Livonia. The new bishop marched

into that province at the head of a powerful army which he had raised in Saxony, preached the Gospel sword in hand, and proved its truth by blows instead of arguments." \* Beyond all dispute he proved, by his unmerciful blows, that his religion and his Gospel were a brutal imposition upon the reason and rights of men. "Albert, canon of Bremen, became the third bishop of Livonia, and followed with a barbarous enthusiasm the same military methods of conversion. He entered Livonia in the year 1198, with a fresh body of troops drawn out of Saxony; and encamping at Riga, instituted there, at the direction of the Roman Pontiff, Innocent III., the military order of the knights sword-bearers, who were commissioned to dragoon the Livonians into the profession of Christianity, and to oblige them by force of arms to receive the benefits of baptism."

New legions were sent from Germany to second the efforts and add to the efficacy of the mission of these booted apostles; and they, together with the knights sword-bearers, so cruelly oppressed, slaughtered and tormented this wretched people that, exhausted at length and unable to stand any longer firm against the arm of persecution, they abandoned the statues of the heathen deities, and substituted in their place the images of the saints. Mosheim at length closes his account of the wonderful progress of the Catholic Gospel among the Livonians in his usual murky manner.

"But while they received the blessings of the Gospel, they were at the same time deprived of all earthly comforts; for their lands and possessions were taken from them with the most odious circumstances of cruelty and violence, and the knights and bishops divided the spoil." Such curses of Anti-Christ's kingdom, retailed out by Orthodox doctors and divines, have driven many men of honest principles to discard the name of Christianity altogether; and justly they might discard a religion that claimed even a distant relation to such a bloody, oppressive, and persecuting hierarchy. But the votaries of such a religion had no relation to the followers of Christ. The true and genuine Gospel of Christ never was preached with sword in hand, but with the power and energy of the Holy Spirit, which is a spirit of peace, long-suffering, meekness and mercy. And when the Gospel was preached by the true ambassadors of Christ, every human being to whom it came had full liberty of choice; and if they embraced the truth it was upon their own inward conviction and their estimation of its value, without any compulsion from any other quarter. Neither did the promulgators of true Christianity ever enact laws to bind those that did not believe; nor did they ever pros

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\* Eccles. Hist., Century XII.



ecute or practise war or bloodshed to promote their cause, or increase their number ; nor compel any one to receive their testimony by any force, violence, or cruelty whatever. This is the truth and cannot be denied. But what shall be said when such booted apostles and lordly bishops with their sword-bearers, drunk with ambition and lust for dominion, are pushing on in every direction to extend the limits of their lawless empire, and spreading calamity and distress wherever they go ?

Can any real friend of God or man, look on with indifference or try to amuse a distressed world with flowery tales about a divine Gospel, a benign religion, and a celestial light ? Or, must not reason and conscience speak out and testify that all such evangelizing is the cursed deception of anti-Christian tyrants ? Such awful scenes of merciless tyranny under the mask of a Christian profession are the most noted achievements of Catholic Emperors, Popes, bishops, and monks during the long reign of Anti-Christ. Many volumes would not contain a full account of all the arts of deception, the pious frauds, the bloody wars, and horrid massacres, the secret wickednesses and open crimes which have been practised in this kingdom under the sacred names of God and Christ, and under a cloak of pious motives and holy ends. But happily such monsters of iniquity are to be clearly known by their fruits, their own historians being witnesses. To say no more their holy wars with the infidel Saracens, as they called them may be sufficient to demonstrate that it was rather a worldly view of Christ's religion they had than that he has set forth in the Gospels.

As seen above, by the influence of the pope and the ecclesiastical and civil powers a vast army was raised in the eleventh century to wrest Palestine from the Mohometans. 800,000 men, each with a consecrated cross appearing upon his right shoulder, set out for Constantinople in 1096 A. D. It was, doubtless, the van of that army, or the part thereof which marched under Peter the Hermit which Mosheim describes as follows: This army was a motley assemblage of monks, prostitutes, artists, laborers, lazy tradesmen, merchants, boys, girls, slaves, malefactors, and profligate debauchees, who were animated solely by the prospect of spoil and plunder and hoped to make their fortunes by this holy campaign."\* Dr. Maclaine, the translator of Mosheim, states from the best authority that " the first division of this prodigious army committed the most abominable enormities in the countries through which they passed, and that there was no

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\* Eccles. Hist., Century XI.

kind of insolence, injustice, impurity, barbarity and violence of which they were not guilty."

"Nothing perhaps in the annals of history can equal the flagitious deeds of this infernal rabble." "We pass in silence," says Mosheim, "the various enormities that were occasioned by these crusades, the murders, rapes and robberies of the most infernal nature that were everywhere committed with impunity by those holy soldiers of God and of Christ, as they were impiously called." And in this manner did the beast wax exceeding great; so that at the sight of his army and horsemen, which were like the sand upon the sea shore for multitude, it might justly have been said: Who is able to make war with him?

The habitable and most populous parts of the globe were the scenes of his ravaging power; and all whose habitation was upon the earth, or who contended for its honors, pleasures and preferments were obliged to worship him, whose iniquitous names and characters never were written in the Book of the innocent Life of the Lamb.

They worshiped the Bishop of Rome, not only by enriching him with their substance, but by conferring upon him such names and titles as Our Lord God the Pope, Another God upon earth, King of Kings and Lord of Lords, the same is the Dominion of God and the Pope, Lord of the Universe, Arbiter of the Fate of Kingdoms and Empires, and Supreme ruler over the Kings and Princes of the earth.\* Agreeable to those blasphemous titles his votaries maintain that "the power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal;" † "that he is not only bishop of Rome, but of the whole world, and is constituted judge in the place of God which he fills as the vicegerent of the Most High, ‡ that he doeth whatsoever he listeth, even things unlawful, and is more than God. He as God, sitteth in the temple of God showing himself that he is God. And he sitteth there as God, especially at his inauguration, when he sitteth upon the high altar in St. Peter's Church, and maketh the table of the Lord his footstool, and in that position receiveth adoration. Such blasphemies are not only allowed but are even encouraged and rewarded in the writers of the Church of Rome: and they are not only the extravagance of private writers but are the language even of public decretals and acts of the coun-

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\* See Eccles. Hist., Centuries XI., XII., XIII., XIV., XV., XVI.

† His. Redemption, p. 432. Note K.

‡ Dissertation on Prophecy, Vol. 2, p. 71, 72. Diss. XXII.



cils." So says bishop Newton. Thus was the bishop of Rome not only unauthorizedly and unjustifiedly worshiped, but he magnified himself against all authorities, saying that neither kings nor bishops, civil governors nor ecclesiastical rulers have any lawful power in church or state but what they derive from him; that both the kingdom and the souls of kings were under his dominion; and that he had power to bind them in heaven and upon earth.

Such was the remarkable combination of arrogance, assumptions, and wickednesses ineffable, which we see to have centered in the supreme head of this ecclesiastico-political empire, as the world had not before beheld. And this power was granted by all sorts and orders of ignorant, darkminded people, who thus for themselves established the dignity and supreme greatness of fallen man both in a spiritual and temporal view; from all which the greater or designing ones expected to derive some profit; in all which they expected to have a share. It is no wonder, therefore, that the spirit of prophecy, the Holy Spirit of God, should have selected such an impressive symbol to portray that hypocritical and ineffably wicked system as the beast, and the bold, bawd woman seated thereon.

*Rise and dominion of the Papacy, etc.*

As to the time when this power began conspicuously to appear, there has been much research among the learned. It is seen from the prophecy in Daniel VII., 8, that the little horn sprung up at first insensibly, and then gradually among the ten horns, until finally three of these gave it place by their being plucked up by the roots before it. These three horns were not only overcome by the little horn, but they were eradicated. The conquests of the religion of Rome will not satisfy to explain for the eradicating of these horns; it applies to conquests of the secular power and radical and permanent conquests at that. Now we know that the ecclesiastical pre-eminence of the bishop of Rome began, even within the times of the primitive Church, to appear above all the other bishops of the Catholic Church. This prestige remained to the Roman pontiff with a gradual increase from the time of Constantine to that of Charlemagne; though during a great part of that interval of 450 years, the city of Rome was trampled under foot, and Italy and the West desolated by contending armies. The first quarter of the seventh century may be taken as the time from which to date the temporal power of the bishop of Rome. True, the sovereignty was not conceded to him until the latter part of the eighth century by the secu-

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\* Eccles. Hist., Centuries XI.-XVI.

lar power ; but the circumstances of the times had made him in effect the temporal sovereign of Rome ; and from and after the time of Pope Gregory the Great, may be dated the temporal sovereignty of the Roman bishop. This Gregory was one of the most renowned of the Popes of Rome, and he is, perhaps, notwithstanding some difference of opinion among the learned concerning it, the last one of their own order to whom they have given the title of saint. His character, uniting in itself a singular mixture of simplicity, superstition, and cruelty, seems to have suited him for his station and for the temper of the times. As soon as he had received the degree of deacon, he was sent to reside at the Court of Constantinople as the nuncio or minister of the Apostolic See, and he boldly assumed, in the name of St. Peter, a tone of independent dignity which would have been criminal and dangerous in the most illustrious lay subject of the Empire. He returned to Rome with a large increase of reputation, and after for a short time practising the virtues of a monk, he was dragged from the cloister to the Papal throne by the unanimous consent of the clergy and the people. He alone resisted or pretended to resist his own elevation ; and his humble petition to the Emperor Maurice (he who, with his family, was killed by Phocas,) that he would be pleased to reject the choice of the Romans, served only to exalt his character in the eyes of the Emperor and the public. When the mandate was proclaimed, Gregory solicited the aid of some merchants to convey him in a basket beyond the gates of Rome, and modestly concealed himself some days among the woods and mountains till his retreat was discovered, as it is said, by a celestial light. In his rival the patriarch of Constantinople he condemned the anti-Christian title of universal bishop, which the successor of St. Peter was too haughty to concede, and too feeble to assume ; and Gregory's ecclesiastical jurisdiction was confined to the triple character of Bishop of Rome, Primate of Italy, and Apostle of the West ; and the bishops of Italy and the adjacent islands acknowledge the bishop of Rome as their special Metropolitan. But Gregory made successful missionary inroads into Spain, Gaul and Britain ; and it has been said that the conquest of the last-named country reflects less honor on Cæsar than on Gregory the Great. Instead of six legions he despatched forty monks with Augustin at their head for that distant island, and affected to lament the austere duties which prevented him from taking part in their spiritual warfare. In less than two years, he could announce to the Patriarch of Alexandria that his missionaries had baptised the king of Kent, with ten thousand of his Anglo-Saxon subjects, and that, like the missionaries of the primitive Church, they were armed only with spiritual and supernatural powers. But how



ever this may be, it seems certain, that this orthodox conquest was not obtained without blood ; for Robinson, in his *Ecclesiastical Researches*, asserts that he and his missionary monk Augustin. were the cause of over two thousand Anglo-Saxons having been slaughtered. The heathen temples of Britain, the Pope permitted to be turned into Christian Churches, and the new converts were permitted to sacrifice in honor of the saints and martyrs, instead of their ancient deities, on the days that had been observed in honor of the latter.

The course which Gregory pursued towards the Emperor Phocas, after his usurpation and murder of the Emperor Maurice and his family in such a diabolical manner, may tend to justify the belief that Gregory was capable of such atrocities. Phocas, after his murderous proceedings, was peaceably acknowledged in the provinces of the East and West. His image, with that of his wife Leontina, was exposed in the Vatican at Rome to the veneration of the people and clergy, and afterwards deposited in the palace of the Cæsars between those of Constantine and Theodosius. As a subject and a Christian it might have been the duty of Gregory to acquiesce in the established government until a better could be, or was substituted ; but the joyful applause with which, in his epistle to the new Emperor, he salutes the fortune of the assassin, has sullied with an indelible disgrace, the character of the saint. The successor of St. Peter might have inculcated with a respectable firmness the blood-guiltiness of the Emperor, and the necessity of his repentance ; he contents himself with celebrating the deliverance of the people, and the fall of the oppressor ; he rejoices that the pious and benignant Phocas had been raised to the imperial throne ; he prays that his hands may be strengthened against all his enemies ; and he expresses a fervent wish, which perhaps he intended for a prophecy, that after a long and triumphant reign he might be transported from a temporal to an eternal kingdom. We have already shown the proceedings of Phocas with respect to Maurice which seemed so pleasing, in Gregory's opinion, both to heaven and earth ; and, according to the most impartial historians, Phocas does not appear less hateful in the exercise than in the acquisition of power. They delineate his portrait as that of a ferocious monster.

His credulity or prudence always disposed Gregory to confirm the truths of his religion by the evidence of ghosts, miracles, and resurrections ; and the Catholic Church of succeeding ages has freely paid to his saintship the same tribute for virtue as he freely granted to the virtue of the saints of his own and the preceding gen-

erations. The historian Gibbon, in speaking of the Popes, especially of Gregory the Great, says : “ Their temporal power insensibly arose from the calamities of the times ; and the Roman bishops who have deluged Europe and Asia with blood were compelled to reign as the ministers of charity and peace. The Church of Rome was endowed with ample revenues in Italy, Sicily, and the most distant provinces ; and her agents, who were commonly sub-deacons, had acquired a civil and even criminal jurisdiction over their tenants and husbandmen. The successor of St. Peter administered his patrimony with the temper of a vigilant and moderate landlord ; and the epistles of Gregory are filled with salutary instructions to abstain from doubtful or vexatious lawsuits, to preserve the integrity of weights and measures, to grant every seasonable delay, and to reduce the capitation of the slaves of the glebe, who purchased the right of marriage by the payment of an ordinary fine. The rent of the produce of those estates was transported to the mouth of the Tiber at the risk and expense of the Pope : in the use of wealth, he acted like a faithful steward of the church and the poor, and liberally supplied to their wants the inexhaustible resources of abstinence and order. The voluminous accounts of his receipts and disbursements was kept above three hundred years in the Lateran as the model of Christian economy. On the four great festivals he divided their quarterly allowance to the clergy, to his domestics, to the monasteries, the churches, the places of burial, the almshouses, the hospitals of Rome, and the rest of the diocese. On the first day of every month he distributed to the poor, according to the season, their stated portion of corn, wine, cheese, vegetables, oil, fish, fresh provisions, clothes and money ; and his treasurers were continually summoned to satisfy, in his name, the extraordinary demands of indigence and merit. The instant distress of the sick and helpless, of strangers and pilgrims, was relieved by the bounty of each day and of every hour ; nor would the pontiff indulge himself in a frugal repast till he had sent the dishes from his own table to some objects deserving of his compassion. The misery of the times had reduced the nobles and matrons of Rome to accept, without a blush, the benevolence of the church : three thousand virgins received their food and raiment from the hand of their benefactor ; and many bishops of Italy escaped from the barbarians to the hospitable threshold of the Vatican. Gregory might justly be styled the Father of his country ; and such was the extreme sensibility of his conscience, that for the death of a beggar who had perished in the streets, he interdicted himself for several days from the exercise of sacerdotal functions.

The misfortunes of Rome involved the apostolic pastor in the



business of peace and war; and it might be doubtful to himself whether piety or ambition prompted him to supply the place of his absent sovereign. Gregory awakened the Emperor from a long slumber; exposed the guilt or incapacity of the Exarch, and his inferior ministers, and complained that the veterans were withdrawn from Rome for the defence of Spoleto; encouraged the Italians to guard their cities and altars; and condescended in the crisis of danger, to name the tribunes, and to direct the operations of the provincial troops. But the martial spirit of the Pope was checked by the scruples of humanity and religion; the imposition of tribute, though it was employed in the Italian war, he freely condemned as odious and oppressive; whilst he protected, against the imperial edicts, the pious cowardice of the soldiers who deserted a military for a monastic life. If we may credit his own declaration, it would have been easy for Gregory to have exterminated the Lombards by their domestic factions, without leaving a king, a duke, or a count to save that unfortunate nation from the vengeance of their foes. As a Christian bishop, he preferred the salutary offices of peace; his mediation appeased the tumult of arms; but he was too conscious of the arts of the Greeks (i. e., the Eastern Romans) and the passions of the Lombards to engage his sacred promise for the observance of the truce. Disappointed in the hope of a general and lasting treaty he presumed to save his country without the consent of the Emperor or the Exarch. The sword of the enemy was suspended over Rome; it was averted by the mild eloquence and seasonable gifts of the Pontiff who commanded the respect of heretics and barbarians. The merits of Gregory were treated by the Byzantine Court with reproach and insult; but in the attachment of a grateful people he found the purest reward of a citizen, and the best right of a sovereign." \*

The time of Gregory, then, or a little before, appears to be about the first beginning of the exercise of temporal sovereignty by the popes, which sovereignty arose principally from the circumstance of Rome being separated from Ravenna, the seat of the Exarch, by hostile lands. The pontificate of Gregory the Great was from 590 to 604. The secular sovereignty was taken away from the pope in 1870 by the king of Italy. And reckoning back 1260 years, the limits of the prophecy, at the rate of thirty days for a month or 360 days for a year, it would place the beginning of this power about this time or a little before, as we must consider that 1260 years of 360 days each are not equal to the same number of ordinary years in length. This period of 1260 days or years refers not only to the

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\* Milman's Gibbon's Rome, ch. XLV.

great Roman empire of which we have treated, having Constantinople as the seat of government, but to this Ecclesiastico-civil Roman empire of which we are now treating; and as for the systems arising from the Protestant Reformation, which we have yet to notice, we shall leave their duration to be proved by the event.

After the so-called restoration of the Western Empire by Charlemagne and the German emperors, the latter in the election of the popes continued to exercise the powers which had previously been exercised by the Roman emperors or their representatives the Exarchs, and by the Gothic Kings of Italy; and the importance of this prerogative increased with the temporal estate and spiritual jurisdiction of the Roman Church. In the aristocracy of this church the principal members of the clergy still formed a senate to assist the administration and to supply the vacancies of the bishop. Each of the parishes of Rome, which were 28 altogether, was governed by a presbyter or cardinal-priest, a title which, though of humble origin, afterwards aspired to emulate the purple of kings. Their number was enlarged by the association of the seven deacons of the most considerable hospitals, the seven palatine judges of the Lateran, and some dignitaries of the Church. The ecclesiastical senate was directed by the seven cardinal bishops of the Roman province, who were less occupied in their diocese outside the city than by their weekly service in the Lateran and their superior share in the honors and authority of the apostolic see. On the death of the pope the bishops recommended a successor to the suffrage of the college of cardinals, and their choice was ratified or rejected by the applause or clamor of the Roman people. But the election was imperfect, nor could the pontiff be legally consecrated till the emperor, the advocate of the church, had signified his approbation and consent. The royal commissioner examined on the spot the form and freedom of the proceedings; nor was it till after a previous scrutiny into the qualifications of the candidates, that he accepted an oath of fidelity, and confirmed to the new pope the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms the rival claims were submitted to the sentence of the emperor; and in a synod of bishops he undertook to judge, to condemn and to punish the crimes of a guilty pontiff. Otho the First imposed a treaty on the senate and people who engaged to prefer the candidate most acceptable to his majesty; his successors anticipated and prevented their choice; they bestowed the see of Rome on their chancellors and preceptors; and whatever might be the merit of a Frank or German, his name on the list of the pontiffs sufficiently attests the interposition of a foreign power. The competitor who found himself ex-



cluded by the cardinals sometimes appealed to the passions or avarice of the multitude. The city was stained with blood, and the most powerful Roman senators held the see of St. Peter in a long and disgraceful servitude. The popes of the ninth and tenth centuries were insulted, imprisoned and murdered by their tyrants; and such was their indigence after the loss and usurpation of the Ecclesiastical patrimony that, in many cases, they could neither support the state of a prince, nor exercise the charity of a priest. The influence of two prostitutes, sisters, Marioza and Theodora, who lived during this period, was founded on their wealth and beauty, their political and amorous intrigues. The most attentive of their lovers were honored with the popedom, and their reign may have suggested to other ages the story of a female pope. The son and grandson of Marioza were seated in the chair of St. Peter, and it was at the age of nineteen that the first of these became head of the Roman Church. The youth and manhood of the young pontiff were of a similar complexion, and the pilgrims from different nations could bear witness to the charges which were urged against him in a Roman synod and in the presence of the emperor, Otho the Great. As John XI.\* had renounced the dress and decencies of his profession and had taken up the profession of a soldier, in his military character, which he sustained at the same time with that of pontiff, he may not perhaps be dishonored by the wine which he drank, the blood which he spilt, the conflagrations which he kindled, or his licentious pursuits of gaming and hunting. His open simony might have been caused by distress; and his blasphemous invocations of Jupiter and Venus might possibly not have been serious. But with all this we read that this worthy son of Marioza lived in public adultery with the matrons of Rome; that the Lateran was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the shrine of St. Peter, lest in their act of devotion they should be violated by his successor.

While the attention of the Emperors was directed to more alluring objects or while they were occupied with the defence of their hereditary dominions, Rome occasionally experienced intestine discords from the ambition of usurpers. Amidst the ruins of Italy the famous Marioza invited a usurper, Hugh, King of Burgundy, to assume the character of her third husband, and he was introduced by her faction into the mole of Hadrian, or castle of St. Angelo, which

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\* There is indeed some confusion in the history of the popes of this period. Muratori has discovered John XI. to have been the son of Alberic, the husband of Marioza.

commands the principal bridge and entrance of Rome. Alberic, her son by the first marriage, was compelled to attend at the wedding; but his ungraceful and reluctant service was chastised by a blow from his new father. The blow was productive of a revolution. "Romans!" exclaimed the youth, "once you were masters of the world, and these Burgundians the most abject of your slaves. They now reign, those voracious and brutal savages, and my injury is the commencement of your servitude." The alarm bell rung to arms in every quarter of the city; the Burgundians retreated with precipitation; Marioza was imprisoned by her victorious son, and his brother, pope John the eleventh, was reduced to the exercise of his spiritual functions. With the title of prince, Alberic possessed over twenty years the government of Rome; and he is said to have gratified the people by restoring the office of the consuls and tribunes.

His son and heir assumed with the pontificate, the name of John XII. He, like his predecessor, was provoked by the Lombards to seek a deliverer for the Church and republic. Otho II. performed these services on his coming to receive the imperial crown. The festival of his coronation was disturbed by the secret conflict of prerogative and freedom, and the Emperor commanded his guards not to stir from his side lest he should be assaulted and murdered at the foot of the altar. Before he repassed the Alps, he chastised the rebels and John XII. for his ingratitude. The pope was degraded in a synod; the præfect was mounted on an ass, whipped through the city and imprisoned; thirteen of the most guilty were hanged; others were mutilated or banished; and this severe process the Emperor justified by a reference to the ancient laws of Theodosius and Justinian. The voice of fame has accused Otho for a perfidious and bloody act, the massacre of the senators whom he had invited to his table under the fair semblance of hospitality and friendship; but the authority on which we have this is suspected. In the reign of his son, Otho III., Rome made a bold attempt to shake off the German yoke, and the consul Crescentius was the leader of the Republicans. From the condition of a subject and an exile he twice rose to the command of the city, oppressed, expelled, and created the popes, and formed a conspiracy for restoring the authority of the eastern Roman Emperors. In the fortress of St. Angelo he maintained an obstinate siege till he was betrayed by a promise of safety; his body was suspended on a gibbet, and his head was exposed on the battlement of the castle. By a turn of fortune, Otho III., after separating his troops, was besieged three days in his palace without food; and a disgraceful escape saved him from the fury of the Romans. The senator Ptolemy was the leader of the people, and the widow of Crescentius



enjoyed the pleasure or the repute of revenging her husband by a poison which she administered to her imperial lover. It is said to have been the design of this Otho to erect his throne in Italy, and to revive the institutions of the Roman monarchy; but this design he or his successors never accomplished, probably owing to their continued preference for the royal seat of their ancestors, and to the imminent personal danger to which they would be subject from strangers and Romans.

After a long series of scandals, the see of St. Peter was reformed and exalted by Pope Gregory VII., 1050–1100. This ambitious monk devoted his life to the execution of two projects: I. To fix in the college of cardinals the freedom and independence of the election of the Pope, and to abolish forever the right of interference on the part of the Emperors and the Roman people. II. To bestow or resume the Western empire as a fief or benefice of the Church, and to extend the temporal dominion of the successor of St. Peter over the kings and kingdoms of the earth. After a contest of fifty years, the first of these designs was accomplished, by the firm support of the ecclesiastical order whose liberty was connected with that of their chief. But the accomplishment of the second design, though it was attended with some practical success, was vigorously resisted by the secular power, and finally extinguished by the progress of reason.

Gregory VII., who did so much to establish the Papal Sovereignty and to extend its influence, was in his old age driven from Rome and died in exile. Thirty-six of his successors maintained a very unequal contest with the Romans; their age and dignity were often violated; the streets of Rome and the churches in the solemn rites of religion exhibited on many occasions a scene of blood and murder. At length in the year 1309, the Popes, having abandoned Rome, took up their residence at Avignon, in France, where they remained over seventy years. When, after the expiration of this period, they effected a return, they still occasionally encountered some opposition in the city. Gregory XI., survived his return about fourteen months. After his death the conclave elected Urban VI. But after he had been installed into office, adored, invested, and crowned in the customary manner, and his supremacy was acknowledged at Rome, Avignon, and in the Latin world, the cardinals reversed their decision, excommunicated him, and elected a new Pope, Robert of Geneva, called Clement VII., in his place. The Romans were dissatisfied with the last election on account of the foreign birth of Clement, and rose *en masse* against the cardinals, the majority of whom were French. Thirty thousand rebels surrounded the conclave: "Death, or an Italian Pope" was their unanimous cry. Some preparations were made for burning the cardinals if they should not

comply with their wishes; and had they chosen another foreigner for Pope, it is probable they would never have escaped alive from the Vatican. The features of the tyrant could now be discovered in Urban, who could walk in his garden and recite his breviary, while he heard from an adjacent chamber, six cardinals groaning on the rack. The cardinals left the matter as it was, and the merits of their double choice made a subject which was long agitated in the catholic schools. Thus a schism was created which destroyed the peace of Europe for forty years. From the banks of the Tiber and the Rhone the hostile pontiffs encountered each other with the pen and the sword: the civil and ecclesiastical orders of society were disturbed, and the Romans had their full share of the troubles which they might be said to have authorized. By the avocations of the schism; by foreign arms and popular tumults, Urban VI. and his three immediate successors were often compelled to interrupt their residence in the Vatican. The opposite parties at Rome still exercised their deadly feuds; the Vicar of Christ, who had levied a military force, chastised the rebels with the gibbet, the sword, and the dagger, and in a friendly conference eleven deputies of the people were perfidiously murdered and cast into the streets. In the year 1434, the people rose in arms against the Pope: elected seven men to govern the republic, and a constable of the capitol; imprisoned the Pope's nephew: besieged himself in the palace, and shot volleys of arrows into his bark as he escaped in the habit of a monk down the Tiber. But he possessed in his castle of Angelo a garrison, which remained faithful to him, and a train of artillery; their batteries incessantly thundered on the city, and a bullet dexterously pointed broke down the barricade of the bridge, and scattered with a single shot the heroes of the republic. A rebellion of five months exhausted their constancy; the troops of St. Peter again occupied the capitol; the demagogues departed to their homes; the most guilty were executed or exiled, and the Pope's legate at the head of two thousand foot and four thousand horse was hailed as the father of the city. From this time the Popes maintained an army in the citadel which they exercised in compelling peace and obedience; and before the year 1500 they had acquired over Rome a more absolute dominion than they had ever possessed before, which they have continued to exercise till within our time.

Their temporal claims were readily deduced from the fabulous or genuine donations of the darker ages, but, to relate with particularity the steps by which they came to their final settlement would engage us too far in the transactions of Italy and Europe. The crimes of Pope Alexander VI., the martial operations of Julius II.,



and the statesmanlike policy of Leo X., have been adorned by the pens of the ablest historians of the times. In the first period of their conquests till the expedition of Charles VIII., the Popes might successfully wrestle with adjacent princes and states whose military force was equal or inferior to their own. But as soon as the monarchs of France, and Germany, and Spain, contended with arms for the dominion of Italy they supplied with art their want of strength, and concealed in a labyrinth of wars and treaties their aspiring views. The nice balance of the Vatican was often subverted by the soldiers of the north and west, united under the standard of Charles V ; the fluctuating policy of Clement VII. exposed his person and dominions to the conqueror, and Rome was abandoned during seven months to a lawless army more cruel and rapacious than the Goths and Vandals. After this severe lesson, together with that which they were being taught by the Protestant reformers, the Popes contracted their ambition which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities except in a hasty quarrel when the vicar of Christ and the Turkish Sultan were armed at the same time against the Kingdom of Naples.

Through a forgery of the Vatican and the ignorance of the times it was long and universally believed in Europe that Constantine had invested the Popes with the civil dominion of Rome. In the beginning of the twelfth century, the truth and validity of this donation was disputed by a Sabine monastery. But in the fifteenth century, with the revival of learning, this fictitious deed was completely exposed, especially by the pen of Laurentius Valla, a learned Roman; and such is the silent and irresistible progress of reason, that before the end of the next age, that fable, so long believed, was rejected by the contempt of historians and poets, and the modest censure of the advocates of the Roman Church; and even the Popes themselves have indulged a smile at the credulity of the vulgar on account of it. Fraud is often the resource of weakness and cunning, and on their arrival at the Eternal City with their armies, the strong, though ignorant barbarian kings and emperors had often been entangled in the net of sacerdotal policy. The Vatican and Lateran were an arsenal which, according to the occasion, have produced or concealed a various collection of false or genuine, of corrupt or spurious or suspicious acts, as they tended to promote the interests of the Roman Church. Before the end of the eighth century some scribe attached to St. Peter, thought to be the notorious Isodore,\* composed the decretals and the donation of Constantine, the two

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\* Cardinal Baronius strangely enough suspected it to be a forgery of the Eastern Romans.

magic pillars of the ecclesiastical and civil power of the Popes. This remarkable donation was first introduced to the world in an Epistle of Adrian I. to Charlemagne, in which he exhorts that monarch to imitate the liberality and revive the name of the great Constantine. According to the legend Constantine was healed of the leprosy and purified in the waters of baptism \* by St. Sylvester, bishop of Rome; and never was a physician more abundantly recompensed. His royal patron withdrew from the seat and patrimony of St. Peter, declared his resolution of founding a new capital in the East, and resigned to the Popes the free and independent sovereignty of Rome, Italy and the West. So deep was the ignorance and credulity of the dark ages that this most absurd of fables was received with equal reverence both in the Eastern and Western provinces of the Roman world. The Emperors and the Romans were incapable of discerning a forgery which subverted their rights and freedom, and the fabulous origin was lost in the substantial effects. The name of Dominus or Lord was inscribed on the coin of the bishop, their title was acknowledged by the acclamations and oaths of allegiance of their citizens, and with the free or reluctant consent of the German emperors they had long exercised a sovereign or subordinate jurisdiction over the city and the patrimony of St. Peter.

Doubtless the remembrance of the deception, whether or not any of their forefathers had been deceived by it, intensified the hatred of the German potentates against the Church of Rome at the era of the Reformation. But it appears pretty evident the Western rulers were never much influenced by the supposed act of donation or the decretals of Constantine; for they always recognized themselves as the kings of Rome and Italy; and perhaps it has been remarked there was always particular care taken that Rome and Italy should have a sovereign besides the Pope. But, on the other hand, while these secular rulers regarded themselves as the kings of Rome and Italy, the Popes never appear to have assumed that title, never assumed the crown of the Western Empire; but satisfied themselves with their bishop's tiara of three crowns, which, while it denoted their headship of the Catholic Church, also indicated their triple character of sovereigns of heaven, earth, and hell. Moreover, the Pope never represented any of the supreme secular rulers of Rome; he did not represent the kings, the consuls, the decemvirs, the military tribunes with consular power, the dictators, or the emperors; but he represented the Exarch of Ravenna, the lieutenant of the

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\* Our readers will remember that Constantine was not baptized till just before his death when that rite was administered to him by Eusebius, bishop of Nicomedia.



Emperor, who was of the seventh class of rulers by which Rome was governed; it was the Exarchate of Ravenna that the Pope acquired from Pepin, and he was, therefore, in his civil capacity, the Exarch, one of that class of rulers; but in his ecclesiastical character he was different from him, and thus constituted an eighth class of rulers for Rome.

During the era of the Crusades, A. D., 1100–1300, Rome was revered by the Western provincials as the Metropolis of the world, as the throne of the Pope and the Emperor, who from the Eternal City derived their title, their honors, and their right to exercise temporal dominion. The Pope was regarded as the Father or head of the Catholic Church; under the influence of the successive Popes the conquest of Germany and Britain and all the other barbarous nations of Europe had been gained or compelled to the Catholic faith. The secular power of the Eastern Roman Empire, the Roman Empire proper, yielded to the Crusaders in their capture of Constantinople, and their reign there for fifty-seven years may be significant of the universal conquest which this power would attain in the Empire, as denoted by the representation in the prophecy of the power which we are considering, and which had its centre of influence at Rome. The heart and arm of this power, or the German Empire, never belonged to the Roman Empire proper, but attained what it did attain of it by conquest. The Emperors and the Popes were at the head of the nations of Catholic Christendom; the secular force of this symbolic beast was essentially foreign to the old Roman Empire, formerly governed from Rome, then from Constantinople; and the Popes, after acquiring such unbounded influence as they did, used the sword of the barbarians in propagating their doctrines, and in accomplishing the objects of their ambition. It is readily seen, therefore, from this whole discourse that this symbolic beast of Rev. XVII, though having seven heads and ten horns as the one represented in ch. XIII had, signifies a different combination of power from that, though partly contained in it; a power in which the German element was essentially the secular force; for the Franks who overcame the Roman province of Gaul and settled therein, as well as the Anglo-Saxons who supplanted the Romans in Britain; and then the Normans from Scandinavia, afterwards in Britain and in Southern Europe, were all of Gothic origin. So that the great exponent of this power implied in the two horns of Rev. XIII, 11–18, and in the ten horns Rev. XVII is found in the Gothic or Germanic nations with their emperors and kings at their heads in company with the bishop of Rome governing Roman Catholic Christendom, civilly and religiously. This was largely a power

foreign to the old Roman empire, extending far beyond its limits to the north and northwest.

The symbolic representation therefore of the beast and the woman seated thereon is exponential of that new combination of government, religious and political, whereof the pope was the acknowledged supreme head and whereof the nations principally of the Gothic race constituted the body, as well as largely the intellectual and physical force.

In considering the French nation in its connection with the Papacy I may say: That the French republic should continue to run a prosperous course for many ages yet to come is much to be desired for the good of the inhabitants of France in their successive generations. The standing army now (1889) maintained in France is, however, unnatural and abnormal for that country as a republic; but this the authorities would not think it prudent to very largely diminish while there are such large standing armies maintained in the bordering nations. A mutual agreement for disarmament among "the great powers," as they are called, with an international law to which they would all submit, on the basis of arbitration, would leave no necessity for other bodies of men under arms in those countries than their respective police organizations. Such an international agreement and law is certainly a necessity; and a general disarmament by those great powers would be nothing but what is due to their peoples, who have been too long oppressed by taxation for the support of those large armies. The money now used for the purpose of keeping those countries on such a strong war footing might much better be spent in the properly feeding, clothing, and educating their peoples; and in the missionary work at home and in foreign lands.

But although the continuity of the French republic be, as I say, much to be desired, still I fear such a crisis may come internally to France as may unfortunately lead that people to burst through the bounds of a respectable moderation; and, contrary to their real interests, resort again to an imperial administration. But this they have no need whatever to do in order to exalt themselves in the eyes of the world in a military point of view; for looking at their past history there is enough found in it to show the French one of the greatest military peoples on earth. The military glories of their Charlemagne they can afford to divide with the Germans, as I find they may be willing to divide also those of their Hugh Capet; but still they have left their magnificent house of Bourbon,



beginning with their Henry of Navarre and including their great for all the ages Louis XIV. Afterwards they have their man of destiny, Napoleon Buonaparte, who appears to have been a greater military genius than either of the preceding restorers of the western empire, Charlemagne or Hugh (Otho) the great; but who, doubtless, did France much more harm than good. His glories, however, are yet fresh in the French mind at the time when he brought the potentates of Europe to bow at the feet of France; glories which dazzled; were but for the moment; and cost the French nation much more in blood, sufferings, and treasure than they were worth. But is there any preindication that the name of Bonaparte will be yet all triumphant in and for France? There may be; and if the name of Bonaparte again triumphs in France may it be in the cause of a peace-loving and prosperous republic! Looking at how well the republic has done and is doing there can be no excuse for any one in the future seeking to exalt imperialism in France. Rome as a republic gained her ascendancy among the nations and so you may say did France under the first Buonaparte; but the accursed bauble of imperialism was sought, and, having been adopted, soon brought the loss of virility to the people as a whole, and decay and destruction with it.

That the name of Buonaparte has in it some charm for the French people would seem indicated in the vote given in 1849 for Louis Napoleon as president of the republic. The vote of the French nation, which was then unquestionably free, was three to one for him; but having been elected to the presidency, he bent his mind upon the imperial title. As the next election approached in 1851 he applied to the legislative assembly to procure an amendment of the constitution, so that he might be a second time eligible to the presidency; but they having refused this and being about to impeach him, he sprang upon them the trap called "*coup d'etat*," by which he displaced in an hour the legislative assembly and usurped the supreme power. In his confidence for the execution of this design were only three others namely, the heads of the army, of the police, and one other person. The too first, however, may not be understood as having entered into any conspiracy with him for that end, but as simply having obeyed his orders as president of the republic. The leaders of the assembly and the high military officers of the republic he had arrested in their beds at 5 o'clock in the morning of December 22nd, 1851, and each in a separate vehicle transported rapidly from Paris. The remaining members of the

assembly coming to their place in the morning were treated with indignity, some of them being arrested and imprisoned a few days. Many of the French patriots were transported to the unhealthy swamps of French Guiana. Louis Napoleon then called upon the people to vote aye or nay to the questions. “Do you desire Louis Napoleon to hold office for ten years.” The vote having been taken showed a majority for him of five-sevenths. In the next year (1852) he made the tour of France and won the people over to the restoration of the empire by his engaging manners. As emperor he was styled Napoleon III. The semblance of a constitution, with a council and lower house, which he established, was so dependent upon himself as to strengthen rather than share in his power.

Before the Roman dominion was established over Gaul there was no one government which we know of that had dominion over the whole of that country. So far as Julius Cæsar gives us the history of ancient Gaul, in connection with his wars therein, the country was evidently divided up among several, perhaps many chiefs before or at this time. We may say, therefore, that the Roman is the first government over Gaul, considered as a whole, of which we have definite knowledge. If then we begin with the Roman dynasty in Gaul and reckon the dynasties in succession we shall, I think, fairly discover the imperial Bonapartist to be the eighth, and to have arisen from the seventh, namely, the Triconsulate, Napoleon having been appointed by the Directory First of the three consuls. The dynasties are as follows: —

The Roman.....	60 B. C. to	440 A. D.
“ Merovingian .....	440 A. D. —	687
“ Carlovingian.....	687	— 960
“ Capetian and Valoisian.....	960	— 1589
“ Bourbon.....	1589	— 1792
“ National Convention and Directory..	1792	— 1799
“ Triconsulate.....	1799	— 1804
“ Empire.....	1804	— 1815

The figures I have given for the duration of the first three dynasties are only near approximations respectively. The house of Valois comes properly under the head of Capet, the connection of the history showing plainly that it is in descent in the male line from the kings of France of the house of Capet, as the houses so called of York and Lancaster in the English history were in like



manner from the house of Plantagent and properly reckoned under this head.

In the beginning of September, 1792 "the Legislative Assembly," which had been in session since May 5th, 1789, closed its career, and was succeeded by an Assembly still more violent, called "the National Convention." This last body on the 20th Sept., 1792, declared the regal power abolished and a republic established in its stead. On the 21st January, 1793, king Louis XVI. was beheaded by the National Convention; his queen Maria Antoinette, daughter of the empress Maria Theresa of Austria, being executed later in the same year.

In 1794 the National Convention remodeled the Constitution so as to make it less democratic. The executive was now intrusted to a Directory, consisting of five persons, who were assisted by a legislative body of two councils, that of "the ancients" of two hundred and fifty, and "the council of five hundred." All laws were to originate with the five hundred, but not to pass without the sanction of the ancients. Some of the provisions of the new constitution were unacceptable to the Parisians and the National Guards, 30,000 of whom rose in arms. Barras, one of the five directors brought forward and placed at the head of the army of the republic in Paris a young Corsican officer, who promptly reduced them to order. This was an officer, who had distinguished himself at the siege of Toulon, and whose name was Napoleon Buonaparte: 1795. This man then for four years pursued a generally victorious career at the head of the armies of the republic, beyond the boundaries of France. But meantime France was torn by factions, which the directorial government found it difficult to manage. Buonaparte, therefore, with the Abbe Sieyes, planned another revolution, in which the Directory placed him at the head of the republican forces in Paris. At their head he proceeded to the legislature, met at St. Cloud, and, like Cromwell, expelled the members at the point of the bayonet. Upon this, in 1799, three consuls were appointed, as the executive of the republic, of whom Buonaparte was first. A victorious course abroad and a consolidation of his power by a conciliation of the great parties, religious and political, at home, procured that in four years more, 1803, he was declared by the senate first consul for life. In this year several acts of remarkable cruelty are ascribed to Buonaparte, such as his allowing Toussaint Louverture, president of St. Domingo, to die of neglect in a prison in Paris; and his condemning the young duke D'Enghien to death

on the accusation of having conspired with others against his life. The obsequious senate, in this same year, offered him the title of emperor, when he begun to prepare for the coronation of himself and his wife Josephine, which took place on Dec. 2, 1804.

Here then we have an eighth dynasty for France, which was also of the seventh, and disappeared much faster than that celebrated seventh-eighth dynasty of the seven hills, which we have contemplated under the present head in connection with the prophecy of Rev. XVII. In 1871 Napoleon III. and "his Holiness" fell together, in regard to their temporalities; and Napoleon III. is still of the eighth dynasty, King Louis Philip of "the house of Orleans," which intervened (1830-1848) between Napoleon I. and Napoleon III. being in male line of the house of Bourbon. With the Carlovingian house of France the Papal monarchy arose; and with the Napoleonic dynasty it fell, and during that long period there appears, on the whole, to have been a much greater unanimity between the Papal and French monarchies than between the Papal monarchy and the German empire. The time, too, of the Christian Roman empire of Constantinople is about the same in length with these two sovereignties, if we suppose 750 to have been about the year Pepin was crowned first king of France of the Carlovingian dynasty; and 328 the year when Constantine made the Christian the established religion of the Roman empire. ( $1871-750=1121$  years): ( $1453-328=1125$  years.) There are, doubtless, some considerations in connection with these dates of beginnings and terminations, the full understanding of which would perhaps show the deviations to be equal.



THE NATIONS OF "THE REFORMATION" ARE GOTHIC; NAMELY (1) GERMAN AND (2) ANGLO-SAXON-NORMAN, THEY BEING REPRESENTED IN THE PROPHECY BY THE TWO HORNS' OF THE SYMBOLIC PREFIGURATION OF REVELATION XIII., 11-18; AND THEIR SYSTEMS OF GOVERNMENT, COMBINING THE CHURCH AND THE STATE, BEING IMAGES OF THE WESTERN ROMAN EMPIRE SYSTEM, ESTABLISHED BY CHARLEMAGNE AND OTHO; OR IMAGES OF IMAGES OF THE ROMAN EMPIRE SYSTEM ESTABLISHED AT CONSTANTINOPLE. THEY ARE ALSO IMAGES OF THE PAPAL MONARCHY AS THIS IS PREFIGURED IN REVELATION XVII.

The Germanic nations wherein the Reformation took place were not included in the old pagan Roman empire: Saxony, where it originated, was conquered by Charlemagne after many years of war. In the time of Charlemagne, however, Saxony extended from the Rhine to the Baltic and from the German ocean on the west to Bohemia on the east, so that including many nations, which were afterwards called by other names, it might be thought but another name for Germany. This is also true to the derivation of the national name, for Sacai, whence Sachsen, is but another name for Scuthai or Scythian, whence the nation of the Gaer-men, Spear men or Germans. They are traceable to the same stock as are the Gaedhal or Gaels of the British isles.\*

It is said that at several intervals before the time of Charlemagne the Saxons to the north of the Rhine were tributary to the French monarchs of the line of Clovis and Pepin d'Heristal, but that they as often revolted. It was not before the year 785 that Charlemagne had accomplished the conquest of the Saxons and had compelled their king, Witikind, and his people, under penalty of death to receive the papal religion and baptism. To this end he is said to have sacrificed many thousand Saxon lives. As we have seen in passing, under the preceding head, in the interval of the five centuries between Charlemagne and the fourteenth century other north German nations were brought into the Roman Catholic church by the secular force of the Papal Germanic empire. Into this religion the Gothic nations entered largely, not willingly; and when their time came to oppose the papal polity with any legal show of right on their side they did so quiet zealously.

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\* The derivation of the name Frank, i.e., Fran-Chaeth, indicates the Franks and Saxons to be of a common stock. Frank, as a national appellative, means the same as Sachsen, or Scythian, that is, literally, the child of Seth or Scaeth.

The Saxons of the empire of Charlemagne were of the same stock as were those Saxons who had immigrated to Britain three or three and a half centuries before. In regard to their receptivity of the papal Christianity the British Saxons seem to have had (although long separated as to time and place) about the same frame of mind as had their brethren or rather those of the same race on the continent. This system of Christianity the Anglo-Saxons were evidently slow to receive. It is not till the time of Alfred that there is noticeable much enthusiasm displayed in the cause of the Roman Catholic religion by the Anglo-Saxon kings. About the year 950, or fifty years after the death of Alfred, Dunstan, abbot of Glastonbury, flourished. He was an enterprising monk who bent his energies in favor of establishing monasteries as well as in the practice of celibacy, among the clergy in England. Contemporary with him was the celebrated or infamous Odo, archbishop of Canterbury, who disfigured the beautiful Elgiva, as mentioned before.

At the beginning of the Reformation the English race entered into the change with as great ardor as did the people of the same race on the continent; and the earnestness which they generally displayed in separating from the old polity when an opportunity presented itself for them with any show of legality on their side to do so, would rather indicate that the papal Christian polity did not suit the Saxon nature; that is, speaking strictly, the Germans north of the Rhine and in Britain. Whether or not these peoples found the papal religion to have been uncongenial to them, while established by law amongst them, it is certain that the sober and unexcitable nature and frame of mind of the Saxons may have been the general cause why that people did not, as other peoples, take up earlier and more zealously with the religion of Rome, which has so much in it that is adapted to take hold of the senses. But at the time of the reformation there was such an aggregation of long-standing abuses laid to the charge of the old established system that those sober-minded people, though never so averse to change, could not now shut the eyes of their understanding to the urgent need of a general change of polity and a thorough renovation of the old system.

The nations of the German empire in general, which had been brought into Christianity in whatever way on to the year 1000, appear to have considered themselves the children of the church; for, although their emperors had often such disagreements with the popes as amounted to war, they yet were wont to receive their



crown from his hands or from his deputies, the bishops, and generally evinced respect for the church. These were the German Christian nations then, with those brought into the church in whatever way after them, — say from the year 1000 to 1300 A. D., who, with the Anglo-Saxon race, are symbolized by the two horns of the prophetic prefiguration of Rev. XIII., 11-18; and by the ten horns of that of Rev. XVII. These were they that were preindicated to give their power and their strength unto that papal Christian polity and then to turn round and hate, maltreat, and abuse it in a remarkable way: Rev. XVII., 12-18. Those who in the ages of the German-Roman empire had been so strong in support of the old system became after the opening of the reformation quite as strong in their opposition to it.

Although there had been some persecuted variously and put to death in all the ages of the Christian Roman empire before on account of religion, yet the Reformation of religion, as historically understood, commenced in the year 1517 by the debates of Martin Luther with John Tetzel, the pope's legate, relative to the sale of Indulgences and the pope's power to forgive sins. "While the Roman pontiff," says Mosheim,\* "slumbered in security at the head of the church, and saw nothing throughout the vast extent of his dominions but tranquility and submission, an obscure and inconsiderable person arose on a sudden, in the year 1517, and laid the foundation for this long expected change by opposing with undaunted resolution his single force to the torrent of papal ambition and despotism." This extraordinary person was Martin Luther, a monk of the order of St. Augustin, now in the thirty-fourth year of his age, he having been born at Eisleben, in Saxony, on the 10th of November, 1483, the same year in which Torquemada established the modern Spanish Inquisition at Seville, two years before the accession of Henry VII., the first of the house of Tudor in England, and nine years before the discovery of America by Columbus. This man was destined to be instrumental in bringing about a wonderful revolution in human opinions and in human affairs. To his mother he attributed his early bent to religious devotion, by which, though "educated for a lawyer," he became a monk; and this course of his was assisted also by the impression made on his mind by the death of a friend, struck down by lightning while standing at his side. His parents were people, as we would say, in only moderate circumstances; he wrought in

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\* Eccles. Hist., Cent. XVI.

humble occupations ; and when he became a monk, in the humble spirit of his order, he solicited support for his monastery in the city of Wittenberg.

Before he was twenty years of age he had not seen the Bible, but, in 1507, finding a Latin copy in the library of his monastery, he read and studied it. Reflecting, in connection with the truths therein contained, upon the history and present operations of the Catholic church, how truth had been wronged by ignorant piety and misrepresented by hypocritical infidelity his soul was fired with new energy such as he had not experienced before. When Indulgences were first sold to raise money for the crusades they were understood as commutations of prescribed penances for sins committed or to be committed ; they were, of course, yet understood in the same way ; and Pope Leo X. made use of such merchandise to raise money to pay a debt, and to complete the mighty edifice of St. Peter's Church at Rome.

Tetzel, a monk of the Inquisitorial order of St. Dominic, used his eloquence in persuading the people to purchase these Indulgences. But Luther, who had been preparing himself to deliver a course of lectures on Scriptural repentance, was led into an examination by which he detected the nature of this system, and lost no time in publicly taking issue with the Dominican. Tetzel, who had then great influence with the potentates, ecclesiastical and civil, might with a word have delivered Luther to the inquisitorial fires, with which he threatened him ; but Luther's time had not yet come ; he had a great work yet to do and was preserved. Such a reputation had Luther soon acquired that he was made professor of theology in the University of Wittenberg, an institution which had lately been founded by the elector of Saxony. To scriptural studies, therefore, he applied himself mostly and he soon produced ninety-five propositions in the scholastic fashion, denouncing the doctrines of penance, purgatory and indulgences ; and, inviting a public disputation on these subjects, he hung his propositions on the door of a church in Wittenberg. No one accepting his challenge he published his propositions by which went forth to the world a powerful blast for his proposed reformation. The effect produced on the German mind was wonderful ; all the people were now on the side of Luther in the debate and to such a degree were their feelings enlisted in his behalf that Tetzel had now more cause to fear violence than to use it. This merchant of Indulgences, however, in order to recover his ground or to justify his position



with the people published an answer to Luther in one hundred and fifty-six propositions; but as they were based upon the infallibility of the pope, while Luther's theses were based upon the Scriptures, there could be no debate, since there was no common standard of reference, and so the question was left open. In an assembly of his monks Tetzel burnt Luther's book. In the University of Wittenberg the students, loth to see their preceptor thus disrespected, publicly burnt that of Tetzel. The court of Rome, learning of those proceedings, determined to suppress Luther as soon as possible. Cardinal Cajetan was sent into Germany and so prevailed with the emperor Maximilian, by means of monetary considerations and otherwise, that the latter officiously requested the pope to extinguish the new heresy. Luther was forthwith summoned to Rome, and, delivered as he was by the emperor to Papal vengeance, would doubtless have sunk in despair were it not that he was upheld by his own magnanimity and by thought of the righteousness of his cause. In thinking over whom he might apply to, who would serve as his protector in the perilous circumstances in which he was placed, his mind rested upon Frederic, elector of Saxony. He knew this elector's vote was important to Maximilian in favor of the election of his grandson Charles V, as his successor in the empire. He, therefore, having sought, providentially obtained his protection; and, instead of having to go to Rome, he was by the elector's request, allowed to appear for trial before a council at Augsburg. Learning, however, that his destruction was resolved upon, Luther made his escape to Wittenberg. He now hesitated not to publish his opinions abroad; whereupon the Pope excommunicated him publicly. Upon a pile, which he had erected for the purpose, Luther publicly burned the papal bull of excommunication, his intrepidity probably saving both him and his cause.

Charles V. having succeeded to the empire convoked an assembly of its princes to meet at Worms in order to suppress the new heresy. Before this assembly, over which the emperor presided, Luther was cited to appear, an opportunity which he gladly embraced; for to this assembly, his friends remonstrating, he said he would go, "though there were as many devils in Worms as there were tiles on the houses." The elector Frederic procured for him the emperor's safe conduct for a certain number of days; and having gone to Worms the favorable reception he met with from the public of the city showed the estimation in which they held him. Brought before his judges Luther appeared calm and respectful. "Are you

the author of these books?" he was asked. He replied: "I am." "Will you," was next asked, "retract the opinions herein expressed?" To this he answered that he required time for consideration. After two days he again appeared before the judges and answered in the negative as follows: "Unless I shall be convinced by Scripture (for I can put no faith in popes and councils, as it is evident that they have frequently erred and contradicted each other), unless my conscience shall be convinced by the word of God, I neither will nor can recant; since it is unworthy of an honest man to act contrary to his own conviction. Here I stand; it is impossible for me to act otherwise, so help me God." By the emperor Charles, who took his forwardness as effrontery, the ban of the empire was now added to the excommunication pronounced by the pope, so that Luther, the moment his safe conduct expired, should be an outlaw. The elector Frederic, seeing this, had him, on his return, apprehended by armed men and conveyed to the Castle of Wartburg. Here it was that Luther performed his translation of the Scriptures into the German language, in which work he was doubtless assisted somewhat by his friend Melanthon. While yet under a sentence of death which any one was at liberty to execute Luther showed his faith and courage by sallying forth from his confinement and returning to Wittenberg. Here he exerted himself in composing the differences which had arisen meantime among the friends of the reformation. In the castle of Wartburg, in the room occupied by Luther, is shown a black spot on the wall, said to have been made by his throwing his inkstand at an evil spirit, which he fancied haunted him; this story is, however, probably without foundation.

Pope Adrian VI., who succeeded Leo X. on his coming to the Papal chair, published a declaration, wherein, intending to reform the church, he says: "Many abominations have been committed for several years past in this holy chair, and we shall endeavor that our court, from which perhaps all this evil has proceeded, shall undergo a speedy reform." The German princes, some of whom were Roman Catholics, drew up a list to be transmitted to Rome of the iniquities of the priesthood and the oppressions of the church system; and requested the calling of a general council for the purpose of adopting measures of reform. Although there are here avowals on the part of the papacy itself and its friends in regard to the need of reformation, yet the present pope was a foe of Luther's doctrine and bent on his destruction. He, however, soon died and



was succeeded by Clement VII. of the family de Medicis, when, as before, the object of the papacy was to aggrandize rather than to reform.

During the eight years succeeding the diet at Worms, while Charles V. was occupied in war with Francis I., of France, the opinions of the reformers spread rapidly. Two or three years before Luther commenced his reformation, Zuinglius, a priest of Zurich, began to preach the doctrines expounded by Wickliffe and Huss, and large numbers of the Swiss embraced his opinions; a small number, however, opposed them in arms and Zuinglius was killed. His friend and fellow reformer, Œcolampadius, died of grief. Erasmus, called the most learned man of that age, gave his influence warmly in favor of the reformation, as against the abuses of the papacy.

From Germany the opinions of the reformers extended to France, the Netherlands and England. Charles V., being liberated from the French war by the peace of Cambray, summoned a diet at Spires to settle religious controversies. The decree of the diet at Worms this diet confirmed, and forbade further innovations in religion. Against this decree the elector of Saxony with other princes of the empire, as well as the deputies of fourteen imperial cities *protested*, and hence in the year 1529, the reformers received the name of PROTESTANTS.

At Augsburg the emperor convened another diet whereat Luther was not permitted to attend. Melancthon, however, drew up the Protestant confession of faith, which was, on their behalf, presented to the diet; but all attempts at reconciliation proved fruitless. A more severe decree was now passed against the reformers, who on their part entered into the league of Smalcald, in which the Protestant states pledged themselves to defend each other against all aggressions. They also formed a secret alliance with Henry VIII., of England, and with Francis I., of France, whose enmity to Charles continued constant. This happened in 1531, from whence to the peace of Crespi in 1544, the emperor, occupied in wars with the French and Turks and with his expedition to Africa, left the Protestants free to promulgate their doctrines.\* But the cause of the reformation, even in Luther's time, was injured by its friends, by means of whom Satan often gives the deepest wounds to the

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\* It was at about this time that the Society of the Jesuits originated with Ignatius Loyola, a society which has been thought to compensate to some small degree to the Catholic church for what it had lost in the reformation.

best of causes. On Luther's return to Wittenberg he found among his reforming friends many who asserted a baptism of the spirit from on high and were, therefore, called Anabaptists. These also claiming that only adults should be baptized, rebaptized those that had been baptized in their infancy in receiving them into their sect. A principal preacher of theirs, named Muncer, having told Luther they needed not the Scriptures, that they were guided by the spirit, he replied: "I slap your spirit on the snout," a remark we must say, from whomsoever proceeding, would indicate rather the character of the low pettifogging lawyer than the spirit of the true minister of Christ.

When relieved from his cares in 1544 Charles V leagued with the pope for the extirpation of heresy. They assembled a council at Trent to the decisions of which the Protestants refused to submit. Considering its decrees inconsistent both with reason and Scripture they, for their part, preferred the issue of arms. Charles, unprepared for immediate war, had recourse to intrigue. Maurice, a prince of the Saxon family, he won to his side by promising to give him the possessions of the elector of Saxony. While the emperor and the princes of the league were negotiating Luther died in 1546; after which the Protestants were subjected to innumerable evils, arising from their different counsels. Maurice treacherously invaded the territory of his relation, John Frederic, elector of Saxony; defeated his troops and made himself master of almost the whole electorate. The news of these conquests soon reached the hostile camps and filled the Protestants with terror and their opponents with joy. The disheartened confederates having sued for peace received conditions, which were so rigorous that they at once rejected them. Their army meantime having separated Charles seized the opportunity of procuring the submission of the princes separately. All yielded excepting the elector of Saxony and the landgrave of Hesse. The former returned to his electorate which he recovered; but Charles soon after, having invaded Saxony, took him prisoner. The landgrave alone of the confederates, being now in arms, Charles used an artifice to obtain possession of his person. For this purpose he employed the services of Maurice; and the landgrave through the advice of his treacherous son-in-law under a promise of liberty, having submitted himself to the emperor, was, contrary to the terms of the agreement, perfidiously imprisoned and kept for five years in confinement, though many entreaties were in the meantime made for his release by several of



the princes of Europe, and even by Maurice, his son-in-law, who had acted to him such a treacherous part.

At a diet held at Augsburg there was presented by the emperor's orders a system of doctrine called the "Interim," because it was to be binding only until a general council should be convoked. Although the principles, before set forth, were made in this a little more flexible as to one or two points, yet the system was decidedly anti-protestant nor yet was it suitable to the Catholics.

Meantime, the emperor, manifesting a desire to make the imperial dignity hereditary in his family sought the election to the empire of his son Philip, in prejudice to his brother Ferdinand, who had already been known as king of the Romans; but the electors refused to yield to his solicitations. Now Maurice of Saxony, a perfect master in the arts of intrigue, who could handle the shrewdest men as he could pawns on a chess board, and who felt himself very little restrained by the force of moral principle as to any course he might take, set himself to countermine the plans of the emperor. To this end he obtained of him command of the imperial army and was employed first to compel the citizens of Magdeburg to submit to the Interim. This object being accomplished he delayed under various pretexts to disband the army. He next secured the support of Henry II, who had just succeeded his father, Francis I, as King of France. At the head of 20,000 infantry and 5,000 cavalry, Maurice now boldly published a manifesto against the emperor, stating therein his reasons for his present course. Out of health and unsuspecting of danger, Charles was with a few soldiers at Innspruck; and the news of the defection of Maurice coming to him, he was confounded, and at once resolved upon flight. Unable to endure the rocking of a carriage Charles was born over the Alps in a litter. Having arrived safely at Villach in Carinthia, he there remained until matters were settled with the Protestant princes. Maurice, though hastily moving in pursuit of the emperor and failing to come up with him, at length concluded that pursuit must be useless and so returned to Innspruck. Meantime negotiations were commenced at PASSAU, which at length, in 1552, terminated in a peace, called "the peace of religion." Of this agreement the principal stipulation was that the liberties and rights of the Protestants in Germany should be preserved.

Charles V. soon after this resigned his sovereignty of Spain to his son Philip; but by the German electors his brother Ferdinand was elected emperor. In order to leave peace to his dominions he

then made a truce for five years with Henry II. of France, with whom he had yet a war, and then passed the two remaining years of his life in a monastery in Spain, occupying his time in making watches. Thus ended his eventful life, passed in the time of the opening of the reformation in Germany, the emperor Charles V.; who was born in the year 1500 and died aged 58 years.

The diet assembled at Ratisbon, soon after the accession of Ferdinand, confirmed the "peace of religion." The first council convened at Trent, to which the "Interim" was provisional, had been removed, ostensibly on account of an epidemic, to Bologna and separated, therefrom, in consternation, at the time of the establishment of the peace of Passau. In 1562 it was reassembled at Trent; but the great body of the Protestants as well as a portion of the Catholics denied its authority. It is memorable as being the last called a general council, if we except that convened in our time to declare or confirm the infallibility of the pope.

The contents of the following pages are extracted from different writers on the reformation and the principal reformers, which exhibit these subjects from their points of view, but principally from the work "Christ's Second Appearing," which was written, I believe, by a Quaker:—

The contentions concerning the presence of Christ in the Eucharist were carried on by the reformers for many years, and finally terminated in a grand division between the reforming parties, one of which claimed Martin Luther as the founder of their church, the other John Calvin, a professor of theology at Geneva. Luther and his followers, it is said, rejected the doctrine of the Romish Church, with respect to the transubstantiation or change of the bread and wine into the real body and blood of Christ; but were, nevertheless, of the opinion that the partakers of the Lord's Supper received along with the bread and wine the real body and blood of Christ. "This," says Mosheim, "was in their judgment a mystery which they did not pretend to explain." But Dr. Maclaine, the translator of Mosheim's history, says: "Luther was not so modest as Dr. Mosheim here represents him. He pretended to explain his doctrine of the real presence, absurd and contradictory as it was, and uttered much senseless jargon on this subject. "As in red hot iron," said he, "two distinct substances, viz., iron, and fire, are united, so is the body of Christ joined with the bread in the Eucharist." This, Maclaine calls, the "nonsensical doctrine of consubstantiation."



Carlostadt, who was Luther's colleague and companion, and whose doctrine was afterwards confirmed by Zuingli, maintained, "That the body and blood of Christ were not really present in the Eucharist; and that the bread and wine were no more than external signs or symbols." This opinion of Zuingli was received by the friends of the Reformation in Switzerland, and by a number of its followers in Germany. But Mosheim says that "Luther maintained his doctrine in relation to this point with the greatest obstinacy; and hence arose in the year 1524, a tedious and vehement controversy which terminated at length in a fatal division." To such a degree had the contentions among the reformers proceeded concerning the Eucharist, that to terminate the controversy, Philip, Landgrave of Hesse, invited in the year 1529, Luther and Zuingli, together with some of the most eminent doctors who adhered to the respective parties of these contending chiefs, to a conference at Marburgh. There they disputed during four days and their dissensions still remained, "nor could either of the contending parties," says Mosheim, "be persuaded to abandon or even modify their opinions of the matter."

By the industry of Calvin the schools and churches of England also became the oracles of Calvinism; the Church of Switzerland was acknowledged as a sister church, and the system there established was rendered the public rule of faith in England, without any change being made in the old Episcopal government. The doctrines established in the reformed Church of Scotland also were imported from Switzerland, by the celebrated Knox, and were strictly Calvinistic. Thus John Calvin became the founder of the Calvinistic reformed churches as distinguished from those founded by Martin Luther.

In the year 1552, Westphal, pastor of Hamburgh, renewed with greater violence than ever, this deplorable controversy; he was a stubborn defender of the opinions of Luther. He published a book against the forementioned act of uniformity, which, says Maclaine, "breathes the most virulent spirit of persecution." "This," says Mosheim, "engaged Calvin to enter the lists with Westphal whom he treated with as little lenity and forbearance as the rigid Lutheran had showed to the Helvetic churches. Calvin and Westphal had each their zealous defenders; hence the breach widened, their spirits were heated, and the flame of controversy was kindled anew with violence and fury." These disputes were

augmented and tumults were excited by the fierce conflicts which were waged concerning the decrees of God, set in motion by Calvin. Augustus, elector of Saxony, and the Duke of Saxe Weimar summoned the most eminent doctors of both the contending parties to meet at Altenburgh, in the year 1568, that it might be seen how far a reconciliation was possible. But such were the furious and unchristian spirits of these reforming parties as blasted the fruits which otherwise might have been expected from this conference. The princes now undertook another method, and ordered a Form of Doctrine to be composed, in order to terminate the controversies which divided the Lutheran Church itself, and so protect that Church against doctrinal innovations from the Calvinists. This Form was begun in 1569, and was completed by six doctors in about seven or eight years after. This form of doctrine, which was intended to promote peace, when finished was called the Form of Concord, yet the title was found to be incorrect, for it proved to be a Form of Discord, and source of new contentions and tumults among those who instituted it. This form of concord, which condemned the sentiments of the Calvinists, was received by the greatest part of the Lutherans as the great rule of their religion, "and hence," says Mosheim, "arises an insuperable obstacle to all schemes of reconciliation and concord."

The Form of Concord, so called, consists of two parts. "In the first," says Mosheim, "is contained a system of doctrine drawn up according to the fancy of the six doctors," who had received their orders from and were under the protection of the princes; for these secular princes were clothed with the dignity of ecclesiastical supremacy according to the established principles of the reformers. In the second (part) is exhibited one of the strongest instances of that tyrannical and persecuting spirit which the Protestants complained of in the Church of Rome, even a formal condemnation of all who differ from those six doctors. "This condemnation branded with the denomination of heretics, and excluded from the communion of the Church, all Christians of all nations who would refuse to subscribe to these doctrines. More particularly in Germany the terrors of the sword were solicited against these pretended heretics, as may be seen in the famous testament of Brentius."

The Lutherans and Calvinists went hand in hand on the continent of Europe in persecuting to the death the Anabaptists and all others whom they in common considered here-



tics. And the Church of England, imbued with the same spirit, through its supreme head, and all the branches of its hierarchy, spoke with authority and arrogance, as if with the voice of a dragon, against all reputed heretics, non-conformists, and papists, and banished and burned them in hundreds for a period of two centuries : so that it could be said that they, that is the ruling powers, caused as many as would not conform to all the rules and rites of their established religion to be killed.

However abominable the doctrine of compulsion is, and however corrupt the source from which it flows, the Protestant Reformers retained it in its full extent. This is manifest from their giving up people of different religious opinions from their own to be oppressed and punished by the civil rulers. Robinson very justly says : " Dominion over conscience is antichrist anywhere. At Rome Antichrist is of age, a sovereign, and wears a crown ; at the meanest meeting-house, if the same kind of tyranny be, Antichrist is a beggar's baby at the breast ; but as conscience everywhere is a throne of God, so a usurper of his throne is Antichrist anywhere." \* Whatever deranges the equality of Christians is the spirit of Antichrist. Call it truth or piety or virtue, or whatever we may, the whole is in direct opposition to the Gospel, so long as that persecuting spirit remains connected with it.

It was but a short time after the Reformation began that the cruel work of persecution was commenced by the Reformers, in order to bow down every effort on the side of freedom, and to extirpate every heretic who dared to oppose the corrupt and ambitious plans of the Reformers. And according to the historians of his time, no one was more fit to set the example of a cruel persecutor than Martin Luther. His most favorable historian, Mosheim, himself of the Lutheran faith, in speaking of the bitterness and animosity of the first Reformers, says : " Luther himself appears at the head of this sanguine tribe, whom he far surpasses in invectives and abuse, treating his adversaries with the most brutal asperity, and sparing neither rank nor condition." He considered everything as subordinate to his own opinions under the name of truth, and poured forth, against such as disappointed him in this particular, a torrent of invectives, mingled with contempt.† He fell out with Carlostadt, one of his co-Reformers, and not only had him banished from Wittenberg, but followed him from place to place, having him frequently expelled. He could not agree with Calvin nor with Zuingli, who as himself, were supported by powerful patrons, and he was immensely angry with

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\* *Ecclesiastical Researches*, p. 173.

† *Hist. Charles V. Book VIII.*

the Baptists, who had none. He had himself taught the doctrine of immersion, but he could not bear the article of Reforming without him. This exasperated him to the last degree; he became their bitter enemy; and notwithstanding all he had previously said in favor of immersion, he persecuted them under the name of rebaptizers or Anabaptists. There was a Thomas Muncer, who had been a minister at several places, being persecuted through the influence of Luther and compelled to seek refuge where he could. There were Nicholas Stork, Mark Stubner, Martin Cellarius, and others against all of whom Luther set himself. When he heard of them settling anywhere he officiously played the part of a universal bishop, and wrote to princes and senates to expel such dangerous men. "It is," says Robinson, "very truly said by Cardinal Housius, that Luther did not intend to make all men as free as himself; he had not foreseen that other men would apply the same reasoning to his tyranny over conscience which he had so successfully applied to that of the Pope, and, therefore, he dethroned him that he might set up himself."\* His colleague Carlostadt found this to his sorrow. On Luther's plan there was no probability of freedom coming to the people. It was only designed to free the priests from obedience to the Pope, and to enable them to tyrannize over the people in the name of the Civil Magistrate. Muncer saw this fallacy, and remonstrated against it; and this was the crime for which he was punished by Luther with an unpardonable rigor, and which the followers of Luther have never forgiven to this day. Observe the spirit of the followers of Luther; Muncer, say they, was a man well skilled in the knowledge of the Scriptures before the devil inspired him; but then he had the arrogance to preach not only against the Pope, but against Dr. Martin Luther himself. As if Martin the Saxon had any better patent for infallibility than Leo the Romish Pope.

But the principal occasion Luther took to give vent to his persecuting spirit was that of the insurrection of the peasants called the "Rustic War." When these long deluded and oppressed creatures sighed for religious and civil liberty the clergy of all orders agreed to reproach them for their depravity, and to scandalize the first of all human blessings with the odious name of carnal liberty. Muncer drew up for the peasants a memorial or manifesto, setting forth their grievances, which they presented to their lords and dispersed all over Germany. Luther wrote four treatises on the subject. The first was an answer to the manifesto, in which, though he told them that the princes were cruel oppressors who had no excuse for their

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\* Eccles. Hist.



injustice and deserved to be dethroned by God, yet that it was sedition in the oppressed to resist them. His advice to them was that they should not resist evil, but when they were smitten on one cheek they should turn the other also; that this was the doctrine of Christ, and such doctors as taught otherwise were worse than Turks and inspired by the devil. But this same Luther, who under the mask of a minister of Christ exhorted the oppressed peasants not to resist evil, wrote again to the princes and endeavored to convince them that it was their duty to kill and exterminate those same peasants as they would *mad dogs*.<sup>\*</sup> The princes set about the work agreeably to the instructions of this double-faced Reformer, and thousands fell victims to the ferocious and more than savage massacres in which both Protestants and Papists became united, and in which the peasants without distinction became involved in one common fate of fire and sword, and suffered with the utmost barbarity. That Luther's persecuting rage was mainly directed against those whom he condemned in his writings under the name of Anabaptists, and who unjustly suffered without resistance, appears from what follows: "It is to be observed," says Mosheim, "that the leaders of that sect had fallen into that erroneous and chimerical notion that the new Kingdom of Christ, which they expected, was to be exempt from every kind of vice, and from the smallest degree of corruption, and so they were not pleased with the plan of Reformation proposed by Luther." This was enough to kindle the flame of resentment in the breast of Luther, who by taking the Church as it was under the reign of the Papacy, included whole parishes and kingdoms, with all the inhabitants of every description, in the Church. That the most cruel resentment was kindled in the breast of Luther against these people is evident from his famous Augsburg confession, each article of which begins with *Docent*, that is, they teach, and ends with *damnant*, that is, they condemn, and many of them with *damnant Anabaptistas*, they condemn the Anabaptists. We may enquire what right Luther, who had just before been condemned by the Pope, had to call in question the sentiments of others and presumptuously condemn those who conscientiously differed from him in their religious opinions, as if Dr. Martin Luther had all power in heaven and in earth. It was a horrid crime in Luther's eyes for any one to expect a pure and unspotted Church, and for that reason to be dissatisfied with his plans of reformation.

Thus, after the plan of the Catholic establishment we here find a complete fusion of the Church with the world by Luther. If a

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<sup>\*</sup> Consult Eccles. Hist., Cents. XVI., chap. II. Also "Christ's Second Appearing."

corrupt and tyrannical Church had been the object of the pursuit of these reputed heretics, both they and their ancestors found one to their sorrow long enough before Luther rose up to establish his by the sword of earthly princes. The fact is, that the reputed heretics had, in every age, witnessed a good confession against Catholic Orthodoxy by cheerfully sacrificing all earthly comforts and even their lives in support of their faith concerning a pure Church, and the same undaunted spirit continued to witness against the Protestant Reformers, and gave them a fair opportunity to prove that they were actuated by the same spirit, and exercised all the persecuting power of the first beast. "In almost all the countries of Europe," says Mosheim, "an unspeakable number of those unhappy wretches preferred death in its worst forms to a retraction of their errors; neither the view of the flames that were kindled to consume them, nor the ignominies of the gibbet, nor the terrors of the sword, could shake their invincible but ill-placed constancy, or make them abandon tenets which appeared to them dearer than life and all its enjoyments." But this historian soon after adds: "It is true, indeed, that many Anabaptists suffered death because they were judged incurable heretics; for in this century, the error of limiting the administration of baptism to adult persons only, and the practice of re-baptizing such as had received that sacrament in a state of infancy were looked upon as most flagitious and intolerable heresies." Now what greater cruelties did ever the Church of Rome practice than to burn to death such as they judged to be incurable heretics when no other charge could be brought against them? But Mosheim, that Lutheran ecclesiastic, is pleased to call their faith concerning a pure Church an erroneous and chimerical notion, and their sentiments errors, and their constancy, with which they faced death in its worst forms, ill-placed. See Ephes. V, 27; Rev. XXI, 27. In the same manner the Popish historian, Thuanus, speaks of the Waldenses, "that they were rather slain, put to flight, spoiled everywhere of their goods and dignities, and dispersed here and there, than that, convinced of their error, they repented." \* It is acknowledged by their enemies that many of those Anabaptists were of the most upright intentions, and sincere piety, and that the innocent, with those who were accounted guilty, suffered with undistinguishing cruelty. But it is remarkable that all those undistinguishing cruelties, carried on under the pretence of suppressing heresy or sedition, were practised in the same persecuting spirit, and accompanied with like misrepresentations and slanderous accusations as were used by the

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\* Newton's Dissertations on Prophecy, Diss. XXIV.



ancient Pagans in their persecutions of the primitive Christians. And besides those undistinguishing cruelties exercised at the instigation of Luther, what fruits do we see his Reformation produced in his own heart and life? After he had practised it for twenty years it did not save him from his outbreaching sins, but directly to the contrary. "He grew daily more peevish, more irascible, and more impatient of contradiction." So says Dr. Robertson. His whole life of ambition and cruelty well comports with the character which he gives of himself in his last will; and whether any temporal Monarch or Pope ever discovered the feelings of his own ambition more than Luther did, may be judged from what follows: "I am known," says this Reforming monk, "in heaven, in earth, and in hell, and possess consequence sufficient for this demand that my single testimony be believed, seeing that God, of his Fatherly compassion, hath intrusted to me, though a reprobate man and a miserable sinner, the Gospel of his Son, and hath granted that I should be so true and faithful in it, that many in the world have received it from me as a doctor of the truth, while they contemn, with detestation, the bans of the Pope, of Cæsar, of Kings, of Princes, and of priests, yea of all devils!!! Why then may it not suffice for this disposal of a small estate, if the testimony of my hand be affixed, and it can be said Dr. Martin Luther, God's Notary and Witness of his Gospel, wrote these things."

Such is a faithful representation of the character of Luther, taken from himself and from the most faithful historians of his times; and it appears to us, though we have not the least desire, nor are we at all interested to lay upon him, or upon any other of the Reformers, a greater burden of iniquity than their memory is worthy to bear, that he who says that God has entrusted to him his Gospel, while much of his life's conduct and his final testimony declare him to have been a reprobate was either a truly penitent man or a hypocrite. Some think his nature to have been like that of his contemporary, Henry VIII; their fundamental characters were somewhat alike, but Henry, as a monster of cruelty, was incomparable.

The same persecuting spirit which actuated Luther was manifested also in John Calvin. At Geneva he acted the part of a universal bishop, presiding in the assembly of the clergy and in the consistory, and punished heretics of all kinds, who had the confidence to object against his ecclesiastical system of tyranny, with unremitting rigor. There was one Gruet, who was charged with denying "the divinity of the Christian religion," that is, the religion then established at Geneva "and the immortality of the soul." He also called Calvin the "new Pope" and became guilty of other like impieties, for

which he was brought before the civil tribunal in the year 1550 and was *condemned to death*. There were others who could not receive his doctrine of eternal and absolute decrees. "These adversaries," says Mosheim, "felt by a disagreeable experience the warmth and violence of his haughty temper, and that impatience of contradiction which arose from an over-zealous concern for his honor, or rather for his unrivalled supremacy." "He would not suffer them to remain at Geneva, nay, in the heat of the controversy, being carried away by the impetuosity of his passions, he accused them of crimes from which they have been fully absolved by the impartial judgment of unprejudiced posterity." Among the victims of Calvin's unlimited power and excessive zeal we may reckon Castilio, master of the public school at Geneva. He was deposed from his office in the year 1554, and banished. A like fate happened to Bolsec, a professor of medicine, whose favorable opinions of the Protestant religion first brought him to Geneva; but finding himself mistaken, he had the assurance, in the year 1551, to raise his voice in the full congregation against absolute and unconditional decrees, for which he was imprisoned, and soon after banished.

But none appears to have given Calvin more trouble than did Michael Servetus, a Spanish physician, who appeared in the year 1530, and by his abilities, both natural and acquired, had obtained the patronage of many persons of authority in France, Germany, and Italy. Notwithstanding these advantages, finding him in his power, Calvin had him imprisoned, and an accusation of blasphemy brought against him by the Council.

Servetus was a man of a free and liberal turn of mind, "he was," says Robinson, "an original genius, of a manly spirit, bold in his inquiries after truth, and generous as the day in communicating his opinions, not doubting that he had as much right to investigate the doctrine of the Trinity as others had that of Transubstantiation."

In the year 1531-2, he published two books, both intended to disprove the doctrine of the Trinity; and as they denied the popular notions of persons in God, and affirmed that Jesus was a man, they procured for him a great number of enemies and also many friends. He had freely communicated his opinions to *Æcolampadius* and *Bucer*. Both these reforming divines had the character of mildness; but *Æcolampadius* thought anger just in this case, and *Bucer* declared from the pulpit that Servetus deserved to be torn in pieces, and have his bowels torn out of him. All the artillery of the orthodox was now directed against this schismatical Spaniard, blasphemous heretic, for so they, whom the greater part of Europe then called heretics, had the inconsistency to denominate Servetus.



Calvin having published his favorite production entitled "Christian Institutes," Servetus read this book, and finding in it a great number of mistakes and errors he took the liberty to inform the author of them. This so irritated Calvin that he never forgave him, and instead of profiting by the advice, he wrote to his friends Viret and Farel "that if ever this heretic should fall into his hands it would cost him his life." And so it finally happened. Calvin had an admirer at Geneva whose name was Trie: this Trie had a relative at Lyons, a Papist, whose name was Arney, who incessantly exhorted his cousin to return to the bosom of the Church. Calvin dictated letters in the name of William Trie who directed them to Arney, and the latter carried them to Ory the Inquisitor. To unfold more fully Calvin's private character we shall here give the contents of this letter to Trie. "I thank God that vices are better corrected here than among all of your officials; with you they support a heretic who deserves to be burned wherever he is found. When I mention to you a heretic, I mention one who shall be condemned by the Papists as well as by the Protestants; at least he deserves to be so. For although we differ in opinion about many things, we are still agreed that there are three persons in the essence of God. You may cruelly burn us, but behold, him who shall call Jesus Christ an idol, who shall destroy all the foundations of faith, who gathers together all the dreams of ancient heretics, who shall even condemn the baptism of little children, calling it a diabolical invention; and he shall have the vogue amongst you, and be supported as if he had committed no fault. Where, pray, is the zeal you pretend to? And where is the wisdom of this fine hierarchy you magnify so much?" By this means Servetus was seized in the year 1553 and cast into prison; but in four days after he managed to make his escape, and could nowhere be found. The prosecution was carried on in his absence, and he was condemned to be burned alive in a slow fire; and seeing his person could not be found, the sentence was executed upon his effigy. "The effigy of Servetus was placed in a cart with five bales of his books, and all were burned together for the glory of God and the safety of the Church."\* Four months after this Servetus was discovered, while waiting for a boat to cross the lake of Geneva, on his way to Zurich. Calvin received intelligence and prevailed on the chief magistrate to arrest and imprison him, although it was on the first day of the week when, by the laws of Geneva, no person could be arrested except for a capital crime. But Calvin urged that Servetus was a heretic and that heresy was a capital crime. To prison

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\* Eccles. Researches.

he was committed and on the same day he was tried in court. As it was necessary for some one to prosecute Servetus, Calvin employed one of his own family, Nicholas de la Fontaine, who, some say, had been a cook, others a valet, but whatever he had been he was now a preacher. Short as the notice had been Lafontaine was ready prepared, and an humble request was presented to the judges in which Servetus was accused of uttering blasphemies against God, of infecting the world with heresies and of condemning the doctrine preached at Geneva. Servetus presented a petition to the magistrate and council. The petition was rejected; the attorney-general said that the court ought not to grant the petitioner an advocate, because he himself was thoroughly skilled in the art of telling lies. Such was his deplorable situation. "Far from his own country, fallen into the hands of cruel strangers, all under the power of Calvin, his avowed enemy, who bore him a mortal hatred; stript of all his property, confined in a dark prison, and neglected till he was almost eaten with vermin; denied an advocate, and loaded with every indignity his enemies could invent. The last act of this melancholy tragedy was performed at Geneva on October 27, 1553. Calvin had drawn up the process against Servetus; the magistrates and council had pronounced sentence against him that he should be burnt alive; and on this day, with many brutal circumstances, the sentence was executed to the encouragement of Catholic cruelty, to the scandal of the pretended Reformation, to the offence of all just men, and to the everlasting disgrace of those ecclesiastical tyrants who were the instruments of such a wild and barbarous deed."\* "Many," adds Robinson, "have pretended to apologize for Calvin, and what are his nostrums, which end in tyranny and murder, that the great voice of nature should be drowned in a din of vain babbling about him." "Servetus was not a subject of the Republic of Geneva; he had committed no offence against the laws of the state; he was passing peaceably on the road which lay through the city; he was not a member of any Reformed Church; he was a useful and honorable member of society; he was a man of unimpeached morality; he was then the admiration of numbers of good judges who afterwards pleaded his cause." Calvin's heart never relented at the recollection of that bloody deed. On the contrary, he justified it by publishing, after the execution, a book entitled "A faithful account of the errors of Michael Servetus." In this it is attempted to be proved that heretics ought to be restrained by the sword. Castalio, or Socinus, confuted this book. Beza answered justifying the doctrine of putting heretics

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\* Eccles. Researches.



to death. Several endeavored to sanctify the deed by Scriptural texts and godly words; and many have attempted to follow their example in doing alike. Some of them go so far as to attribute the burning of Servetus to a special judgment of God. Can the nicest critic discern the difference between this and the spirit and style of the Papal Inquisition? Is it not all the unrestrained outworking of the evil principle in man as we often had occasion to remark from examples before?

"The execution of this man," says Robinson, "occasioned a great many excellent and unanswerable treatises against persecution. Beza was offended because the authors said that he had published a book to justify the murder of heretics; whereas he had only written one to prove that they ought to be put to death. They called him a bloody man for exhorting magistrates to put men to death for religion; he retorted he had wished, and continued to wish, that the magistrates would serve them so." The apologists urged the example of Melancthon in proof of the justice of putting Servetus to death. "Melancthon himself," say they, "the most moderate and the mildest of all the Reformers, approves what has been done at Geneva." We may remark, if such were the spirit of the mildest of the Reformers, what kind of men must those have been, whom their most favorable historians acknowledged to be men of violent and haughty temper? Mosheim says: "The Anabaptists and those who denied the divinity of Christ, and a Trinity of persons in the Godhead were objects of common aversion, against whom the zeal, vigilance, and severity of Catholics, Lutherans, and Calvinists were united, and in opposing whose settlement and progress those three communions, forgetting their mutual dissensions, joined their most rigorous councils and endeavors." This then was the practice of the Reformers, Lutherans, and Calvinists, to join hand in hand with the Papists, in shedding the blood of reputed heretics; and who of us, therefore, can pretend to say that these persecuting Protestant Reformers were not indisputably one in spirit, nature, and disposition with the priesthood of the mother Church of Rome? We cannot advance a plea in their behalf, as true Christians. The Protestant Reformers could encourage persecution and by their example, their principles and practice unite with the Papists in shedding innocent blood. Then, if we claim innocency and martyrdom for those who were tortured and put to death by Papal Inquisition, how can we rid ourselves of the idea that those who were the subjects of Protestant and Papal persecution combined were other than innocent men and martyrs?

The following is an extract written with Calvin's own hand to the Marquis de Poet, High Chamberlain to the King of Navarre:

"Sept. 30th, 1561. "Honor, glory and riches shall be the reward of your pains; but above all do not fail to rid the country of these zealous scoundrels who stir up the people to revolt against us. Such monsters should be exterminated as I have exterminated Michael Servetus the Spaniard." The persecuting spirit of Calvin was not confined to Switzerland, but extended far and wide beyond that country. Robinson says: "He and other foreign divines had many tools in Poland, particularly Prasnicius, a violent orthodox clergyman. With this man, and through him with the nobility, gentry and clergy, Calvin and Beza corresponded: and many divines of Germany and Switzerland, and even the synod of Geneva, sent letters and tracts into Poland, all justifying the murders of Gentilis and Servetus, and the necessity of employing the secular power to rid the world of such monsters as denied the Trinity and infant baptism. "The advice given by the consistory of Geneva to prince Radzivil is a most ignorant and impious attack on the liberties and lives of innocent men. They beg his highness, as the first in piety and dignity, to use his influence with the nobility of Poland to engage the Anti-trinitarians as they would Tartars and Muscovites." The point of this argument will be better understood if it be remembered that the Poles always regarded the Muscovites or Russians as their greatest enemies. In Poland, also, the Papists, Lutherans, and Calvinists united in one bond of cruelty to crush those who, for the sake of peace, had fled thither from the iron arm of persecution in other places. We here present to our readers two extracts of letters written by Andrew Dudith, of Poland, who had been excommunicated from the Church of Rome for heresy. His sentiments favored the Unitarian Baptists, a species of popular heretics, who had fled into Poland in order to enjoy that religious liberty which was denied them in other places. Dudith corresponded with many of the most noted reformers, and these extracts clearly discover the spirit by which they were actuated, and may serve to show the light in which that discerning man viewed the conduct of these persecuting Protestants.

"Tell me, my learned friend," says he to Wolf, "now that the Calvinists have burned Servetus, and beheaded Gentilis, and murdered many others; having banished Bernard Ochim, with his wife and children, from your city in the depths of a sharp winter; now that the Lutherans have expelled Lasco with the congregation of foreigners that came out of England with him, in an exceedingly rigorous season of the year, having done a great many such exploits all contrary to the genius of Christianity; now, I ask, how shall we meet the Papists? With what face can we tax them with cruelty? How dare we say our weapons are not carnal? How can we any



longer let both grow together until the harvest? Let us cease to boast that faith cannot be compelled, and the conscience ought to be free." "You contend," says he to Beza, "that Scripture is a perfect rule of faith and practice. But you are all divided about the sense of Scripture, and you have not settled who shall be judge. You say one thing, Stancarus another. You quote Scripture, he quotes Scripture. You reason, he reasons. You require me to believe you. I respect you, but why should I trust you rather than Stancarus? You say he is a heretic, but the Papists say you are both heretics. Shall I believe them? They quote historians and fathers, so do you. To whom do you address yourselves? Where is the judge? You say the spirits of the prophets are subject to the prophets; but you say I am no prophet, and I say you are not one. Who is to be judge? I love liberty as well as you. You have broken your yoke, allow me to break mine. Having freed yourselves from the tyranny of popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty for only doing what you set them an example to do? You contend that your lay hearers, the magistrates, and not you, are to be blamed, for it is they who banish and burn for heresy. I know you make this excuse; but tell me, have you not instilled such principles into their ears? Have they done any thing more than put in practice the doctrine that you taught them? Have you not told them how glorious it was to defend the faith? Have you not been the constant panegyrists of such princes as have depopulated whole districts for heresy? Do you not daily teach that they who appeal from your confessions to Scripture ought to be punished by the secular power? It is impossible for you to deny this. Does not all the world know that you are a set of demagogues, or, to speak more mildly, a sort of tribunes, and that the magistrates do nothing but exhibit in public what you teach them in private? You try to justify the banishment of Ochim and the execution of others, and you seem to wish that Poland would follow your example. God forbid! When you talk of your Augsburgh confession and your Helvetic creed, and your unanimity, and your fundamental truths, I keep thinking of the sixth commandment, "Thou shalt not kill."

If matters of fact can establish anything, then it is certain that the two principal pillars of the Reformation, Luther and Calvin, as well as their confederate reformers, were influenced by the same spirit of cruelty and injustice which had influenced the hierarchy of **their mother Church and the tyrants of every age**, from Diotrephes and the Alexandrian priesthood down to the same Luther and Calvin.

The Reformation in England begun with Henry VIII., who was contemporary with Luther. He came to the throne on the death of his father Henry VII., in 1509, and died in 1547, Luther having died the year before. He was the second English dynast of the house of Tudor, and his long reign of 38 years has been called "a continual butchery of human beings." His historian says that "in his reign 72,000 persons suffered death for theft and robbery alone; and the number of executions, which took place on account of religion, was reckoned at six for every day of this long reign." \*

Henry's first step on coming to the throne was to secure the alliance of Spain by his marriage with Catherine of Arragon, the widow of his brother Arthur. Wickliffe's books having been pretty extensively circulated and read before this time his opinions were by many secretly cherished. The church with great severity had endeavored to check the new doctrines; and Henry in the year 1521 (the same year in which Luther was excommunicated by the pope) produced his "Defense of the Seven Sacraments." The pope in appreciation of this bestowed upon Henry the title of "Defender of the Faith," a title which the British sovereigns apply to themselves till this time, although acting independently of the church which conferred it and at variance with some of the doctrines for the defense of which it was given. This "defense" coming into Luther's hands and he finding himself greatly vituperated therein, answered by another applying terms equally coarse to Henry. The partisans of Henry responded in language in which the lowest depth of scurrility was reached. The motive which induced Henry to publish this treatise seems undoubtedly to have been that he wished to have the pope and all the world know that he himself was a true Catholic, a son of the church whose doctrines he intended by all means to defend. He, as Luther, never gave it to be understood that he separated from the Roman Catholic Church, but only from that church as it considered the pope as its supreme head. To this church in its most extreme doctrines he adhered all his life and punished those who dissented from it, whether they belonged to the class of the German reformers or to any other class of "dissenters." Henry looked upon all as heretics who did not conform to his peculiar views, and promptly punished them as such. One Dr. Barnes, a professed Lutheran, and two other Protestants named Gerard and Jerome, were carried to the place of execution on three

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\* Hume Hist. Henry VIII.



hurdles; and along with them there was placed on each hurdle a Catholic, who was, at the same time, executed for his religion. The names of the Catholics were Abel, Featherston and Powell; and they declared that the most grievous part of their punishment was their being coupled to such heretical miscreants as suffered with them. Here is perceived the absurdity of such religion as is professed by some people, a religion which may consist in a system of ideas they have conjured up in their mind concerning God, etc. But opinions change and the creed of one age or nation may be blasphemous and criminal in another. True religion consists more particularly in the being good and doing good one's self; in the doing to others as we would have others do to us, were our positions in relation to each other altered; in the living the life of active godliness and developing all the graces of the true Christian character while worshipping God, who is a spirit, in spirit and in truth.

But there is no doubt that many of those executions, so-called, for religion, under Henry VIII and other tyrants, were nothing but the most atrocious and cold-blooded murders, the persons being sacrificed for a purpose, namely, for the bringing about of conformity in the general mind and action with certain systems, religious or religio-political, which were newly introduced, or long existing. A part of my meaning here is that if there were any crime in the case, such for example as heresy for which so many suffered death by fire, some of those who did suffer so ignominiously for that alleged crime should not have suffered for it, had they been given time and opportunity to recant. But some there were undoubtedly who were hurried into carts and hurdles and taken to the place of execution and there sacrificed, simply because some tyrant in authority had ordered it so, or some confidant of his advised him that it should be so, thus to produce a widespread effect. Nor should there likely be a person in the crowd or community who would dare to raise his voice against the murder, lest, for his intrepidity, a like punishment might soon happen to himself.

"If we inquire from what articles of faith above or against our reason the Reformers have enfranchised their followers (for such enfranchisement is a benefit so far as it is compatible with truth and piety), we shall rather be surprised at their timidity than at their freedom. With the Jews they adopted the belief and defence of all the Hebrew Scriptures with all their prodigies apparent or real, from

the garden of Eden to the visions of the prophet Daniel; and they were bound like the Catholics to justify against the Jews the abolition of a divine law. In the doctrines of the Trinity and the Incarnation the Reformers were severely orthodox; they freely adopted the theology of the four or six first councils; and with the Athanasian creed they pronounced the eternal damnation of all who did not believe the Catholic faith. Transubstantiation or the change of the bread and wine into the body and blood of Christ, is a tenet that defies, not only the powers of argument but pleasantry; but instead of consulting the evidence of their senses, of their sight, their feeling and their taste, the first Reformers were entangled in their own scruples, and awed by the words in which Jesus is represented to have instituted the Sacrament. But the loss of any mysterious doctrine of the Mother Church which the Reformers saw fit to dispense with was amply compensated by the stupendous doctrines of original sin, redemption, faith, grace and predestination which they strained from the Epistles of St. Paul. These subtle questions had, undoubtedly, been prepared by the Fathers and school-men; but their final improvement and popular use are due to the first Reformers, who enforced them as the absolute and essential terms of salvation. Thus far the weight of supernatural belief inclines against the Protestants; and many a sober Christian," says Gibbon, "would prefer to admit that a wafer is God, than that God is a cruel and capricious tyrant. The patriot Reformers," the same author adds, "were ambitious of succeeding the tyrants whom they had dethroned. They imposed with equal rigor their creeds and confessions; they asserted the right of the magistrates to punish heretics with death. The pious or personal animosity of Calvin proscribed in Servetus, the guilt of his own rebellion; and the flames of Smithfield in which he was afterwards consumed had been kindled for the Anabaptists by the zeal of Cranmer. *The nature of the tiger was the same, but he was gradually deprived of his teeth and fangs.*" \*

Henry VIII., being desirous of cementing a union with the German Reformers, sent, in 1538, Christopher Mount to a congress which they held at Brunswick; but this ambassador made but little progress in his negotiation. The princes wished to know what were the articles in their confession which Henry disliked; and they sent new ambassadors to him who had orders both to negotiate and to dispute. They endeavored to convince Henry that he was guilty of a mistake in administering the Eucharist in one kind only, in allowing privates masses, and in requiring the celibacy of the clergy.

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\* Milman's Gibbon's Rome, ch. LIV.



Henry would not by any means acknowledge any error in these particulars ; and was highly displeased that they should dare to prescribe rules to so great a monarch and theologian as he. He found arguments and syllogisms enough to defend his side of the question and he dismissed the ambassadors without coming to any conclusion. Jealous also that his own subjects should become so well versed in theology as to question his tenets, he used great precaution in publishing the translation of the Scriptures which was finished for him this year. He would only allow a copy of it to be deposited in some parish churches, where it was fixed by a chain ; and he took care to inform the people, by proclamation, "that this indulgence was not the effect of his duty but of his goodness and liberality to them, who, therefore, should use it moderately for the increase of virtue, not of strife ; and he ordered that no one should read the Bible aloud so as to disturb the priest while he said mass nor presume to expound the doubtful places without advice from the learned." In these measures it is seen the Church of England, with its supreme head, still held a middle ground between the Papists and the Protestants.

In the next year, 1539, he had the parliament to pass the bill of the *Six Articles*, or the bloody bill as it is justly termed by the Protestants. In this law the doctrine of the "real presence" was established, the communion in one kind, the perpetual obligation of vows of chastity, the utility of private masses, the celibacy of the clergy, and the necessity of auricular confession. The denial of the first article, that with regard to the "real presence," subjected the person to death by fire, and to the same forfeiture as in the cases of treason, and admitted not the privilege of abjuring ; an unheard-of severity, says Hume, and unknown to the Inquisition itself. The denial of any of the other five articles, even though recanted, was punishable by the forfeiture of goods and chattels, and imprisonment during the king's pleasure ; an obstinate adherence to error or a relapse was adjudged to be felony, punishable with death. The marriage of priests was subjected to the same punishment. Their commerce with women was, on the first offence, forfeiture and imprisonment : on the second death. The abstaining from confession and from receiving the Eucharist at the appointed times subjected the person to fine and imprisonment during the king's pleasure ; and if the criminal persevered after conviction, he was punishable with death and forfeiture as in cases of felony. Commissioners were to be appointed by the king for inquiring into these heresies and irregular practices, and the criminals were to be tried by a jury. By this law the king laid his oppressive hand upon both Protestants and Papists ;

and another law, passed by the same parliament, gave to the king's Proclamation the same force as to a civil statute, thus making him as absolute a despot as ever despot was.

In 1546 the king, who had been hitherto careful to keep the mass in Latin, was at last prevailed on, principally by Cranmer, to permit that the Litany, a considerable part of the service, should be celebrated in English; and by this innovation he excited anew the hopes of the Reformers who had been somewhat discouraged by the severe law of the Six Articles. One petition of the new Litany was a prayer "to save us from the tyranny of the bishop of Rome and from all his detestable enormities." Cranmer now employed his credit to draw Henry into farther innovations, and he took advantage of the absence of Gardiner, a prelate who was favorably disposed towards the old regime, and was now on embassy to the emperor Charles V.; but Gardiner having written to the king that if he carried his opposition against the Romish religion to greater extremities Charles threatened to break off all commerce with him, the success of Cranmer's projects was for some time retarded.

Having been many years married to Catherine of Arragon, who is said to have been an excellent woman, Henry now wished to marry Anna Boleyn, a lady of his court. He, therefore, affected to think his marriage with Catherine illegal, because she was his brother's widow, and so began to support the cause of the Catholics that he might thereby win the favor of the pope, who he hoped might thus grant him a divorce. But having applied therefor to the pope his application was deferred to be acted upon from time to time. At length Clement VII, at the instance of Charles V, Catherine's nephew, summoned Henry to appear at Rome; a summons which the monarch resented as an insult. Henry, thereupon, proposed to the universities of Europe the question as to whether his marriage with Catharine had been valid or invalid, according to the Canon law. From several of these he received answers favorable to his purpose and the universities of Oxford and Cambridge with the convocations of Canterbury and York finally enlisted themselves on his side, pronouncing the king's marriage "invalid, irregular, and contrary to the Word of God which no human power has authority to dispute." Thomas Cranmer, a fellow of the university of Cambridge, was at this time in great repute for his breadth and depth of theological and canonical learning. Henry succeeded in engaging him on his side, so that he exerted his influence at this time in favor of the universities granting the divorce, but afterwards of their granting of the question of the king's spiritual su-



premacý over the Church of England. As an acknowledgment for his services if not of his fitness for the position Henry on his assumption of the supremacy made Cranmer archbishop of Canterbury.

Cardinal Wolsey, whom Henry had exalted to great power in the kingdom, endeavored to effect a marriage between him and some French princess in order thereby to forward his own design upon the papal throne, but did not succeed in this. The influence of Wolsey tended to keep Henry's passions in check; but the latter becoming at length weary of the exercise over him of a watchful control, Henry resolved to disagree with him permanently and at length banished him from the court. Wolsey submitted with such gentleness as, it is said, would have propitiated any but a tyrant before resolved upon his destruction. Wolsey was, however, followed into his retreat and there apprehended for treason and being taken to London for execution was seized with a mortal disease. On the approach of his death he remarked: "Had I but served my God as diligently as I have served my king he would not have given me over in my gray hairs."

Wolsey's crime being a denial of the king's spiritual supremacy, which denial he had to make if he continued a sworn liege man of the pope, may or may not in the judgment of the thinking world, have justified Henry's proceeding in condemning him to death for the denial of that which he had assumed as his own right. Without either attempting to justify or palliate the cruelties of Henry VIII., the question, you perceive, was in this case, whether the pope or Henry VIII. should be supreme in England; and whether those who had sworn to support the pope's supremacy (which all of the ministers of the Roman Catholic Church had to do as preliminary to the performance of their sacerdotal functions) could longer continue to live in England, the law now recognizing here another supreme head than the pope?

Never was a more absolute despot than Henry VIII. The clergy, the parliament, the people were all his most obedient slaves: and the wish of Caligula, that the Roman people had only one neck, appears to have been fully complied with in the case of the subjects of Henry in relation to their monarch, for with lamb-like gentleness the English people presented their necks to the axe and their bodies to the flames of that tyrant. "The flattery of courtiers," says Hume, "had so influenced his tyrannical arrogance that he thought himself entitled to regulate, by his own particular standard, the religious faith of the whole nation."

The "real presence" was a favorite doctrine of Henry's, and many suffered ignominiously for the denying of it. There was one Lambert, a schoolmaster, who denied this doctrine, and being cited before the prelates, Cranmer and Latimer, and having no other way of escape from that tribunal, he appealed to the king. Henry, not displeased with an opportunity when he could at once display his theological learning, upon which he prided himself much, and exert his supremacy, accepted the appeal and determined to mix in a very unfair manner the magistrate with the disputant. Public notice was given that the king intended to enter the lists with the schoolmaster: scaffolds were erected in Westminster Hall for the accommodation of the audience, the king appeared on his throne accompanied with all the ensigns of royalty; the prelates were placed on his right hand, the temporal peers on his left; the judges and the most eminent lawyers had a place assigned them behind the bishops; the courtiers of greatest distinction behind the peers, and in the midst of this brilliant assemblage was produced the unhappy Lambert, who was required to defend his opinions against his royal antagonist. The bishop of Chichester opened the conference by stating that Lambert being charged with heretical pravity had appealed from his bishop to the king, as if he expected more favor from this application, and as if the king could ever be induced to protect a heretic. That though his majesty had thrown off the usurpation of the see of Rome, had disincorporated some idle monks who lived like drones in a bee-hive, had abolished the idolatrous worship of images, had published the Bible in English for the instruction of all his subjects, and had made some less alterations which every one must approve of,\* yet was he determined to maintain the purity of the Catholic faith, and to punish with the utmost severity all departures from it; and that he had taken the present opportunity before so learned and grave an audience of convincing Lambert of his errors: but if he still continued obstinate in them, he must expect the most condign punishment."

After this not very encouraging preamble, the king asked Lambert what his opinion was of Christ's corporeal presence in the sacrament of the altar; and when Lambert began his reply with some compliment to his majesty, he rejected the praise with indignation and disdain. He afterwards pressed Lambert with arguments drawn from Scripture and the schoolmen. The audience applauded the force of his reasoning and the extent of his erudition; Cranmer seconded his

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\* Henry had gradually and previous to this trial, effected all that is here said.



proofs by some new topics ; Gardiner entered the lists as a support to Cranmer ; Tunstal took up the argument after Gardiner ; Stokely brought fresh aid to Tunstal ; and six lord bishops more appeared successively in the field after Stokely ; and the disputation, if it deserves the name, was prolonged for five hours, till Lambert, fatigued, confounded, browbeaten, and abashed, was at last reduced to silence. His majesty then returning to the charge, asked him whether he were convinced ? And he proposed as a concluding argument this interesting question, whether he were resolved to live or to die ? Lambert who possessed that courage which consists in obstinacy, and, doubtless, fully persuaded of the truth of the principles which he supported, replied that he cast himself wholly on his majesty's clemency. The king told him that he would be no protector of heretics ; and therefore if that were his final answer, he must expect to be committed to the flames. Cromwell, the king's minister, pronounced sentence against him.

Lambert did not appear any way daunted by the terrors of the punishment to which he was condemned. His executioners took care to make the sufferings of a man who had opposed the king as intense as possible. He was burned over a slow fire ; his legs and thighs were consumed to the stumps ; and when there appeared no end to his torments some of the guards more merciful than the rest raised him on their halberts and threw him into the flames, where he was consumed. While they were employed in this friendly office, he cried aloud several times : "None but Christ, none but Christ."

Eleven monks, some of them priors, were executed at Tyburn for denying the king's supremacy. Fourteen Dutch anabaptists, who had come to reside in England, were also burned at the stake. The execution of the bishop of Rochester and Sir Thomas Moore, both men of very high character, for denying the king's supremacy, very soon followed. Both of these died with great magnanimity, and the latter uttered several modest pleasantries on the scaffold ; when laying his head on the block he put his beard aside with his hands, remarking that it had not committed treason. These arbitrary murders raised a general outcry, and the tyrant's name was execrated throughout the Catholic world.

Henry next resolved on the suppression of the monasteries and the sequestration of their revenues, a measure arbitrary and despotic indeed, but nevertheless productive of good effects, in that it released many persons whom the avarice or superstition of their parents or their own inclination to an inactive life had immured in these secluded and unnatural abodes. These convents were nurseries of idle-

ness, and must have been, however they were maintained, a burden on the country. By their suppression the king acquired a large amount of money.

Cardinal Pole, a second cousin of the king, found it expedient to absent himself from England during the rigorous persecutions which Henry was carrying on. He was one of the most active of the Papal agents, and had endeavored in vain to excite the neighboring Catholic nations to avenge, by a warlike movement, the injuries suffered by the Church. Unable to get this formidable foe into his hands, the king seized his brother, Lord Montague, and several other persons of distinction, who were executed on a charge of abetting his designs. An inconsiderable rebellion broke out in Yorkshire, but it was soon suppressed, and Nevil, with the other ringleaders, was executed. The rebels were supposed to have been instigated by the intrigues of Cardinal Pole; and Henry was instantly determined to make the countess of Salisbury, Pole's aged mother, suffer for her son's offences. He ordered her to be carried to execution, and that venerable matron displayed great dignity or obstinacy on the scaffold. She refused to lay her head on the block or submit to a sentence where she had received no trial. She told the executioner that if he would have her head he must win it the best way he could; and thus shaking her venerable gray locks she ran about the scaffold, and the executioner followed her with his axe, aiming many ineffectual blows at her neck before he was able to give the fatal stroke.

These are merely a few examples of the murders committed by Henry VIII. which may serve as a specimen of his long reign. An act of parliament was passed giving to the king's Proclamation all the authority of a Statute of Parliament, thus making him an absolute despot. And this omnipotence or absolute despotism was retained and exercised by the English monarchs henceforward for over one hundred and thirty years, down to the latter part of the reign of Charles I., and after the restoration till the accession of William III., at which time parliamentary liberty began to be a little more freely exercised.

The execution of Sir Thomas Moore, the chancellor of the kingdom, whose office he afterwards gave to Cromwell, and who is said to have resembled the ancient sages more than any man who had appeared in Europe for centuries, awakened the indignation of all Christendom. This man refused either to affirm or deny the validity of Catharine's marriage or the supremacy; although he declared himself ready to swear that he would support the succession to the crown established by parliament. It was for denying the king's



spiritual supremacy that Fisher, bishop of Rochester, as Cardinal Wolsey, suffered death.

Three years after his marriage with Anne Boleyn Henry had her beheaded under an accusation of adultery; and in her stead married Jane Seymour, who died after giving birth to a son, who became in time Edward VI. A marriage was then arranged for Henry with Anne, duchess of Cleves, which eventually terminated in a divorce, and then he married Catharine Howard, who was brought to the scaffold. His sixth and last wife was Catharine Parr, who survived him.

By his will Henry left his crown, first, to his son Edward, the son of Jane Seymour; next, to Mary, daughter of Catharine of Arragon; and next, to Elizabeth, daughter of Anne Boleyn. On his death, his son, Edward, being only nine years of age, the government was committed to a regency at the head of which was the king's uncle, Henry Seymour, earl of Hertford, now created duke of Somerset, with the title of protector, Cranmer being appointed one of the executors of Henry became the principal guardian and instructor of the young king.

On the accession of Edward VI., the son and successor of Henry VIII., the more advanced reforming party came into power in England. Cranmer, being appointed one of the executors of Henry, became the principal guardian and instructor of young Edward. The Duke of Somerset, who became protector, had long before been regarded as a secret partisan of the Reformers; and being now freed from restraint, he made no scruple of discovering his intention to correct all abuses in the old religion, and to adopt still more of the Protestant innovations. "The protector," says Hume, "in his schemes for advancing the Reformation, had always recourse to the counsels of Cranmer, who being a man of moderation and prudence, was averse to all violent changes, and determined to bring over the people by insensible innovations to that system of doctrine and discipline which he deemed the most pure and perfect. He probably, also, foresaw that a system which avoided the extremes of reformation, was likely to be most lasting; and that a devotion merely spiritual was fitted only for the first fervors of a new sect, and upon the relaxation of these, naturally gave place to the inroads of superstition. He seems, therefore, to have intended the establishment of a hierarchy which, being suited to a great and settled government, might stand as a perpetual barrier against Rome, and might retain the reverence of the people even after their enthusiastic zeal was diminished or entirely destroyed." \* This remark of Hume, that a

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\* Hume's History, Reign of Edward VI.

merely spiritual religion is fitted only for the first fervors of a new sect, we do not consider just. Behold, for example, the Mohammedan religion, which is very widely spread and established for over a dozen of centuries without any regular priesthood or spiritual hierarchy, and which is surely a spiritual religion, and we do not find that it is now more mixed with superstition than it was at its first promulgation. Also, Methodism in all its branches, which is likewise in effect a kind of Unitarianism (as is also Presbyterianism becoming now almost universally), and which is in some sense a spiritual religion, is not more mixed with superstition to-day than when it was first promulgated; and while recognizing its commendable spirit of humility and industry so characteristic of the spirit of primitive Christianity, I may be allowed to remark that the priesthood should in all cases guard against any exhibition in themselves of a spirit of intolerance, so characteristic of ignorance, worldliness and bigotry, or of self aggrandizement, arrogance and hypocrisy so characteristic of a lordly hierarchy. The more spiritual the worship the more acceptable to God, and the more permanent in its good effects.

"A committee of bishops and divines," says Hume, "was appointed by the council under the protector to compose a liturgy, and in the year 1549 they had accomplished the work committed to them. They proceeded in this undertaking on moderate principles, retaining as much of the ancient mass as the principles of the Reformers would admit, and indulging nothing to the spirit of contradiction which so naturally takes place in all great innovations; and they flattered themselves that they had established a service in which every denomination of Christians might concur."† The mass had always hitherto been celebrated in Latin; a practice which could not have been edifying to the people, but was useful to the clergy, in that it impressed the people with the sense of some mysterious virtue in these rites. But the Reformers pretended in some few particulars to encourage private judgment in the laity. And the translation of the liturgy, as well as of the Bible, into their vulgar tongue appeared more conformable to the genius of their sect; and this innovation, with the retrenching of prayers to the saints and of some superstitious ceremonies, was the chief difference between the old mass and the new liturgy of the Church of England. This form of worship was established by Parliament in all the Churches of the Kingdom, and a uniformity was ordained to be

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† Hume, Edward VI.



observed in all the rites and ceremonies. The same parliament enacted a law permitting the marriage of priests, and in the preamble confesses "That it were better for priests and the ministers of the church to live chaste and without marriage, and it were much to be wished that they would of themselves abstain."

The doctrine of the "real presence," though tacitly condemned by the new liturgy and by the abolition of many of the ancient rites, still retained some hold on the minds of the people. And it was the last doctrine of popery that came to be pretty universally abandoned by the English. Bishops Bonner and Gardiner for inculcating this doctrine were committed to prison, and there were many other instances of persecution for non-conformity with the new religion derived from the bigotry and rancor of theologians.

"Though the Protestant divines," says Hume, speaking with reference to this time, "had ventured to renounce opinions deemed certain during many ages, they regarded, in their turn, the new system as so certain, that they would suffer no contradiction with regard to it; and they were ready to burn, in the same flames from which they themselves had so narrowly escaped, every one that had the assurance to differ with them. A commission by act of council was granted to the primate and some others, to examine and search after all Anabaptists, heretics, or contemners of the Book of Common Prayer. The commissioners were enjoined to reclaim them if possible, to impose penance upon them, and to give them absolution; or if these criminals were obstinate, to excommunicate and imprison them, and to deliver them over to the secular arm; and in the execution of this charge they were not bound to observe the ordinary methods of trial; the forms of law were dispensed with; and if any statutes happened to interfere with the powers of the commission, they were overruled and abrogated by the council."\* Thus all were compelled to worship this image of the Romish system of religion. A woman named Joan Bocher, or Joan of Kent, accused of heresy, was committed to the flames. Afterwards a Dutchman named Van Paris, accused of the heresy then called Arianism, suffered the same cruel death. "These rigorous methods of proceeding," says Hume, "soon brought the whole nation to a conformity seeming or real with the doctrine and the new liturgy.—To dissent from the religion of the magistrate was at this time universally conceived and felt to be as criminal as to question his title, or rebel against his authority."

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\* Hume: Edward. VI.

Edward's health having failed and the hopes arising to the Protestants from his attachment to their cause being likely to be blighted the duke of Northumberland sought to prepare the way for the elevation to the throne of his son Guilford Dudley, who had married the lady Jane, granddaughter of Mary, youngest daughter of Henry VII. To lady Jane young Edward was friendly, arising from their association together as schoolmates under Roger Ascham and through the influence of Northumberland and without their own knowledge Edward had signed an instrument in writing declaring Jane Gray his successor. When, on the death of Edward, she was informed of her elevation she is said to have fainted from surprise and grief, and, on her recovery, remonstrated against her advancement to the position, urging the prior claims of Mary and Elizabeth. Her scruples were, however, at length overcome by the persuasion of her aspiring relatives; she accepted unwillingly the proffered honor and was proclaimed queen. Hereupon ensued a contest between Northumberland and the partisans of Mary in which the latter were successful. The duke was condemned and executed for treason, and his son Guilford Dudley with his wife, queen Jane, soon after met the same fate. Next were tried and executed their leading partisans. Mary, having been proclaimed queen, the Protestant bishops were deposed and the Catholics restored. Mary soon after was married to Philip of Spain, the son of the emperor Charles V, to whom through her mother she was nearly related. Consequent upon Mary's marriage with Philip, who was as bigoted a Catholic as she herself the Protestants became much alarmed and an insurrection broke out headed by the duke of Suffolk and Sir Thomas Wyatt, who urged Elizabeth to assume the crown. She, though sympathizing as strongly as they with the cause of the reformation, either through a sense of prudence or of the prior right of her sister declined to meddle in the matter.

Shortly after Philip's arrival in England the realm was with great ceremony reunited to the church of Rome and was absolved by Cardinal Pole, the Pope's legate, from the sins of heresy and schism. Not only at Rome was this event celebrated with great rejoicings; but in England it was the signal of lighting up the fires of persecution, which now during a good part of this wicked reign were kept burning. The first martyr was John Rogers who was burned at Smithfield on March 4th, 1555. Then in like manner



were martyred the Fathers of the English church, the bishops Cranmer, Hooper, Latimer and Ridley. The number of those who suffered martyrdom for conscience sake in this short reign (1553-1558) in England is estimated at 400, of which 290 were burned at the stake. Many of the English Protestants in this reign sought and found refuge in foreign lands. John Calvin was then engaged in teaching theology at Geneva, he being esteemed of great repute among the reformers; and in Switzerland, therefore, some of the English refugees sought and found for a time an asylum. In 1558 Mary dying, her husband Philip departed from England and Elizabeth succeeded to the throne. Some have thought that Mary's cruelties to the Protestants may, to some extent, have been prompted by her husband and however this may have been, it is true the murders permitted by Mary in England on account of religion were nothing when compared with those caused by the Inquisition in Spain in the reign and with the consent of her grandmother Isabella, the patron of Columbus. Yet Isabella, even by Protestants, is lauded, while her granddaughter is by them styled "the bloody Mary." In order to partially understand the spirit of Elizabeth's reign attend to the following facts concerning it, which are culled from the principal histories: —

On the accession of Queen Elizabeth in 1558, the protestant the progress of the Reformation was retarded in England for four or five years, 1553-1558. She retaliated on the Protestants, and during her short reign many of the most eminent of them, including the bishops Hooper, Ridley, Latimer and Cranmer, were burned at the stake. On the accession of Queen Elizabeth in 1558, the Protestant religion was again restored. During her reign of 45 years, the non-conformists, the Papists in particular, suffered equal rigors as the Protestants did in the reign of Mary. Under this Queen, whom the Protestants of a later day have called "that bright occidental star," \* it was decreed that whosoever, in any way, reconciled any one to the Church of Rome, or was himself reconciled thereto, was declared to be guilty of treason. To say mass was subjected to the penalty of a year's imprisonment and a fine of two hundred marks. The being present at mass was punishable by a year's imprisonment, and a fine of one hundred marks.† A fine of twenty pounds was imposed for being absent from church a month. A severe law was also enacted against Jesuits and popish priests. The most reliable historians, and some even of those who defend the Queen's measures, allow that in ten years fifty priests were executed, and fifty banished. This Queen, as her father, Henry VIII., appears to have had an absolute control of

\* See Preface to King James' translation of the Bible.

† A mark equalled 13s. 4d. English; about \$3.22.

the parliament. "In so great awe did the commons stand of every courtier as well as the crown," says Hume, "that they durst use no freedom of speech which they thought would give the least offence to any of them." The same author says: "The Queen appeared rather more anxious to keep a strict hand over the Puritans; who, though their pretensions were not so immediately dangerous to her authority, seemed to be actuated by a more unreasonable obstinacy, and to retain claims of which both in civil and ecclesiastical matters, it was as yet difficult to discern the full scope and intention. Some secret attempts of that sect to establish a second congregation and discipline, had been carefully suppressed in the beginning of this reign; and when any of the established clergy discovered a tendency to their principles by omitting the legal habits and ceremonies, the Queen had shown a determined resolution to punish them by fines and deprivations; though her orders to that purpose had been frequently eluded by the secret protection which these sectaries received from some of her most considerable courtiers."

It is seen, therefore, that the English Protestant Church, as the Lutheran and others, followed the example of its Mother Church of Rome, in compelling all to conform to it. But the most powerful and effective instrument of persecution, as well as the most perfect substitute for Papal cruelty, during the reign of Elizabeth, was the Ecclesiastical Court of High Commission, established by John Whitgift, the Queen's primate, in 1584. He appointed forty-four commissioners, twelve of whom were ecclesiastics, to visit and reform all errors, heresies, schisms, etc., to regulate all religious opinions, to punish all breaches of uniformity in the exercise of public worship; to make inquiry, not only by legal methods of juries and witnesses, but by any other means which they could devise, by rack, by torture, inquisition, by imprisonment, etc." When they found reason to suspect any person they administered to him an oath called *ex officio*, by which he was bound to answer all questions, and might thereby be obliged to accuse himself or his most intimate friends. The fines which they levied were discretionary, and often occasioned the total ruin of the offender, contrary to the old laws of the kingdom, by which this commission was not bound. The imprisonments to which they subjected any delinquent were limited to no rule but their own pleasure. "These ecclesiastical commissioners," says the historian,\* "were liable to no control; in a word, this court was a real inquisition, attended with all the iniquities as well as cruelties inseparable from that tribunal."

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\* Hume: Reign of Elizabeth.

† Hume: Reign of James I.



It is thought the position Elizabeth and her government took in relation to the Catholics may have been caused by the opposition which the Catholics in the beginning of her reign had manifested to her, claiming that the marriage of her father with Anne Boleyn, her mother, was invalid and she consequently illegitimate; to this effect the pope had issued a bull absolving her subjects from their oath of allegiance. Her cousin Mary of Scots, queen of France, was deemed by the Catholics the lawful heir. She had been educated in France and had become the wife of Francis II., king of that country. By the advice of the duke of Guise and the Cardinal of Lorraine, brothers of her mother, Mary of Scots and of France had assumed the arms and title of queen of England, thus giving alarm to Elizabeth, though she took no immediate measures to support her claim. All this it is thought might have caused the stern position taken by Elizabeth and her government towards the Catholics: but, otherwise, she is said to have made herself as a mother to her subjects, never refusing to receive and consider the petitions of the lowest of them and to judge between such and their powerful oppressors. Yet, like her father, Henry VIII., she may be said to have had a will of her own both in secular and ecclesiastical affairs, and although her reign procured to England prosperity and peace, yet was it without civil or religious liberty. Towards the end of this reign, however, the freedom of speech in parliament became noticeable, the queen granting with a good grace what in the earlier part of her reign she would have refused. But the exploit of her reign which filled Europe with admiration was not so much the defeat of the Spanish Armada as the circumnavigation of the globe by Sir Francis Drake. In 1578 Elizabeth gave to Sir Humphrey Gilbert, the first patent given by England for lands in the new world. Gilbert having lost his life in an attempt to settle the country the queen transferred his patent to his brother-in-law, Sir Walter Raleigh. The coast discovered by his navigators, and which he was at much expense to colonize, without success in leaving permanent settlements, was called Virginia after this virgin queen.

On the death of Elizabeth in 1603, after a reign of 45 years, the crown passed quietly from the house of Tudor to that of Stewart. Her successor James VI. of Scotland and 1st of England, the son of Henry Stewart of Darnley and of Mary queen of Scots, was great grandson of Henry VII., the first of the house of Tudor by his daughter Margaret. A little after his accession the Puritans, a people who pertained to the church of England, but who regarded

its ceremonies and forms as an image of Romanism, petitioned the king for their discontinuance. In his earlier years James had imbibed their notions as promulgated by John Knox; but when he became established in power, as a monarch, he feared the democratical tendency of their principle. His maxim is said to have been: "No bishop, no king." In order, however, to come to a definite understanding on the subject he convoked an assembly at Hampton court; and having listened to the arguments on both sides, said at its close he would have one doctrine, one discipline, one religion in substance and ceremony," and he, therefore, enjoined upon the Puritans to conform to the established worship. He soon after made arrangements for that translation of the Scriptures which down to our time has been the standard among Protestants. That there was a strong and influential party among the Catholics of England opposed to James is shown by the concoction of the gunpowder plot in the second year of his reign, the design of which was to blow up the parliament and royal family. He was quite absolute and uncompromising in his ideas concerning the national religion. The following which is extracted from the book "Christ's Second Appearing," found in one of the libraries of Union college, will partially indicate the spirit of his reign.

The spirit of this bloody inquisition continued through the reign of King James I., who is canonized in the preface to the translation of the Bible, effected under his reign, as "The Most High and Mighty Prince James." "Under this reign," says Hume, "there was no toleration for the different sects.† Two heretics, under the title of Arians, were burned to death. A professor of theology, named Vorstius, a disciple of Arminius, was called from a German to a Dutch university, in the year 1611; and, as he differed from his Britannic Majesty, who prided himself highly upon his theological and scholastic learning, in some nice questions concerning the intimate essence and secret decrees of God, he was considered as a dangerous rival in scholastic fame, and was at last obliged to yield to the legions of that royal doctor, whose syllogisms he might have refuted or eluded. James, in other incidents of whose reign vigor was wanting, here behaved even with haughtiness and insolence; and the States were obliged, after several remonstrances, to deprive Vorstius of his chair, and to banish him from their dominion. The King carried his animosity against that professor no farther; though he had very charitably hinted to the States, "That, as to the burning of Vorstius for his blasphemies and atheism, he left them to

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† Hume: Reign of James I.



their own Christian wisdom; *but surely never heretic better deserved the flames.*" "It is remarkable," says Hume, "that at this period, all over Europe, except in Holland alone, the practice of burning heretics still prevailed, even in Protestant countries; and instances were not wanting, even in England, during the reign of James."

The 69th Article, Parliament 6th of James VI. of Scotland, declares "that there is no face of kirk, nor other face of religion than is presently at this time established within this realm, which therefore is ever styled God's true religion and a perfect religion, which by manifold acts of parliament all within this realm are bound to profess, to subscribe the articles thereof, the confession of faith, to recant all doctrines and errors repugnant to any of the said articles." "And all magistrates on the one part are ordained to search, apprehend, and punish all contraveners. That all kings and princes at their coronation shall make their solemn oath in the presence of God that they shall be careful to root out of their empire all heretics."

The enterprise which James pushed forward so zealously for the settlement and improvement of Ireland is considered one of the most commendable measures of his time. Certain customs, which had supplied the place of laws and had kept the country in a state of disorder he abolished. Among others was that called the *eric*, wherein, as among the Anglo-Saxons, a price was set upon every man by the payment of which his slayer would escape punishment. The modern English laws were substituted and regular courts of judicature established; while for the enactment of such new laws as might be necessary an Irish house of commons was regularly constituted. Ulster was colonized by Scotch and English Protestants. Recommending a union of the Scotch and English parliaments he found this not accomplished in his reign, but for himself he assumed the title of "King of Great Britain." The colonization of America he also earnestly encouraged. His accession to power appears an epoch in the history of England. We appear to be here arrived not only in the feet but in the toes of Daniel's image. Considering also the time of the rise of this empire; for the point we have arrived at is that of the first origin of the nation of Great Britain; of the union of many kingdoms in one; have we not, I say, in this empire so called of "Great Britain" the Roman empire of Constantinople revived in the west? Or, is it for no reason that people have long remarked that England does in effect possess

Constantinople? The Turks, it is true, occupy that city with a portion of the eastern empire; but, it is often asked, how long they would be likely to occupy it, were it England's interest that they should not be there? So talk the wiseacres. But the disposing of the Lord so far is, of the Lord, I say, who is stronger than either England or the Turks, that England is in her place and the Turks are in the place wherein they are; and they both go along together just as they do. Or have we not rather in the "Great Britain" we are considering, the ecclesiastico-political Roman empire of the west, revived still father in the west? The former being the original of the prophetic presentation of Rev. XVII, is not this a prophetic re-presentation thereof farther in the west? But this subject will become more clear before we are through with our demonstration.

Charles I., the son and successor of James I., came to the throne in 1625. The parliaments in his time, being set for the curtailment of the royal prerogative, he had much trouble with in obtaining from them supplies for the expense of the government. Having in a flurry dissolved two or three parliaments because they did not promptly act as he wished, then, when he summoned the next and it had voted the supplies he required, they on their own part prepared a bill setting forth the illegality of measures he had practiced and securing their liberties from future infringement. This bill, called the "Petition of Rights," having passed both houses and been presented for Charles' signature, he signed it in such a way as to indicate that he did it unwillingly. This parliament proceeding still farther in the reformation of abuses, he soon prorogued. The parliamentarians now complained much of the absolutism of Charles. The Puritans, now also become a numerous body, complained of the rigorous measures taken by the episcopacy to enforce conformity with the rules of the established church; while this church, under the control of the extremist, Archbishop Laud, increased their cause of complaint by introducing new ceremonies, which manifestly showed a tendency to the Roman Catholic forms and faith.

High Churchism, or Ritualism, was never carried to a higher pitch than by Bishop Laud, in the reign of Charles I., the son and successor of James. This King, a severely high churchman, endeavored to introduce the English mode of worship into Scotland, but met with such a determined opposition from the people there, most of whom were attached to the Presbyterian mode of worship, that he failed in



accomplishing his object. To show the pitch to which bishop Laud brought affairs in the Church of England during his reign, we may give an account of the process by which that prelate consecrated St. Catharine's Church. On the bishop's approach to the west door of the church, a loud voice cried: "Open, open, ye everlasting doors, that the king of glory may come in!" Immediately the doors of the church flew open and the prelate entered. Falling on his knees, with eyes uplifted and arms expanded, he uttered these words: "This place is holy; the ground is holy; in the name of the Father, Son and Holy Ghost, I pronounce it holy." Going toward the chancel he several times took up from the floor some of the dust and threw it into the air. When he approached, with his attendants, near to the communion table, he bowed frequently toward it. And, on their return, they went round the church, repeating, as they marched along, some of the psalms; and then repeated a form of prayer which concluded with these words: "We consecrate this church and separate it unto Thee as holy ground, not to be profaned any more to common uses." After this, the bishop, standing near the communion table, pronounced many imprecations upon such as should afterwards pollute this holy place by musters of soldiers or keeping in it profane law courts or carrying burdens through it. On the conclusion of every curse he bowed towards the earth and cried: "Let all the people say, Amen."

The imprecations being all so piously finished, there were poured out a number of blessings upon such as had given or should hereafter give to it any chalices, plate, ornaments or utensils. At every benediction he, in like manner, bowed toward the east and cried: "Let all the people say, Amen." The sermon now followed, after which the bishop consecrated and administered the sacrament in the following manner: As he approached the communion table he made many low reverences; and coming up to that part of the table where the bread and wine lay, he bowed seven times. After the reading of many prayers he approached the sacramental elements and gently lifted up the corner of the napkin in which the bread was placed. When he beheld the bread he suddenly let fall the napkin, flew back a step or two, bowed three several times toward the bread; then he drew nigh again, opened the napkin and bowed as before. Next he laid his hand upon the cup which contained the wine and had a cover upon it. He let go the cup, fell back, and bowed three times toward it. He approached again and, lifting the cover, peeped into the cup. Seeing the wine, he let fall the cover, started back, and bowed as before. Then he received the sacrament

and gave it to others. And after many prayers said, the ceremony of the consecration ended. The walls and floor and roof of the fabric were then supposed to be sufficiently holy. Orders were given and rigorously insisted on, that the communion table should be removed from the middle of the area where it hitherto stood in all the churches except in cathedrals. It was placed at the east end, railed in, and denominated an ALTAR; as the clergyman who officiated received commonly the appellation of PRIEST. The clergy were rigorously compelled to observe every ceremony, and were suspended and deposed by the High Commission Court if they were found to neglect any of them. Oaths were also imposed upon the churchwardens by many of the bishops; and they were sworn to inform against any one who acted contrary to the ecclesiastical canons. The popish practices which were introduced into the Church during this reign had so scandalized the minds of the stricter Protestants that they zealously opposed them and gladly suffered for their principles. "All the severities, indeed, of this reign," says Hume, "were exercised against those who triumphed in their sufferings, who courted persecution and braved authority." \*

Into Scotland Charles made a tour for the purpose of bringing the Scots to conform to the customs of the English church; but the cause he came to forward had the effect of making the people of that country oppose him. Against popery and prelacy an outcry was raised, and both the clergy and people entered into a bond of union, pledging themselves to resist all religious innovations and to support each other against all opposition. This agreement was called "The solemn league and covenant." In order to obtain means to sustain an army in opposition to the covenanters, Charles now summoned another parliament, but had to dissolve it again without obtaining any aid therefrom. The army of the covenanters now advanced into England, defeating on the way a portion of the royal army at Newcastle. In their march southward at this time the Scotch are said to have maintained the strictest discipline; they paid for what provisions they received on the way, and made protestations of loyalty to the king, wishing, they said, only to obtain from him redress of their grievances.

Charles now, in 1640, convened the assembly called the "long parliament." This parliament impeached and beheaded Wentworth, earl of Stafford, as well as Bishop Laud and Sir Robert

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\* Hume: Reign of Charles I.



Berkeley. To the incarcerated Puritans it opened the prison doors and abolished the court of "star chamber" by which the late kings had oppressed the people. They then passed an act declaring that bishops should not sit in the upper house of the legislature, and another act which made their own sitting perpetual. At this time a rebellion broke out mysteriously in Ireland, wherein more than 10,000 Protestants are said to have been massacred by the Catholics. Among others the king was suspected of having been one of its instigators. In its grant of money to suppress this rebellion parliament did not allow the money to get into the king's hands. Now, however, that precedent and law and order were set aside everywhere appeared turmoil and confusion. Bands of apprentices patrolled the streets of London, who, wearing their hair cropped around, Captain Hyde drew his sword and said he would "crop the ears of the round head dogs," and from hence the parliamentary party were called the "roundheads."

Charles then, having impeached five members of parliament for resisting his authority, sent a sergeant to the house to arrest them; but he was sent back without any positive answer. The king then proceeded in person with armed attendants to the house; but found that the five members were gone; and withdrawing he was greeted with the cry of "privilege of parliament." Tumults succeeded and the royal family were obliged to leave London. Both the royal and parliamentary parties then proceeded to decide the contest by force of arms. At Edgehill an indecisive battle was fought wherein the royalists were commanded by Charles and his nephew, prince Rupert of Hanover; his opponents being led by the earl of Essex. At Lansdowne also the battle was indecisive in its result; But at Stratton and Roundway down the royalists were victorious. Again an indecisive battle was fought at Newbury, wherein both sides sustained great loss.

The Scots now united with the parliamentarians, while by the Irish Catholics succors were sent to the king. At the ensuing battle of Marston Moor the parliamentarians were victorious. In this battle 50,000 troops were engaged. The parliamentary commanders were Thomas Fairfax and Oliver Cromwell; the royalists were led by the marquis of Newcastle and prince Rupert. At Nasby Charles commanded in person and lost the battle. Here he is said to have displayed "the conduct of a prudent general and the valour of a stout soldier." On the loss of this battle Charles retreated to Wales, but finding himself unable to retrieve his fortunes he re-

solved to throw himself upon the generosity of the Scots. Presenting himself at their camp at Newark he was at first received with marks of respect; but he was detained a prisoner and at length delivered to the parliamentarians for 400,000 pounds sterling. By these he was kept at Holdenby until a change of events took him out of their hands.

For between the opponents of Charles there arose conflicting interests and hostile feelings. Another religious sect had meantime risen, which maintained among other opinions that right of freedom for all, in matters of religion, which is at this day so extensively acknowledged. These were the "Independents" at whose head was Oliver Cromwell. They were opposed not only to royalty and prelacy but to the presbytery; their expressed desire was that a republican government be established. Cromwell by the zeal which he manifested for equal rights in religion as in all other things gained the confidence of the army. Desiring to obtain possession of the king he sent a detachment of five hundred men, who conducted him from Holdenby to his camp. At the head of his army Cromwell now marched to London, where he dictated laws to the long parliament, which had by this time become extremely unpopular with the nation. He paid, at the same time, great court to Charles, whom the opposition of the two parties had again brought into prominence. But the king even now rejected overtures for reconciliation, refusing to relinquish his high pretensions or to allow to the people such a share in the government as they claimed. At Hampton Court Cromwell and his adherents established him and enabled him to live there for some time with the appearance of freedom.

At length, for some reason, this situation becoming unpleasant or dangerous for Charles, he escaped to Litchfield, where he remained for a while concealed, but was at length compelled to place himself in the custody of Hammond, governor of the Isle of Wight. Here he was kept a close prisoner until at length his opponents, fearing for their own safety in case of the revival of his party, arraigned him on a charge of treason for levying war against the parliament, condemned and beheaded him upon the scaffold in 1649.

The commons now passed an act abolishing kingly power and the house of Lords as altogether unnecessary. The great seal of the nation, the form and inscription whereof they had changed to suit their purpose, they committed to a certain number of persons,



who were styled the "Conservators of the Liberties of England." The war had, on both sides, been largely maintained by private contributions, but even thus the excessive imposts made by the long parliament for revenue had at length made that institution quite unpopular. It had besides, meantime, passed some very strict and severe laws concerning religion, under one of which a venerable Catholic clergyman, named Southworth, aged 72 years, was burned at the stake at Winchester, for the crime of being a popish priest. "On the scaffold he reproached his persecutors for their inconsistency."

By the course which the Puritans and Presbyterians pursued when they were in power we see that whatever be the doctrines men profess, however spiritual and free from idolatrous tint, and however fervent and enthusiastic these men be in their religious devotions and professions, they still, when they come into power, are not unlikely to enact like cruelties with other more formal and idolatrous religionists, though probably not to the same extent. And all these developments are simply the outworking of human nature, perhaps, in enthusiastic devotion, or in excessive zeal in supporting some favorite idea, or in bigotry or hatred, or personal animosity, or peculiarity of temper and disposition in individuals. They are the outworking of the principles of human nature which comprises in itself the two extremes of bad and good; and these principles are developed in actions, the motives of which are attributed to religion, or God, or something else, which latter are merely ideas and may mean really nothing more.

From the beginning of the reign of Henry VIII. down to after the time which we are now considering, say to the accession of William III., the rulers of England were distinguished for their cruelties in persecuting and killing their fellow-men, and this especially in support of an ecclesiastical system which they had established. They compelled all within the range of their power to bend to their idea, their will, or their caprice.

Cromwell having been appointed by parliament military governor of Ireland soon reduced that island to submission. In Scotland the Marquis of Montrose, attempting to form an army in the royal cause, was overcome and executed with forty others.

The Scottish covenanters, resolving now to support the monarchy, equipped an army of 36,000 men and proclaimed Charles II., king. Him they recalled from Holland, and, on his return, before landing, had him sign the covenant. Parliament now, re-

calling Cromwell from Ireland, sent him with full power against the Scots. At Dunbar he met and defeated them, and proceeded to take possession of Edinburgh and Leith. But meantime the Scots, though weakened by internal dissensions and jealousies of the prince they supported (having kept a national fast for his sins and those of his family) had again assembled an army with which Charles entered England. But Cromwell, the ensuing year, followed and defeated this royal army at Worcester. Charles being obliged to flee, after more than a month's concealment in different disguises, made his way to Normandy.

The authority of the commonwealth was now acknowledged throughout the English possessions, Cromwell being in supreme command of the army with the title of "Captain General." He was aware, however, that he was distrusted by the parliament; and taking a company of soldiers, he entered the parliament house, commanded the speaker to leave his chair and told the members they had sat long enough for what good they had done. Then in a strong stentorian voice he addressed individual members, telling Sir Hary Vane he was a juggler, Challoner he was a drunkard, and, in short, charging some with breaking one commandment, some another, and, finally, telling the whole: "You are no longer a parliament; I say you are no longer a parliament." Cromwell was now, while speaking in the name of liberty, become a military despot. By a council of his officers he was appointed "Protector of the Commonwealth," and addressed by the title of "highness." He next having summoned a number of men from the three kingdoms, so that all might be represented in one parliament, soon found their views not correspondent with his and so dissolved this parliament.

A war now ensuing between England and Holland Cromwell's fleet was triumphant after a prolonged struggle of three days. The commonwealth rose now to great importance among the nations of Europe, its ambassadors being present at almost every court. At this time Jamaica, one of the West India islands, was retained to the English by Admiral Penn. By the long Parliament the settlements in North America were favored; but from Cromwell they received a severer blow than they had received from the Stewarts in the "Navigation Acts" by which he introduced a restricted system of trade, prohibiting the colonists from using their own ships, and thus obliging them to sell their products to the English and to obtain from them the supplies they wanted. Cromwell made



all his foreign relations, colonial and otherwise, subservient to the home interests, so far as his foresight allowed him to judge should be so: His domestic government, too, was perhaps as mild and equitable as his dangerous situation permitted it to be, beset as he was by enemies who conspired against his life; yet it was vigorous and "he was guilty of some acts of tyranny such as Charles I. never dared venture upon." Five years after he obtained the protectorate, or in the ninth year after the death of Charles I. Cromwell died, and was succeeded in the protectorate by his son Richard, whose mild and unambitious disposition unsuited him for the turbulence and noisy cabals which were about him. He resigned the protectorate and retiring first to the continent and afterwards to his estate in the country he lived unoffending and unmolested. Into so many political and religious parties was the nation now divided that the people became weary of the confusion resulting from change and expressed generally their desire for the restoration of the monarchy.

Monk, an able commander both by sea and land, was now at the head of the army in Scotland; and, having formed a plan for the elevation of Charles II. to the throne, he marched to London. Here he procured the dissolution of the existing parliament and the election of a new one, to which when assembled he read a letter from the prince offering a general pardon; promising liberty of conscience; assuring the soldiers of the payment to them of their arrears; and submitting all grants to parliamentary arbitration. Monk had also the house of lords now again to assemble, and both houses jointly proclaimed Charles II. king. Sir Matthew Hale, chief justice, seconded by Prynne, wished to have limitations put upon the royal prerogative; but these suggestions were, for reasons of his own, overruled by Monk. Charles having come from Holland was proclaimed king in London on July 15th, 1650.

Charles was a person of agreeable appearance and engaging manners, but his real character was soon found not to correspond with these. His great deficiency was in moral principle; his great want morality. Licentiousness quickly sprang from the court, more or less throughout the kingdom; and although he had sworn to support the solemn league and covenant and to protect the rights of conscience, he re-established episcopacy as the exclusive religion; restored the bishops to their seats in parliament and the inferior clergy to their benefices. This, however, may be called but an ignoring of the contract he had sworn to when we compare it with his treatment of the Puritans. In relation to these he caused the

“ Act of Uniformity ” to be passed by which it was ordained that every minister of religion, schoolmaster or graduate of a college in taking his degrees, must declare his consent to everything contained in the “ Book of Common Prayer ; ” and that all ministers should be ejected who had not already received or would not receive episcopal ordination; that they should take the oath of canonical obedience; should abjure the solemn league and covenant; and should renounce the principle of taking up arms against the king on any pretense whatever. The terms of subscription had now been made so rigid that the more scrupulous among the Presbyterians and Independents would not receive it and about two thousand of the clergy relinquished their cures, preferring, for the most part, to rely for support upon the humane charity of society than to renounce their principles.

Against those concerned in the death of the late king prosecutions were now commenced. Some were executed and others fled to foreign countries, where they were hunted under the name of “ regicides.”

In this reign the English navy triumphed largely over the Dutch. In 1664 New Amsterdam was taken by the English and called New York, after the title of the king’s brother, James, Duke of York. To his favorites Charles granted large tracts of land in America.

To Charles II. succeeded, in 1685, his brother James II., whose character was no less deceptive than that of Charles. Having assembled his council he declared his determination to maintain the established government both in church and state. His conduct, however, in sending to make submission to the pope; going in state to attend mass, which by act of parliament was illegal; levying taxes without consent of parliament; and advancing Catholics to office, while he displaced Episcopalians, and the like, soon convinced the people that his professions were not earnest. Insurrections which broke out in Scotland and in England, in consequence of this, were suppressed and their leaders executed.

The infamous Judge Jeffries being chancellor of the kingdom now as well as in the preceding reign the frequent military executions were attended with remarkable cruelty. While the monarch upheld such military executions, thus making himself hateful to the people, he at the same time made great pretensions to religious toleration. Wm. Penn, the son of Admiral Penn, and founder of the colony of Pennsylvania, was much in company with James and was deceived into the belief that this tyrant and bigot had good



designs respecting liberty of conscience. But his intention to break down the democratic part of the English constitution and bring everything into subjection to his arbitrary will soon became manifest to him. This king became to the clergy of the established church quite obnoxious, not only depriving them of privileges formerly granted, but by directing them to read in public his declaration of equal indulgence to all religions. The Archbishop of Canterbury and six bishops petitioned the king that he would not oblige them to promulgate that which by former acts of parliament was illegal. He answered by committing them to prison and prosecuting them for libel. Unless the Catholics and a certain number of officeholders under him the greater part of the nation now desired a change of the government; and many of the most influential persons in the kingdom banded themselves together and petitioned the prince of Orange, James' son-in-law, to come over and assume the government. This proposal was not unacceptable to William as he had had a design upon the English throne. Embarking, therefore, his army for England he landed them at Torbay; and so numerous were the accessions to his party that it seemed as if the whole nation had conspired in his favor. The navy and army also deserted to him. Being absent for a short time from his palace James returned and found his favorite daughter Anne had left him. "God help me," said the afflicted man, "my very children have forsaken me." The queen and the prince of Wales he sent to France, whither he followed them, as soon as he learned that William had begun to advance to London. The parliament now declaring the throne vacant proposed to William that he should act as regent to his wife as queen; but he sent them word that he would not accept of a power which depended upon the life of another, and that if they concluded upon this plan he could render them no assistance. Mary seconding his views, the prince and princess of Orange were declared king and queen of Great Britain. This event, called in English history the "Revolution," as that of the coronation of Charles II. is called the "Restoration," is one of the most singular and important on record. The change was brought about almost without bloodshed; and, in its course the principle was acknowledged that the people had, through their representatives, a right to elect their sovereign. Thenceforth no king could assume, as their former princes had done, that the whole kingdom was his, he deriving from God and the people from him. In England this relic of the feudal system was left behind,

when James II. for his violations of constitutional liberty, was declared to have forfeited his throne, and William III. was, by the representatives of the people, made king in his place.

Viscount Dundee in Scotland still held out for James and won a battle against William's forces, led by Gen. Mackay, but fell in the engagement. James and his family were hospitably entertained by Louis XIV. at his palace of St. Germain; and here now having collected a few hundreds of his own countrymen and some French he embarked with them for Ireland. In that country the earl of Tyrconnell, at the head of about 30,000 men remained faithful to him as well as the Catholic population in general; but the Protestants resisted with intrepidity though at times reduced to the utmost distress. As soon as matters connected with the English administration were somewhat composed William proceeded to Ireland to take command in a war which he had hitherto left to his lieutenants. On the banks of the Boyne the opposing armies engaged each other, each led on by a monarch, when victory ultimately declared in favor of William. James again fled to France and William had possession of Ireland. Though disturbance sometimes manifested itself during the reign of William yet the majority of the nation supported his measures. While he was personally engaged in the continental wars Mary administered with ability the affairs of England; but when her husband was present, she is said to have been the most submissive of wives. Her death was much regretted by all. William came to his death by a fall from his horse. He is said to have ruled with ability but not not well. His ambition, which was considerable was not moderated to the extent it should have been by a regard for the good of mankind and especially for that of the people he governed. He determined so to sway the people of Europe "that not a gun should be fired without his consent." To maintain large standing armies he commenced the system of borrowing money, which has, in its consequences, accumulated the enormous national debt that has brought England to the verge of ruin.

It was by one of King William's armies that the notoriously brutal massacre of the MacDonalds of Glenco was perpetrated. In America "King William's War" reached the people of New England, where the French and Indians from Canada came stealthily upon them, awaked them from their slumbers with the war whoop to see their dwellings in flames, their children dashed against the walls; and themselves reserved for scalping and torture. Thus in



1690 were destroyed Casco in Maine, Salmon's Falls in New Hampshire and Schenectady in New York. Some of the measures of William III. in American legislation showed that he believed the free institutions of that new country were tending to independence and that he desired to bar their way. In his accession Puritan New England had rejoiced, and he recalled the tyrants of whom they complained and suffered the smaller States to go back to their charter democracies; but to the leading State, Massachusetts, whose people had shown the most determined self-will, he would not restore their former privileges but compelled them to receive, with a new charter, royal governors. Between these governors and their peoples began at once disputes, which were not settled till after the war of the revolution.

During William's reign an act was passed, notwithstanding the opposition of the Jacobites, that is, the followers of James, which secured the crown to the descendants of Sophia, duchess dowager of Hanover, "they being Protestants."

To William succeeded Anne, second daughter of James II. She continued the English alliance with Austria, and, during her reign, Churchill, who afterwards became duke of Marlborough, cut an important figure on the continent at the head of the British forces. *In her reign was accomplished the important event of the union of the legislative powers of England and Scotland*; for although these two countries had now for 103 years, or since the accession of James I, been under one king, yet their legislatures continued to be distinct till this time. The bill, which was violently opposed in the Scottish parliament on the ground of inequality of representation, but was finally accepted on the parliament of England agreeing to pay 398,000 pounds sterling as a consideration for its passage, allowed Scotland to send to the British parliament forty-five members and sixteen peers with reciprocal rights of trade. Of Scotland considered as an individual kingdom it diminished the political importance; but it strengthened and consolidated the empire whereof Scotland was now but a territorial division.

After a reign of 22 years Anne Stewart was succeeded upon the throne of Great Britain, in 1714, by George I, who was hereditary elector of Hanover and great grandson of James I, king of Great Britain, through his daughter Elizabeth, wife of Frederic, elector Palatine, and king of Bohemia.

The three great political parties in the days of George I were the whigs or party of the people; the tories or party of the nobles;

and the Jacobites, so called from their espousing the cause of King James (Jacob) II. This last party gaining ground in the Kingdom projected a change, and, in 1715, invited over from France the Stewart claimant, who by his party was called James III, Louis XIV, secretly favoring his cause. But the latter soon dying after a reign of sixty years, the duke of Orleans, now regent, although he did not openly oppose yet gave no promise of assistance to James. Meantime the earls of March and Derwentwater, who had risen in support of James in Scotland and the north of England, were crushed. After this the chevalier, as he was called, arrived in Scotland and was proclaimed as James III by his followers; but finding his cause so dampened by defeat before his arrival, and learning that a large price was set upon his head, he re-embarked for France. Of his adherents some fled; some concealed themselves, and some were apprehended and treated with remarkable cruelty.

In thirty years later (1745) when George II. was in alliance with Frederick the great of Prussia, and Maria Theresa of Austria and had an army on the continent under the duke of Cumberland, acting against the French, another attempt was made to restore the Stuarts. The chevalier Charles Edward, son of the foregoing, landed in Scotland. Of Highland chieftains and Lowland barons he obtained a large following and at the head of a considerable army thus gathered, he surprised Edinburgh and established himself in Holyrood house. Here he proclaimed his father king of Great Britain. At Preston Pans, shortly afterwards he gained a victory over the king's troops; taking alarm at which the parliament recalled the duke of Cumberland from the continent, and sent him against the Stuart. Meantime, however, he had marched into England and taking Carlisle on his way, proceeded to Derby. But finding that few of the English Jacobites joined his standard and learning besides that extensive preparations were now being made to proceed against him he returned north. At Falkirk he again defeated the royal troops, but Cumberland, following him closely, with a large force of veterans drawn from the continent and elsewhere came up with his small army at Culloden in the north of Scotland and obtained over him the victory. Stuart escaping from the field wandered afterwards for five months under various disguises, a heavy price being set upon his head. But the adherents of his family in the Highlands would not betray him for money. Much fault has been found with the duke of Cumberland for the cruelties which he allowed to be perpetrated upon the wounded



enemy on the field of Culloden; but let that have been as it may, we have only to remark that thus was established upon the throne of Great Britain the house of Hanover, which has since remained undisturbed by other claimants. If now we reckon the dynasties which reigned in South Britain up to and including that of Hanover, we shall have to begin with the Roman, making a British dynasty second, which will answer also for the British rule, that preceded the Roman and of which we have little knowledge. Next we have to put the Saxon; then the Danish, etc. The dynasties for this space are as follows: —

1. Romans.
2. Britons.
3. Saxons.
4. Danes.
5. Normans.
6. Blois.
7. Plantagenet.
8. Tudor.

We may, therefore, call the ancient British the first dynasty, overlapping as it does, the Roman. The last dynasty here given, namely, that of Tudor, is in female descent from the 7th; for it was by right of descent from a daughter of John of Gaunt, son of Edward III, that Henry Tudor afterwards Henry VII, claimed the crown of England. The 8th dynasty, then, came into power in England as being of the 7th in this sense. In the sense, therefore, of being the ancient British rule revived it may be thought to present another prophetic prototype in that it was and (for a time) was not; and yet it was, when it did again attain to power. Between the ancient British dynasty, beginning with Vortigern and his son Vortimer, after the departure of the Romans, and the rise of the dynasty of Tudor there intervened six dynasties, so that immediately preceding the Anglo-Saxon, and immediately following the Plantagenet we have ancient British rule. Confer Rev. XVII, 8, 11, etc. In our present application of the prophecy it is to be remembered we are directing the attention not to the original or prototype, but to an adumbration thereof.

Moreover, if we commence to reckon with the Saxon dynasty in England and not take into account, as a dynasty the “long parliament” nor the reign of William III., who was permitted to the throne in partnership with and in right of his wife, all of which

portions of a period the Stuart dynasty may be thought to cover, then we have the house of Hanover as the 9th dynasty. These dynasties are as follows: —

1. Anglo-Saxons, beginning with the union of the Octarchy.
2. Danes
3. Normans
4. Blois
5. Plantagenet
6. Tudor
7. Stewart
8. Commonwealth
9. Hanover

This 9th dynasty, as that of Tudor, came into power by descent in female line from a 7th, in this case that of Stewart, as this latter dynasty did by descent in female line from the Tudors: For James VIth, of Scotland, first dynast of “Great Britain,” was son of Mary Queen of Scots (and Henry Stuart) which Mary was daughter of James V, King of Scots, who was son of James IV, and his wife Margaret Tudor, daughter of Henry VII of England, who was first of the house of Tudor.

The Stewart dynasty may be said to have existed in a stormy time, politically speaking; it embraced and overlapped the parliamentary anarchy and the “protectorate;” the latter, however, being undoubtedly a distinct dynasty. The heir apparent in this period, namely, Charles II., was, arising, it is thought, from his association with low minded persons, not of such a high moral tone as suited Oliver Cromwell, nor does he seem to have improved much in this respect before he had advanced well in life. But whatever else the Stewart dynasty did and there is indeed much evil laid to its account it may be said to have consolidated the British empire. Its first dynast united in his person the crowns of north and south Britain; and under its last dynast, namely, queen Anne, the union of the Scotch and English parliaments was effected. Its first dynast gave also to the English world that translation of the Scriptures, which has been held as the standard to our own time; nor did he leave only one copy of them in each church, tied by a chain, as Henry VIII did, but gave it to the free use of all the people of all the world. This dynasty of native Britons formed, indeed, an epoch in every way, and relinquished its power, gloriously energized under its last dynast, to the second elector of the *ninth electorate of the German empire*. This



was George I. of England, the founder of the generally able minded house of Brunswick of Great Britain and Ireland. The first five English dynasts of this house, namely George I., II., III., IV. and William IV. were also electors of the German empire. Victoria, on her accession in 1837, was excluded by the Salic law from a German throne; and, so, Ernest, the oldest surviving son of George III., became king of Hanover. He was succeeded in 1851 by his son George V. Four years previously, however, in 1832-3, the people of Hanover having manifested a desire for greater political liberty, were granted by the English government a new constitution, by which they have a legislature of two houses. According to this, some one of the royal family of England was to be chief executive.

According to our last tabulation, the Germans replace their own race on the throne of England after the intervention of seven dynasties, as, after the intervention of six, the Britons replaced the Britons.

But as to what is meant by the electorates of the German empire, I may repeat as said farther back that, in the year 1355, this empire was divided by the terms of the constitution called the "Golden Bull," into seven geographical divisions or kingdoms called electorates, at the head of each of which was a sovereign or elector, whose oldest son was to be his successor in the electorate. This constitution which was framed and issued by the pope and the emperor Charles of Luxembourg, — one of whom appears to have been as devoted a Roman Catholic as the other, — remained as regards the number of electorates in *statu quo* for 293 years, or until by the treaty of Westphalia, which closed the "thirty years' war" in 1648, one of the electorates, namely, the Palatinate, was divided into two, called respectively the Upper and the Lower Palatinate. The Upper Palatinate was, at this time, given to the elector of Bavaria and the Lower to Charles Louis, the son of the former elector Palatine. Since 1692, according to Zimmerman (IV, 1549), Hanover has been reckoned a ninth electorate.

The first German dynasty in Britain some would be disposed to consider as a prototype of certain of our Apocalyptic symbols. There were seven Anglie and Saxon kingdoms, called the Heptarchie, out of one of which, Deira, an eighth was formed, namely, Mercia (i.e., Mur-chaeth-ia, the land of the sea chief, or, literally, Merchant-land), in 586. This was, therefore, a seventh-eighth kingdom, and it was also an Anglie kingdom, as distinguished from Saxon; that kingdom which subjugated all the others, instead of

Wessex, as commonly understood: and the Angles gave to England its line of Anglo-Saxon kings after which the country was named England (Angle-land).

Now, considering the intervention of the long parliament in the period given in our last tabulation, it may be said that if this ninth dynasty of Germans in England, namely the dynasty of Hanover, were alluded to in our Apocalyptic prophecies, under the general head we have been now considering, it is a very faint penciling of history which shows it to be so. It may, however, be answered that this is what was to be expected in this case, this dynasty, if referred to at all, being out on the verge of the prophecy, near, we hope, to the full introduction of the age of the Son of Man; and in the time of which, it is much to be wished, that long-expected era may be ushered in. It is to be hoped that every day henceforth will disappear more from the world all such brutality, cruelty, ignorance and vice as hitherto has too much characterized and utterly degraded humanity, and that the whole human family will henceforth cultivate the Christian doctrine of the universal Fatherhood of God and brotherhood of man and live in all sincerity and action as becometh this doctrine.

I have hitherto, under this head, spoken mainly of Germany and England, but as the Scandinavian and Slavie nations come largely into view in the movement and effects of the Reformation it behoves to give these peoples a passing notice.

THE SCANDINAVIANS are those nations lying to the west and north-west of the Baltic. They are principally Denmark and Norway with their colony Iceland; and Sweden. They are one of the chief homes of the Goths in Europe from an early historical period. In the Middle Ages numbers of their inhabitants acted barbarously as sea kings or free booters. Before their conversion to Christianity they sacrificed human beings to their war gods in their barbarous religious rites.

The first account we have in history of any of them having been converted to Christianity is of Harold, a Danish prince, who was baptized at Ingelheine, in the year 826. But they, as a race, embraced Christianity with remarkable slowness, especially in what might be called their old homes, where they were not much brought into contact with outside influences. After, however, they had gotten a foothold in France, England, Italy and Sicily, thereinall to abide, they, coming into contact with the civilization and religion which had prevailed there long before, soon became of the Church's



children some of the most devoted. In the movements of the crusades some of the greatest leaders, as Bohemond and Tancred and Robert of Normandy, were of this stock. Their abandonment of their barbarous and sanguinary customs was owing principally to their intercourse with more civilized nations, and to the influence upon them of Christianity, which was introduced into Denmark in the ninth century; into Norway in the tenth and into Sweden in the eleventh.

It was greatly to the advantage of Denmark, Norway and Sweden that they were united under a common government by Margaret of Waldemar, daughter of Waldemar II., king of Denmark, and called "the Semiramis of the north." On her father's death she obtained, contrary to the Salic law, in force among the Danes, peaceable possession of the Danish sovereignty. Haquin, king of Norway, her husband, having died, she obtained in a like peaceable way, possession of the sovereignty of Norway. And such was her fame for wisdom and energy that when Albert, a German conqueror, was making good headway in his subjugation of the Swedes, they invited her to assist them. She went with an army in 1389, defeated Albert in battle and made him prisoner. After seven years of war the compact called the "Union of Calmar," was made, which united the three nations in one confederacy, each having its own legislature, but all under the same monarch. Having elected Margaret, she, during her reign, established many wise regulations, and enabled the confederacy to progress rapidly in commerce and the arts.

Margaret, having had herself no child, adopted Eric, a grand nephew, who proved to be a weak prince, and so in 1449 the "Union of Calmar" was dissolved.

There now ensued a period of war when Sweden had a king of its own. In 1513 Christian II., called from his ferocious disposition, "the Nero of the North," was king of Denmark and Norway; and Sweden, being divided between two conflicting parties, Troll, archbishop of Upsal, encouraged Christian to invade that kingdom. He did so, and having killed in battle the king, Steen Sture, was acknowledged king of Sweden by the diet. He then, having invited to a feast the nobles of the realm, treacherously slew ninety-four chief men and bishops, after which he let loose his troops upon the people and a multitude of Swedes were consequently sacrificed. Gustavus Vasa, the son of a nobleman, fled and concealed himself among the mountains of Dalecarlia, whence he issued with

a resolute band. His countrymen in large numbers joined his standard, and in 1523 they succeeded in expelling the Danes and in placing Gustavus on the throne of Sweden. In his reign Sweden prospered agriculturally and commercially, and, on the breaking out of the reformation he and his people received its doctrines. It was in defense of these that his descendant, Gustavus Adolphus, came forward as the hero of his age. With the latter to command her armies and his able minister, Oxenstierna, to manage her internal affairs, Sweden rose in this period (1611-1632) to a first class power.

At the death of the German emperor Rodolph, who was son of Maximilian II, the son of Ferdinand, the brother of Charles V, the imperial title fell to his brother Mathias: 1612. Before this the Protestant princes of the German confederation had formed a league called "the Evangelical Union." Hitherto Mathias had shown himself friendly to them, but their pressing demands for an extension of their privileges he now persistently resisted, and they complaining that he encroached upon their rights, took up arms to secure them. This proved the beginning of the "thirty years' war." The crowns of Bohemia and Hungary Mathias procured for his cousin Ferdinand, duke of Styria, whom he designed for his successor in the empire; but these measures so alarmed those nations that they now took part with the princes of the Evangelical union. In the midst of these disorders Mathias died and Ferdinand II was accordingly raised to the imperial throne. The Bohemians continuing their revolt, deposed Ferdinand and elected to the sovereignty of their kingdom Frederic, Elector Palatine of the Rhine, who was son-in-law of James I, King of Great Britain, having married his daughter Elizabeth. This Frederic is ancestor of the British house of Hanover. Besides the support of the princes of the Evangelical Union, Frederic now received the aid of Bethlen Gabor, the chief or vaivode of Transylvania; a body of troops under Henry of Nassau from the Low countries, and 2,000 English volunteers. His forces were, however, unable to cope with the united forces of the emperor, the king of Spain and the archduke of Austria, which defeated him in a pitched battle at Prague. The imperialists having driven him from his palatinate deprived him of his electoral dignity which they conferred upon the duke of Bavaria. Much to the annoyance of his English subjects Frederic's father-in-law refused to assist him in his extremity. By this neglect the English thought James showed himself false to the Protestant cause.



After crushing a league of the northern powers, at the head of which was Christian IV of Denmark, Ferdinand aspired to establish despotic sway in Germany; to reduce the princes to the rank of nobles and revive the imperial jurisdiction in Italy. He began by issuing an edict requiring the Protestant princes to restore the church lands and benefices, which they had possessed since the Peace of Passau. The princes, remonstrating, urged that the edict was illegal; but, the emperor persisting, the Protestants formed a secret alliance with Gustavus Adolphus of Sweden. This monarch being a zealous Protestant, deemed it politic to unite his forces with those powers whose object was to weaken the influence of the house of Austria; and besides he conceived he had good cause of dissatisfaction with the emperor, for having assisted the Poles in opposition to the Swedes. Mostly on account of religion, but partly to preserve the balance of power, Holland came into this confederacy and Charles I, then reigning in England, sent to the confederates a force of 6,000 men. The court of France also united itself with the Protestant confederates, it being the policy of Cardinal Richelieu, then prime minister of France, to curb the Austrian power by all means.

Gustavus, having entered Pomerania, captured many strategic points; and over the imperial forces under the command of Tilly he gained a complete victory at Leipsic. All the armies of the evangelical alliance now joining his standard Gustavus made himself master of the whole country between the Elbe and the Rhine. Tilly, having been killed, Wallenstein, an equally able general, replaced him. With him at Lutzen Gustavus engaged in battle: At daybreak the fighting began and lasted till sunset, when the obstinate and persistent valor of the Swedes left them in possession of the field. They had triumphed over a force of the enemy much superior in numbers, but Gustavus was killed. It is said that an enemy, finding him wounded on the field, asked him who he was, when he replied: "I am the king of Sweden, and I seal with my blood the Protestant religion and the liberties of Germany: " 1632.

Gustavus having left but one child, a daughter named Christina, aged six years, the regency of the kingdom was committed to Oxenstiern. The war was continued in Germany and the Swedish ranks kept replenished with able bodied men and officers from the north well drilled and taught in the schools of Gustavus. Wallenstein, the imperial general having been assassinated the command was given to Ferdinand, king of Hungary, eldest son of the em-

peror. The imperial army was at this time strengthened by the accession of the dukes of Lorraine and Bavaria, together with a reinforcement of Spanish troops. At Nordlingen the army of the confederates under command of Gen. Horn and the duke of Saxe Weimar, encountered the imperial forces, and there ensued one of the bloodiest battles recorded in history, which resulted in the defeat of the Swedes. With the Evangelical Union the emperor now (1635) negotiated the "treaty of Prague," by which the Protestants were left in possession of the church property and permitted the free exercise of their religion throughout the empire with the exception of Bohemia and the provinces of the house of Austria.

Between Sweden and France a new alliance was now formed and the latter nation participated actively in the war. The elector of Saxony, an imperialist general, was defeated at Wittstock, in 1636, by the Swedish general Bannier. On the death of his father the king of Hungary succeeded as Ferdinand III., and continued the war against Sweden, France and the Protestant Union. Near Brisac, the confederates, under the duke of Saxe Weimar, defeated the imperial army and took possession of many towns. In Pomerania the Swedes triumphed. Bannier, having crossed the Elbe, entered Saxony, obtained advantages over the imperialists in several slight engagements, and, near Chemnitz, gained a complete victory. Bohemia he next invaded and was victorious over the imperialists under Hofskirk. The retreating army he pursued to the walls of Prague and took the imperial general prisoner: 1640.

The emperor having convened a diet at Ratisbon Bannier formed a plan of attacking that city. Joined by the French under Guilbriant he crossed the Danube on the ice, captured 1,500 of the imperialist cavalry, as well as the equipage and advanced guard of the emperor, who himself narrowly escaped. An unexpected thaw compelling Bannier to cross the river saved the city. A large imperial army under Gen. Picallomini and the archduke Leopold now followed Bannier through Bohemia, but before they came up with him he died. On learning this Oxenstiern dispatched Tordensohn, a general who had fought under Gustavus Adolphus, with a strong force of men to fill Bannier's place and re-enforce the army. Guilbriant, however, had with his French forces defeated the imperialists near Wolfenbuttel. On the arrival of Tordensohn, the French and Swedes separated, the former entering Westphalia and the latter Bohemia. Now ensued a series of victories for the French by which was reduced the electorate of Cologne; and for



the Swedes after which Leipsic surrendered. The court of Vienna in dismay began negotiations, which were retarded by the death of Cardinal Richelieu and his master Louis XIII.

Meantime Tortensohn turned his forces against Denmark, the king of that country having before exhibited hostility to the Swedes. The emperor, being appealed to, sent one of his generals to assist Denmark; but before they came to a conflict an accommodation was made by the mediation, it is said, of France? France and Sweden now procured an agreement with George Racoczi, the vaivode of Transylvania, who having invaded Hungary divided the imperial forces. Tortensohn having invaded Bohemia, after an unsuccessful attempt at surprising Prague, drew the imperialists into an engagement and got a complete victory. Meantime the imperialists, under the elector of Bavaria, encountered the French, now under marshal Turenne, and dealt them a defeat on the plains of Mariendal.

Turenne, however, making a successful retreat, crossed the Main with little loss; being soon after re-enforced by 8,000 men under the duke of D'Enghien he encountered the Imperialists at Nordlingen and was victorious. This success of the French spread terror through the provinces and induced the electors of Bavaria and Saxony and the German princes to renounce their alliance with the emperor and make a peace with France. By the armistice of Ulm the elector of Bavaria in the following year induced Wrangel, the Swedish general that had succeeded Tortensohn, to abandon Bohemia. But the truce was violated, the next spring Wrangel, joined by Turenne, having encountered the imperialists and defeated them at Zummerhausen. Konigmark, another Swedish general, took possession of Prague. All these results compelled the emperor to sue earnestly for peace and negotiations were entered into which resulted in the treaty of Westphalia, which was signed on October 24, 1648. This treaty is of the nature of a confederation between the contracting parties; it looks to the preservation of the balance of power, and has served as a basis for the future treaties, most of the succeeding wars having reference to this. Its conditions evidence the humiliation of Austria. France received Alsace, Brisac and the sovereignty of Metz, Tool and Verdun; Sweden received five millions of crowns with Upper Pomerania, the Isle of Rugen and a part of Lower Pomerania, Wismar, Bremen, and Verden to be held as fiefs of the empire. The upper palatinate with the electoral dignity was continued to the duke of

Bavaria, while the lower palatinate was restored to Charles Louis son of the deposed elector;—*an eighth electorate being established on his account*. Holland and Switzerland were declared to be free and sovereign states; and “the three religions, Catholic, Lutheran and Calvinistic,” were each admitted to the free enjoyment of their tenets.

Thus ended the thirty years’ war, which had desolated the face of Germany, a war of principle rather than of conquest, Protestantism as in Sweden and Germany trying to defend itself from ecclesiastical tyranny; and nationality, as in France, trying to defend itself and to keep its own from the giant force and selfish grasp of Austria. The ends for which the war was undertaken were accomplished; freedom of religion was guaranteed; there were the thunderings and lightnings and earthquakes of war; *the great city, the church, is here shown to have been divided into three parts,—Catholic, Lutheran, Calvinistic,—each protected in its rights, each having a legal standing; the power of the Papacy was broken; the cities of the nations fell; the pride of the German empire was humbled.*

POLAND, anciently a home of the Vandals, was in 550 A. D. made a duchy. In about 850 Piastes, a peasant, was elected duke. He lived to the age of 120, and his successors, when native princes, the Poles called Piasts. About the time when Poland became a kingdom under Boleslaus III., in 999, Christianity was introduced. After this reign a succession of civil wars followed, until Casimir the just restored order in 1178. From Andrew II. in 1122, the Poles obtained a great charter, which was the foundation of their national constitution. Considering the extent of this country and the great ability and natural energy of its people in the early ages we are led to wonder why it was the Poles did not become one of the first nations in Europe in every respect. But the Poles were not accustomed to agree among themselves and early begun to choose for themselves foreign sovereigns. I have learned that the Poles are a proud people; and, doubtless, they are much more so than is proper or for their good. How good and joyful a thing it is for brethren to dwell together in unity!

Louis, an able sovereign of Hungary, was in 1730 elected king of Poland, and he ruled a domain, part of which touched the Adriatic, the Euxine and the Baltic. Though often at war with Poland, Lithuania had till this period remained independent and was the last portion of Europe subjected to Christianity. The succession to the



throne of Poland Louis had sought to secure to his eldest daughter Maria and Sigismund, elector of Brandenburg, to whom she was affianced; but the Poles preferring Hadwida, a younger daughter of his, she was married to Jagelo, duke of Lithuania, and he was elected under the name of Ladislaus I. Under him Poland and Lithuania were united; he was baptized in 1386, and his people were Christianized and under his dynasty Poland was prosperous.

PRUSSIA was conquered by the Teutonic knights, an order of military monks or knights-sword-bearers, who, returning from the crusades in 1225, obliged the people, at the point of the sword, to receive their religion and submit to their government. This country they almost depopulated by their barbarities. In behalf of those people oppressed, as they were by the government of the knights-sword-bearers, Casimir IV., king of Poland, took up arms, and long and bloody wars followed in which the knights were in 1466 overcome. Thus Prussia had for 241 years been subjected to the government of those Christian knights, who indeed must have presented a remarkable contrast to the soldiers which true Christianity had ever sent forth in its missionary work. Albert, the grand master of the order, on being overcome by Casimir, renounced the Catholic and adopted the reformed faith and was made duke of east Prussia, as a vassal of Poland. He founded the university of Königsberg.

The first diet assembled in Poland was in 1468. The reigns of Sigismund I. and of his son and successor Sigismund II., which take us down to the year 1572, form the brightest period of Polish history. Poland gladly received the reformation and was the first of the nations to proclaim religious toleration. The male line of the Jagelons terminated in the death of Sigismund II., and, unfortunately for the country, foreigners were afterwards elected to the throne by the contentious nobles, who at the same time reduced to nothing the power of the people and of the sovereign, thus destroying the frame and life of society and creating instead thereof a social monstrosity.\*

The nobles held their elections in the open air, armed and on horseback. Seldom agreeing upon one of their own number they usually offered their crown to foreign princes; but it is to be here noticed that John Sobieski, the hero of Polish history, was a native

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\* Poland was the ancient Sarmatia and, during the later portion of the Middle Ages, the principal home of the Slavonic nations. Its fertile regions extended from the Black Sea to the Baltic. The Poles were anciently divided into small republics under chiefs elected for life called palatins or vaivodes.

Polander, and was elevated to the throne after his defeat of the Turks in the battle of Choczim. For stopping the progress of the Turks westward, in 1673, he is called a second Charles Martel.

After an alternation for some time now of foreign and native governors, Poland was in effect absorbed by Peter the great and his wife and successor the empress Catharine of Russia, who banished and persecuted in various ways the Polish patriots.

The Poles now solicited aid from the Turks, which was granted them, and which was the occasion of Catharine declaring war against the Porte. She sent her fleet through the Mediterranean to arouse the Greeks to revolt, but this movement, for some reason, produced no effect. Two Russian armies overran a portion of the Turkish dominions, which was a source of great anxiety to the Turks. In 1770 the Russians had still the advantages of war on their side, and a short period of doubt, — of alternate hope and fear, — was all that now remained to the little band of Polish patriots. What had come to their knowledge was this, that an agreement had been come to between Maria Theresa, the empress of Austria, Catharine of Russia and Frederick, the great of Prussia, to divide their country among themselves, annexing their several portions to their own respective dominions. This was accomplished and Poniatowski, a native Polish prince, who was entirely under the control of this triumvirate, was by them constituted sovereign of the remainder.

Against these iniquitous proceedings the Poles could raise but a very feeble voice. The patriot Reyten, finding all was lost, became insane. Protestations sent to the other European powers went unheeded. The patriot chiefs fled, all at least who could get away. Pulaski, having crossed the ocean, sacrificed his life in the cause of American independence, having been killed at Savannah in 1779.

It was in the year 1702, when the "Grand Alliance," consisting of England, Holland and the German empire were preparing to make war with Louis XIV of France, that we find PRUSSIA first spoken of as a kingdom. Into this alliance "Frederic, elector of Bradenburgh, had been won, by receiving from the emperor the title of King of Prussia. This is the first acknowledgment of Prussia as a kingdom." In the progress of this war during nine successive campaigns in so many years, the allies had not eventually made much headway against France. This is shown by the terms of the "Peace of Utrecht," which was signed in 1713, wherein it is specified that the Rhine was, as before, to be the established



boundary between Germany and France. But, on the other hand, there is remarkably much conceded to England, which points to the success of her armies under Marlborough in those successive campaigns as also to the success of her navy. Among many concessions the title of Anne to the throne of England and the eventual succession thereto of the house of Hanover was acknowledged by France; England, however, agreeing as a preliminary, to give the widow of James II, now resident in France, an annual pension of 60,000 pounds sterling.

In connection with and consequent upon the "Peace of Utrecht" two new kingdoms arose in Europe. Prussia the title of whose new king Frederick II was now for the first time acknowledged by France; and Sicily, which, with his hereditary possessions, was erected into a kingdom for Victor Amadeus II, duke of Savoy.

Charles VI, emperor of Germany, having no son, desired to secure the succession of the Austrian territories the hereditary domain of his family, to his daughter, Maria Theresa. To this end he issued his "Pragmatic Sanction," providing for the succession of female heirs. He had previously obtained the consent of the hereditary states of the empire, to which he now sought by negotiation to add the sanction of the other European powers, and in which he finally succeeded. He, therefore, thought he had secured to his daughter his rich possessions, including the kingdoms of Hungary and Bohemia; but, as afterwards turned out, the "Pragmatic Sanction," which they had guaranteed, proved a feeble barrier against the ambition and selfishness, which actuated the lives of some of the neighboring potentates. Immediately following Charles' death were put forth the claims of the elector of Bavaria to the kingdom of Bohemia; and those of Augustus, elector of Saxony, now king of Poland, to the whole Austrian dominions. Maria Theresa, nevertheless, took possession of her territories, most of her subjects, especially the Hungarians, being in her favor. She had previously married Francis, duke of Lorraine and she now desired his elevation to the imperial throne.

But by this time (1740) Prussia had become a kingdom of considerable strength. Frederick William, its first king, had, by his economy, amassed considerable money in his treasury; and this, with 60,000 well appointed veterans, came into the hands of his son and successor Frederic II., whose desire was to employ the power and wealth whereof he was possessed in enlarging his territories. The province he desired principally was Silesia, which per-

tained to Maria Theresa. Into this province he led a powerful army and then offered to support her claims elsewhere on condition of her relinquishing to him Lower Silesia. His offer she rejected and prepared herself to resist his usurpation. At Mollwitz, their armies having encountered each other, the Prussians were victorious and the whole of Silesia submitted to Frederic.

The success of Prussia aroused the ambition of the French court and a league was formed between Louis XV. of France, Frederic of Prussia and Charles, elector of Bavaria, by which it was agreed to divide the Austrian dominions and place the elector of Bavaria on the imperial throne. Before the arms of the French and Bavarians, entering her territories, Maria Theresa retired to Hungary, where she was well supported not only by the people of that kingdom but by large armies from other quarters which here rallied to her standard. The elector of Bavaria, considering the lateness of the season and the strength of the fortifications of Vienna, turned his army toward Prague, which he took, and was there crowned king of Bohemia. Shortly after, proceeding to Frankfort, he was there crowned emperor of Germany under the title of Charles VII. Bavaria was now in turn invaded by the queen's armies.

Regardless of his other engagements Frederic of Prussia now entered into a treaty with Maria Theresa ; and she, granting to him Upper and Lower Silesia, which were the principal territories he now desired, he engaged to remain neutral. Meantime the French army was compelled to retire from Bohemia. Deserted by Frederic Louis now offered terms of peace which Maria Theresa refused. George II. of England now acting in spirit with Frederic of Prussia, sent to her aid British and Hanoverian troops and in the next campaign the French were cleared out of Bohemia and the new emperor reduced to distress. Now the British, Hanoverian, and Austrian troops, under command of the English king, defeated the French at Dettingen, in 1743. Besides Maria Theresa acquired a new ally in the king of Sardinia.

The haughtiness of the queen in rejecting every overture, consequent upon her late successes, now produced against her another coalition. Louis XV., having confirmed his alliance with Spain, declared war against England. Influenced by France, Prussia, Sweden and some of the German princes were at length induced to engage actively on the side of the new emperor as against Maria Theresa. Invading Bohemia the Prussian king had for a time success, but was afterwards obliged to retire, surrendering his conquests.



When in immediate danger of being driven from his capital the new emperor died. Maximilian, his son, now engaged in a treaty with Maria Theresa by which he agreed that her husband should be made emperor; she, on her part, engaging to put him in possession of his hereditary estates. The ex-duke of Lorraine was, accordingly, elected emperor at Frankfort under the title of Francis I.

Frederic of Prussia did not at first acknowledge the validity of Francis' election. His armies continued the war in Silesia and Bohemia; but after he had gained two decisive battles, one at Friedburg in Silesia, and another at Sorr in Bohemia, a treaty of peace was signed at Dresden, by which he acknowledged Francis as emperor and was confirmed in the possession of Silesia.

In Flanders the French persistently prosecuted the war. Saxe, their commander, obtained a victory over the English and Hanoverians at Fontenoy and reduced Brabant. But, meantime, the French, having encouraged Charles Edward Stuart to make a descent upon Scotland, the Duke of Cumberland, the British general on the continent, was recalled to oppose him. The Austrians, being thus left to maintain the contest single-handed with the French in Flanders, Marshal Saxe obtained over them a victory at Roncoux in 1746. On the return of the Duke of Cumberland to the continent, in company now with the English king, a bloody but indecisive battle was fought at Val, after which the French besieged and finally captured Bergen-Op-Zoom, the strongest fortification in Dutch Brabant, a capture which created much consternation among the Dutch.

At the motion of Louis XV., who now saw that his kingdom needed peace, a congress was opened at Aix-la-Chappelle, in which a treaty was agreed to on the basis of *mutual restitution*. The right of Maria Theresa to the hereditary possessions of the house of Austria, excepting such portions as were already ceded to other powers, was confirmed; and the king of Prussia was guaranteed in the possession of Silesia. To the people of New England, who had evinced so much persistence and courage in the capture of Louisburg, the key of the St. Lawrence and of the French possessions, and the strongest fortress then in America, the principle of mutual restitution was quite unacceptable.

Thus ended the "eight years' war," which was carried on for the gratification of a few crowned heads, who moved, at their pleasure, large masses of men to the slaughter, and caused streams of blood to flow for purposes worse than useless. With the desire of

Frederic of Prussia to augment his territory at the expense of a young queen, who had, it is true, far too much in her own name, the war began; and it ended with confirming to him those possessions, acquired with as much right as the bandit has to the property of the peaceable, industrious and law-abiding citizen: 1748.

It is in the ninth century, that century which has given birth to so many great men and governmental systems, that we first meet in history with the name RUSSIA. The Russians early sought and found trade with Constantinople. Swatoslaus, one of their princes, was induced by Nicephorus, emperor of Constantinople, to undertake the conquest of the Bulgarians. This the Russian prince having accomplished, he soon gave evidence of his near proximity to Constantinople. With a force of his barbarians he invaded the empire and Nicephorus found himself unable to cope with an enemy he had invited to his dominions. John Zimisce, his successor, was more successful. After several battles he succeeded in driving the intruders beyond the bounds of the empire. He pursued Swatoslaus to Dritz on the Danube, and there besieging him let him free on condition that he and his followers return to their nation.

Olga, the mother of Swatoslaus was a lady of remarkable ability for her age and nation. She professed Christianity and was baptized by the patriarch of Constantinople. Her subjects she endeavored to Christianize, but was successful to no remarkable degree. Her grandson, Vladimir, on his marriage with Anna, a princess of Constantinople, embraced the Christian faith, having determined to set himself against the idolatrous practices of his ancestral religion.

The historical greatness of Russia is, however, thought by historians to have begun in 1462 with Ivan Vasilovich, of the race of Ruric. Many petty chiefs of different degrees of authority had up to this period dominated in the different districts of those vast regions afterwards known geographically as Russia. Ivan, who possessed great mental energy with extraordinary ambition, and was of the size and strength of a giant, centralized those territorial powers by subjugating the provinces. Since 1241 when the descendants of Jenghis Khan overran the country the Russians had been under the oppressive yoke of the "Tartars of the Golden Horde." A division of Tamerlane's army had in 1395 ravaged the country from Azof to Moscow, and after this the Russians were tributary to the "Horde of Khaptshak." These Tartars having disagreed among themselves divided into four sections, viz., the Tartars of the



Crimea, of Khasan, of Astrachan and of Siberia. Of their disunion Ivan took advantage, not only refusing the tribute but making active war upon the Tartars. Naturally ferocious in his temper the character of Ivan was much modified by his wife, an accomplished Christian lady, being Sophia, the sister of Constantine XII, the last emperor of Constantinople. On account of this connection, and now that the empire of the east had fallen into the hands of the Turks, Ivan assumed to himself the title of Czar (Cæsar) and claimed as his right the throne of the Christian Roman empire of Constantinople. The Kremlin or citadel of Moscow he fortified, and by strict and rigorous rule at home, and war energetically carried on abroad, he consolidated the Russian government.

Ivan IV, called the Terrible, 1546, formed a military guard called Strelitzes (Shooters), which were the original of the regular Russian army. This despot subdued the Cossacks of the Don and the Tartars of Khasan and Astrachan, reducing the Khan of Siberia to tribute. With the Swedes, who afterwards warred upon him, he made peace by relinquishing to them Carelia and Ingria and all the Russian possessions about the Baltic. After his death occurred a period of anarchy within and an ingress of Tartars from without the dominion he labored to consolidate and establish. The Russians at length, wearied with internal dissensions, rose up with one accord and, rejecting the competitors of the family of Ruric, elevated to the throne Michael Romanoff in 1613. To his long distracted country he restored peace as well as some of its alienated provinces. His son Alexis succeeded him who proved eventually to be a judicious ruler. The Cossacks of the Ukraine he reduced to subjection. In his reign and by his direction the Russian laws were revised. In the international politics of Europe he took interest, interchanging ambassadors with France and Spain, but refusing to receive one from England's "protector" Oliver Cromwell.

Alexis was succeeded by his eldest son Theodore II., a sickly prince, who, on his premature death, was succeeded by his two younger brothers, Ivan and Peter. Sophia, their sister, however, by the force of her many sided natural ability, made herself the virtual head of the nation; notwithstanding the more than Salic laws of Russia, which doomed her, as an unmarried daughter of the Czar, to perpetual confinement in a convent. Ivan, feeble in mind and body, Sophia had no difficulty in managing as she wished, but Peter, though but a boy, manifested so much decision and energy of

character, that, in order to retard his progress, she is said not only to have neglected his education, but purposely to have put him in the way of criminal pleasures, that he might thus ruin his physical and mental constitution. But divine Providence had otherwise designed concerning him. She even with the assistance of the strelitzes conspired against Peter's life. But he escaped and received the undivided sovereignty while she was confined in a convent. The desire to civilize and improve his people and procure for them the advantages of commerce by navigation and otherwise with the outer world appears to have been the ruling impulse of the very laborious life of Peter.

To this object he devoted himself and, to a good degree, succeeded in accomplishing it. Having made preparations by travel, experiment, etc., for the carrying out of his plans Peter set his eye to recover the provinces on the Baltic which formerly belonged to Russia, but now pertained to Sweden. Charles XII. at the age of 15, having succeeded to his father Charles XI. in that monarchy, not only Peter but other surrounding sovereigns seemed to have conceived this to be a favorable opportunity for taking some of its territories. Against Sweden Peter now entered into a league with Frederic IV., king of Denmark, and with Augustus elector of Saxony, now reigning king of Poland, Peter desired especially some one of its provinces on the Baltic adjoining his own, whereon he could have a port; Augustus wished to have Swedish Livonia; and, as for the king of Denmark, he had a grudge against Charles of Sweden on account of his taking part with his enemy, the duke of Holstein Gottorp. The territories of the duke who was brother-in-law to Charles, the Danes had invaded; but the duke was vigorously supported on this occasion not only by Charles, his brother-in-law, but by England and Holland with both of which he was allied. The king of Denmark being thus effectually repulsed, Charles carried the war into his country and besieged Copenhagen. Reduced to great distress the Danish king obtained the mediation of France and England and a peace was concluded between Denmark and Sweden, honorable to the latter. But while this settled the difficulty between Sweden and Denmark the former had yet to encounter both Russia and Saxony-Poland and meantime the Russians had commenced hostilities and laid siege to Narva. Charles now advancing to the defense of that part of his kingdom, though the Russian army numbered 80,000 men, yet he with 8,000 having attacked their camp unawares defeated them and relieved Narva.



Peter who was absent from the battle at the head of another army of 40,000 men, having learned of this retired into his dominions, exclaiming, it is said, "I knew that the Swedes would beat us, but in time they will teach us to beat them." Augustus had meantime invaded Livonia and besieged Riga; and, after the relief of Narva, the season was too far advanced to admit of Charles going forward against Augustus; but early in the spring he appeared with his Swedes against Augustus with his consolidated Saxons and Poles. On the banks of the river Dwina Augustus was stationed, and there Charles, after fording the river, encountered the main body and obtained a complete victory. Through Courland and Lithuania he then performed a rapid march, and at Birsén, the town in which Peter and Augustus had, a few months before, planned his destruction, he now formed a resolution of dethroning the king of Poland. Augustus had, from his arbitrary sway of the Poles, become unpopular with their nobility; and Charles peremptorily declared he never would grant them peace until they had elected a new sovereign.

At Glissau the hostile monarchs met and the heroic Swede, though having but half the number of men, vanquished the Polish and Saxon army. Cracow surrendered, but Charles being wounded through a fall from his horse, was, for a few weeks, disabled, which afforded to Augustus an opportunity to rally his troops and supporters. But Charles, having recovered, marched against the remains of the Saxon-Polish army, dispersed them, and proceeded to besiege Thorn, whither Augustus had retired: but the latter, making his escape, fled to Saxony. At Warsaw Charles assembled a diet where by his influence Augustus was deposed and Stanislaus Leczinski, a noble Polander, elected to the throne. The supplies of Russian troops which soon after arrived in Poland to aid Augustus, together with those Poles who joined the Russian standard in his aid, Charles and Stanislaus easily defeated and drove out of Poland. Charles, now, in pursuit of Augustus, entered Saxony, and, coming up with him at Ranstadt, compelled him to sign a treaty, whereby he not only gave up all right to the kingdom of Poland, but acknowledged Stanislaus as king and sent him a letter of congratulation. What has been regarded as a base feature of this treaty, on the part of Augustus, is that he delivered up to Charles Colonel Patkul, a noble Swede, who for having spoken freely to Charles on one occasion was expatriated, whereupon he went to Russia and was made by Peter his ambassador to Augustus. He having been

now surrendered by Augustus, Charles condemned him to death, as one engaged against him in the service of his enemy.

But while Charles was occupied with Poland and Saxony it appears he was scarcely in his proper place; for Peter had, in the mean time, not only increased and better disciplined his army, but conquered the Swedish provinces of Ingria, Livonia and the city of Narva. In this newly conquered country and in a desert island, situated in the narrow strait, which separates the province of Carelia from that of Ingria, — an island which the long winter of that climate rendered quite inhospitable, — Peter founded a new city, which he designed to be the future capital and royal residence of the Russian empire. Into this city in less than five years after its foundation he had transported 300,000 inhabitants.

But Charles of Sweden, now that he had subdued the Saxon-Polish army, made up his mind to march his army towards Moscow; but finding that the main route by which he should travel was blockaded by order of Peter and having received a promise of aid from Mazeppa, then chief of the Cossacks, he penetrated the Ukraine in September, and, overcoming every obstacle, advanced to the river Dwina, where he expected to be joined by the Cossack chief, as well as by his own general Lewenhaupt whom he ordered to meet him there with reinforcements. But Mazeppa had failed to fulfill his promise; and Lewenhaupt had been met on his way from Livonia and defeated by the Russian army.

Still the madly heroic Charles, while his army was daily diminishing from famine and disease, pushed on his way. With the Russian army, consisting of 70,000 men, under the command of Peter, he came up at Pultowa, and here Charles, so often conqueror, suffered a defeat. With only 300 of his guards he escaped wounded from the field, and, going to Bender, put himself under the protection of the Turks.

At this success over his renowned enemy Peter's joy was great. He advanced and rewarded officers and soldiers, who had distinguished themselves in the engagement; and, as for himself, he having taken a Swedish commander prisoner and having had his hat perforated by a bullet, he, it is said, created himself a major general.

Charles was received with favor by the Turks who treated him hospitably; and employing himself in seeking to engage the Ottoman empire in war with Russia the Turks showed their disposition thereto by imprisoning the Russian ambassador. Peter, learning



of this advanced against Turkey at the head of 40,000 men. Cantimir, prince of Moldavia, had promised to aid him and he marched into his country. Near Jassy he discovered an army of 200,000 Turks, and, not far away, a considerable army of Tartars. He fortified his camp on the banks of the Pruth, where he lay besieged by two hostile armies. The Russian provisions becoming scarce Peter was bewildered, not knowing what to do, and so retired in despair to his tent forbidding any one to follow him. The Czarina, Catharine, who had advanced to the position she now occupied from being at first a poor orphan girl, and who with the wives of several of the officers had accompanied the expedition, now bethought herself of a last resource. It occurred to her that a suitable present sent beforehand to the Turkish vizier might have the effect of making him approachable by an offer of peace. She, therefore, from all the ladies obtained their jewelry, on promise of future payment and adding her own to these she obtained the Czar's permission to send them to the vizier, who with marked courtesy received them from Catharine's messenger; and, after due consideration, sent back an answer of accommodation. Peter and his army were saved, he surrendering to the Turks his ports on the sea of Azof.

Meantime the war was kept alive in Sweden, consequent upon Charles refusing to sign a treaty which the emperor and maritime powers had formed. The Danes, Saxons and Russians continued hostilities against the Swedes who, though reduced to great distress, resisted perseveringly. The Turks, although they did not wish to violate the laws of hospitality, began to manifest uneasiness at Charles' presence amongst them. The latter noticed this but still remained; and one day, as he was riding past the vizier, and, as may have happened unintentionally, tore his robe with his spur. But intelligence at length having reached him that the Swedes were urging the regency of the kingdom upon his sister with the view of forcing her to make peace with Denmark and Russia, Charles was induced to return to Sweden; and five years after the battle of Pultowa he arrived at Stralsund in Pomerania, 1714.

Here with the nucleus of an army which had gathered around him he was besieged by the navy of the Czar, which had now acquired such strength as to command the Baltic. The place being taken by storm Charles escaped in a small vessel, passed safely through the Danish fleet and landed in Sweden. He arrived at Carlscroon fifteen years after he had left his capital bent on a career

of conquest, a capital which now, in his humbled fortunes, he did not care to revisit. Contemplating his numerous enemies, which had possessed themselves of all his outlying provinces, and were now threatening Sweden itself, Charles knew not what, in the circumstances to do. He finally concluded to invade Norway, then in the possession of Denmark, and there captured the city of Christiana which he was soon after forced to give up. Nothing daunted, however, he a second time invaded that kingdom, and while watching the attack of his soldiers on Fredericshall, was struck on the head with a cannon ball and expired without a groan in 1718.

Ulrica Eleanora, his sister, was now raised to the throne and by ample concessions Sweden succeeded in making treaties of peace with the different powers. Her most powerful enemy, the Czar, was the last pacified, and then only by having confirmed to him the important provinces of Esthonia, Livonia, Ingria and Carelia; he at the same time paying to the Swedes an indemnity of two millions of dollars.

Peter, in 1721, assumed the title of "Emperor of all the **Russias**," a title which all his successors have worn, and which answers to that worn at the same time, by the house of Hanover in England. He made an expedition to the Caspian, intending to attack Persia, but returned after the achievement of founding a city in his eastern possessions. During Peter's life, his wife, Catharine was crowned, and, on his death in 1725, she succeeded to the government of the empire.

In the eighth year after the termination of the "eight years' war," which we have seen ended in the peace of Aix la Chapelle in 1748, or in the same year in which occurred the earthquake at Lisbon, swallowing up in the same hour 30,000 persons, namely in 1755, commenced the "seven years' war," a war, indeed, no less destructive, but perhaps more so than that.

Although, as we have seen before, Francis, duke of Lorraine, was elevated to the imperial dignity, yet he appears to have been not much more than a nominal emperor, his wife, the empress Maria Theresa, being the acknowledged head. And now for this war, Austria allied herself with France, Russia and Sweden against Prussia, which for her part allied herself with England. The first of these coalitions must excite in the mind of the most sober thinker the idea of wonder, in consideration of its awful strength, but, as will be seen, after seven years of war it failed to accomplish its object and the terrific living colossus was shoved back into his place and confined there by the terms exacted in the treaty by the two



powers, which in a later day effectually restrained the first Napoleon.

This war was undoubtedly incited by Maria Theresa against Frederick II of Prussia, because of her reflecting that, contrary to his agreement with her father he had possessed himself of Silesia. With the intention, therefore, not only of getting this back but of making reprisals by a partition of Prussia among her own coalition, she allied herself with France, which might now be called the hereditary enemy of her house. The war had not long begun when the French took Minorca. The king of Prussia invaded Saxony and compelled the elector, Augustus, to abandon Dresden, whereof he took possession. Having then invaded Bohemia he obtained a victory over the Austrians at Lowesitz.

In the next campaign the French under marshal D'Etrees invaded and conquered Hanover, notwithstanding it was defended by the duke of Cumberland at the head of 40,000 Hanoverians and Hessians. In the succeeding campaign, 1757, it was reconquered. The kingdom of Prussia was now in a perilous condition, an army of 180,000 Russians threatening to invade it. The Swedes were in arms ready to invade Pomerania, in order to regain that country, and the empress Maria Theresa had increased her army to 180,000, intending to attack Prussia on the side of Austria. Frederic, therefore, found it necessary to make four divisions of his army, each of which was to enter Bohemia at a different point and all to join in the neighborhood of Prague. After three divisions had united Frederick offered battle to the Austrians, who, under command of Marshal Daun and Prince Charles of Lorraine, were encamped near Prague, and so vanquished them that they took refuge within the walls, which Frederic now closely invested. Frederic learning of the approach of marshal Daun with another division of the Austrian army advanced to meet him with part of his force, and, giving him battle at Kolin, was compelled to retreat and also to raise the siege of Prague and evacuate Bohemia. The French, Russians, and Swedes were now in Bohemia, but the military genius of Frederick was found equal to the occasion. Having collected another army he gave battle to the Austrians and Russians at Rosbach and obtained a complete victory. He then marched into Silesia, where he met the Austrian army under prince Charles, encountered it and was again victorious. Meantime the Russians having found it necessary to retire into their own territory, the Prussian force, which had been opposed to them,

being left at liberty, turned against the Swedes and recovered many of their conquests in Pomerania.

The next campaign the king of Prussia began by besieging Olmutz ; but after four weeks found it necessary to proceed against the Russians, who had invaded Brandenburg. At Zorndorf he obtained over them a complete victory, compelling them to retreat into Poland. Frederic was, however, afterwards defeated by the Austrians at Hochkirchen, but the battle was indecisive ; for he still retained Silesia and allowed them to derive no advantage from it. Marching next into Saxony, where the Austrians had besieged Dresden and Leipsic, he compelled them to raise the siege of both cities. Thus ended the campaign of 1758 triumphantly for the Prussians, the British being successful at sea.

The next campaign opened with a reverse to the Prussians, the Russians having advanced upon Silesia and possessed themselves of Frankfort on the Oder. The Prussian monarch led his army against the combined Russian and Austrian army under Gen. Laudon, which was posted at the village of Cunnersdorf. Here ensued a most sanguinary engagement ; and, notwithstanding the almost Herculean exertions of the Prussians, the Austrians and Russians prevailed. Frederic, at one stage of the battle, being under the impression that victory was his, wrote to his queen a congratulatory letter, saying : “ We have driven the Russians from their intrenchments ; expect within two hours to hear of a glorious victory.” His mental triumph was but of short duration, and in a few hours after another note orders the queen : “ Remove the royal family from Berlin. Let the archives be carried to Potsdam — the town may make conditions with the enemy.” Yet Frederic manœuvred so skillfully that the Russians did not at this time hazard an attack upon Berlin ; and he soon again was able to oppose them in the field with a formidable force.

Meantime the British and Hanoverians, under prince Ferdinand engaged and completely defeated the French at Minden. The king of Prussia having learned that a Russian army was to join the Austrians in Silesia, in order to prevent this junction drew them into an engagement and defeated them. The main Russian army on learning this recrossed the Oder, but sent a corps into Brandenburg, where they joined the Austrians *and possessed themselves of Berlin*. Frederic marched into Saxony and at Torqua defeated the Austrians under Marshal Daun. By this victory nearly the whole of Saxony reverted to Prussia and Frederic established his winter quarters there.



The death of George II, which occurred about this time (1760) did not affect the alliance between England and Prussia; for George III, being determined to preserve his Hanoverian possessions continued in the same line of policy. The success of the British arms in America now caused to be formed a "Family Compact" between the kings of France and Spain, the result of which was war between Spain and England. Portugal, by refusing to join in the compact against England became also involved in this war. In Silesia the king of Prussia continued the war, while his brother, Prince Henry, commanded the forces in Saxony. The Russians and Austrians again, in 1761, took Berlin; and throughout this campaign the measures of Frederic were wholly defensive. Besides the capture of much sea-craft the British fleet took Belle-isle on the coast of France.

In 1762 died the Empress Elizabeth, of Russia, the youngest daughter of Peter the Great, an event which relieved Frederic of an inveterate foe. Peter III, her nephew, succeeded, who instead of opposing allied himself with the Prussian hero, now called "Frederic the Great." Sweden also, having changed her policy, entered into alliance with him, so that he now found himself at liberty to turn his whole force against the Austrians. Another revolution, however, soon occurred in Prussia. By his numerous innovations in the internal affairs of the empire, as well as by his alliance with Frederic, Peter III had caused great discontent among his people. To the evils which thus surrounded him domestic dissensions were added, and his empress Catharine, headed a conspiracy of the disaffected from the clergy, nobility and army. This resulted in the dethronement, imprisonment and probable murder of Peter, and in the elevation to the throne of his wife, Catharine II. She, in regard to the war, did not follow the policy of either Elizabeth or her own husband; but, recalling the Russians from the service of Frederic, she preserved her nation in a strict neutrality.

In 1763, Frederic with increased energy, continued the war; having recovered Silesia, he invaded Bohemia and Franconia. At sea and in America the British were successful. Between England and France and Spain negotiations were entered into and a treaty concluded at *Paris*. By this treaty Great Britain received Canada in its whole extent, all the western side of the Mississippi, except New Orleans and its territories, the Islands of St. Pierre and Miquelon and Florida. In the partition of the West Indian Islands,

Great Britain made to Spain some concessions. The treaty of Paris having been concluded, another was soon after made, in the same year, at Hubertsburg, between Prussia, Austria and Saxony which ended the "Seven Years' War." By the terms of this treaty *Silesia was finally ceded to Prussia; all conquests were restored; and each nation was confined to its boundaries as at the beginning of the war.*

By this terrible war not only was Europe devastated, but the dependencies in Europe and America of several of the powers engaged, which this extended it through, made the area of its devastations extend over more than half the circumference of a wide zone of the globe. And this awful destruction of human life and untold amount of suffering was brought about to satisfy the insane envy or the inordinate greed of a few monarchs, who had already more than they could use of the earth's surface and still coveted to possess more. If, as has been said, their multitudes followed them to the slaughter, and could have avoided doing so, while we sincerely pity their fate, we can only say that if they were sane they deserved it. All this which took place about the same time as the partition of Poland shows plainly the spirit by which were actuated the dominating races of Europe in that age and takes us down in effect to the American and French revolutions.

Thus the power of empire wended its way westward, as according to that Scriptural prophecy in Dan. II, until manifestly showing the dominancy as situated, not now so much in the legs nor yet in the feet as in the toes, which were "part of iron and part of clay," or part monarchies and part democracies; part, too, pertaining to the old iron constitution of Catholicism and part to the more liberal and flexible systems of Protestantism.

After the conquest of Constantinople by the Turks in 1453, the German empire, whereof we may consider Austria the exponent, no longer understood itself as being a fief of the See of Rome (as is indicated by the emperors no longer receiving their crown from the pope); but as standing henceforth for the Roman empire proper; as standing, I say, for the Christian Roman empire, so far as now remained to the Christians of the empire of Constantinople, as the Exarchate, etc. But we have seen under a former head that after about the year 1000, or from the time of Robert, King of France the son of Hugh Capet, — the last named of whom we understand as identical with Otho II, emperor of Germany, — that from this period I say, the German and French politics and lines



of rulers became distinct from each other in his two sons, Otho III. and Robert I. respectively, with perhaps an idea generally implied of superiority of the German as the imperial polity *per se* of the empire of the West, thus leaving the French, in some slight sense, a provincial polity. This idea of superiority on the part of the German empire to France must needs have been understood during those four and a half centuries, which intervened between Robert, son of Hugh Capet, and Louis XI., who came to the throne of France in 1461. His father was Charles VII., who is said to have been crowned by the "Maid of Orleans," while France was in the possession of Henry V. of England. By which it is seen what a position, politically speaking, France was in when Constantinople was taken by the Turks. But from this time forward France revived perceptibly. Even Charles VII., after Henry V. of England had died, and during the minority of his son Henry VI., may be said to have come into possession of the whole of the patrimony of his ancestors. In the latter part of his reign, too, the feudal policy, which had now for the four and a half centuries spoken of been found so injurious to the French people, and so effective in weakening the French government, began perceptibly to decline. Louis XI., his son and successor, in his attempts to humble his great vassals, produced a war, known by the name of "the War of the Public Weal," which, however, ended in a treaty favorable to the feudatories, a treaty which Louis soon infringed. On the death of Charles, King of Burgundy, with whom Louis had been at war, the latter added some of the Burgundian territory to the French dominions. Yet, as a King, Louis XI. has the reputation of having been to the people at large a friend. Occasionally tyrannizing over them himself he allowed no one else to do so, and, it has been truly noticed, that one tyrant has always been found a less evil than many. He was succeeded in 1483 by his son, Charles VIII., who married Anne, the duchess of Brittany, *by which that province, the last of the great feudatories of France, was annexed to the crown.* This result was achieved two years previous to the accession of Henry VII to the English throne; and after this time the English made no invasion of France excepting that by Henry VIII., which took place early in his reign and was ineffectual.

At the epoch 1453, therefore, when the empire of Constantinople fell to the Turks, may be dated the beginning of an empire of France *per se*, I mean as independent of any implied idea of its being inferior to the German, or of its being subject to the En-

lish, that is, strictly speaking to the Normans, whether feudatory, as in France, or monarchical, as in England. During the period spoken of, it is true, great energy had been put forth by France as in the crusades; but these enterprises largely, while they aroused and developed the spirit of the nation beyond its proper capacity, impoverished it, at the same time, to a like degree.

France, therefore, from the epoch of the capture of Constantinople by the Turks, may, perhaps, be thought of as occupying the prophetic-political place of the German empire before that date; that is, considered as to its historical line of rulers from that time France may be thought of as the left leg, and, considered territorially, as the left foot of Daniel's image of empire; while the right leg would be, from this time, the line of German emperors, most of whom pertained to the house of Austria, the right foot being Austria-Hungary, etc., considered territorially. The positions of the feet being given, as here, indicate what nations are symbolized by the toes of the image; the "great toes," as some have thought, having been wonderfully energized in the recent centuries; — and also indicate our age now to be that of the "Son of Man" (See Dan. II., VII), that, in truth, "the kingdom of heaven is at hand."

In order to trace the rise of the DUTCH REPUBLIC, from which has arisen the kingdom of Holland, it is expedient for us to go back to the reign of the emperor Charles V.

The old Netherlandish states or provinces, which were reckoned seventeen in number, pertained to the old German empire, and, at the time of the accession of Charles V., to the house of Austria. The death of Ferdinand, king of Spain, in 1516, was followed by the elevation of his grandson Charles, then 16 years of age, to the throne of that kingdom. From his mother, Joanna, he inherited the kingdom of Spain; from his father, Philip, "the handsome," the territories of Austria and the Netherlands. About two years after Charles' elevation to the Spanish throne, the emperor Maximilian left the imperial throne vacant, which presented an object of competition between Charles and Francis I. of France. Both of these presenting their claims the German electors chose Charles as being heir in the male line, and he was crowned under the title of Charles V.

On the abdication of Charles in 1556 he resigned the sovereignty of Spain and the Netherlands to his son Philip, his brother Ferdinand, as shown before, being elevated to the imperial throne in his



stead. Philip married Queen Mary of England in 1555, and she dying in 1558 he returned to the continent, stopping in his possessions in the Netherlands to quell some disturbances. But these with the wars generally which had agitated the continent having been for the present pacificated by the treaty of Chateau Cambresis, Philip went into Spain. The Netherlands which had early received the doctrines of the reformation and in which the free government of their cities had tended to foster a spirit of liberty the Inquisitorial persecutions, now begun to be actively carried on by Spain, drove into open revolt. To suppress this rebellion and reduce the Dutch to submission the Duke of Alva was now sent by Philip with a considerable force of Spanish and Italian soldiers. The Dutch leaders in this revolt, the Counts Egmont and Horn, he caused to be executed. William of Nassau, Prince of Orange, who succeeded them in command, enlisted in the service a body of the German Protestants; but possessing no fortified place and unable to bring Alva to an engagement he was compelled to disband his army. Executions now became so numerous as to drive many of the Dutch to expatriate themselves in England and elsewhere. Their privateers which had been used to dispose of prizes in the English ports, being, on the remonstrances of the Spanish court excluded, this caused them to seek a harbor of their own; and they, accordingly, fortified the Brille, a port in Holland. The spirit of the Dutch now reviving and many towns taking sides with the Prince of Orange, Alva, foreseeing the duration and probable result of the war, petitioned to be recalled. This was granted, and, on his return to Spain, he is said to have boasted, that during the five years of his command in the Netherlands 18,000 heretics had suffered by the hands of the public executioners.

Requesens, who was sent by Spain as governor in his stead, tried the efficacy of milder measures, but the principles of the reformation had long ere this (1574) taken deep root, and the inhabitants smarting under their recent oppressions, continued the war with various success.

The sovereignty of the Low countries the Dutch now offered to Elizabeth, queen of England, but she declined it though she aided them with men and money. At length, in 1576, a treaty, called the Pacification of Ghent, was concluded, which stipulated that all foreign troops should depart from the country and the inquisition in the Netherland's should be abolished. But Requesens, dying soon after, Don John of Austria, who succeeded him, violated the

treaty and the war was renewed. Slight differences among the States had for some time prevented united action against the common foe. The prince of Orange, now exerting himself, to produce unanimity for the common cause procured a meeting of deputies at Utrecht, from seven of the states; Holland, Zealand, Utrecht, Friesland, Groningen, Overijssel, and Guelderland, who signed the articles called "the Union of the Seven United Provinces." Such in the year 1579, was the beginning of the Dutch Republic.

The States now doubting their ability to withstand the force which the duke of Parma, now in command of the Spanish forces was bringing against them again offered the sovereignty to Elizabeth, and, on her again refusing it, they offered it to the duke of Anjou, of the reigning family of France. The latter, however, they soon began to suspect of tampering with their liberties and he felt himself obliged to return to France, where he died shortly after. The prince of Orange endeavored all he possibly could to forward the interests of the states, but to the stroke of an assassin, instigated to the deed, it is said, by a reward offered by Philip, he finally yielded his life. His son, Maurice, was by the states appointed to succeed him as their general, in 1584. Having reduced Ghent and Brussels, the duke of Parma besieged Antwerp, the richest and most populous city then in the Netherlands; and though the inhabitants made every effort to save the city they were finally obliged to capitulate. At the critical moment, when the States were about to sink, under their prolonged efforts, Elizabeth seeing her interests to be common with theirs, actively espoused their cause, and sent to their assistance a considerable force in command of the earl of Leicester, at the same time sending Sir Francis Drake to attack the Spaniards in the West Indies, Leicester, failing to be as effectual, as was expected he should be, was recalled and Lord Willoughby appointed in his place.

The duke of Parma was now obliged to lead his army into France in aid of the Catholic party; and he was also required to direct the operation of the "Invincible Armada," so that he had to leave the affairs in the Netherlands without his personal attention. On his death Mansfield was appointed his successor. Maurice of Nassau, at the head of the States' forces, now took possession of Breda, and with the aid of the English led by Sir Francis Vere, took possession of Gertruydenberg and Groningen. In 1594 they gained a decisive victory over the Spaniards at Turnhout in Brabant; and three years later, in 1597, the Dutch and English squadrons made a joint attack



upon the Spanish fleet in the bay of Cadiz ; destroyed it, and took the city. All these results caused Philip to meditate peace, but as the States would not accept of any terms less than their independence, he, therefore, concluded "to transfer his dominion" over the revolted provinces to his daughter, who was affianced to Albert duke of Austria. Albert, after his marriage, tried by persuasion and promise of lenity to have the provinces submit, but they, disregarding his promises, resolved upon liberty or death. He thereupon issued a decree prohibiting them from all intercourse with Spain, Portugal and the Spanish Netherlands. Though this was designed to injure their commerce it proved to have the contrary effect; it somewhat changed their courses of trade but did not diminish their profits. Both parties now having strengthened their forces engaged in battle at Newport, near Ostend, in West Flanders, in the year 1600 in which the Dutch and English gained the victory. Albert, however, having again assembled a large army invested Ostend, which after a memorable siege of three years and a loss of 70,000 men capitulated. But, meantime, Maurice, had captured seven towns in Spanish Flanders, which more than counterbalanced the loss. The court of Spain, after prosecuting the war two years longer, still retaining possession of the provinces, in 1606 treated with the seven which had seceded from Spain, "as an independent nation." There was hereupon concluded a peace of twelve years, during which civil and religious liberty was guaranteed to the States. Thus was the independence of Holland acknowledged by Spain before all the world one year before the first effectual settlement of the old thirteen States of North America.

By the uncommon enterprise and perserving industry of the Dutch their commerce was extended and their wealth and territories increased. During this period the East India company was established. In 1609 Henry Hudson, an English navigator, sailing in the service of the Dutch, discovered the Hudson river. The Dutch settled the country around it and in 1614 founded New Amsterdam, afterwards called New York, and in 1615 Albany.

I have related before how that in 1619 Frederic, elector palatine, was assisted in his war for the crown of Bohemia by 8000 Dutch; and how that in 1653 the Dutch were engaged in a war with Cromwell. In eleven years later, 1664, Charles II. engaged in hostilities against the Dutch, hoping, it is said, by this course to make himself popular with the English, whose jealousies were aroused on account of the competition of the Dutch in their

foreign trade. Secondly, he wished to be restored to his nephew, William prince of Orange, the office of Stadtholder, which had in the early days of the republic been acknowledged, but had recently been abolished. From her commerce, wealth and general industries Holland was now "a first rate power." John De Witt, who was leader of the republican party, had before entered into an alliance with France. The English, dispatching squadrons both to Africa and America, took possession of the Dutch settlements. It was now that New Amsterdam was taken from the Dutch and called New York, after the title of the admiral James duke of York, who was afterwards James II. Now was there waged, in 1667, a naval war between the Dutch and English with alternate success, until a treaty of peace was signed at Breda.

During the years of the war between the English and Dutch Louis XIV., king of France, then a comparatively young man, is said to have been making some preparations to enlarge the French territory by the addition of the Spanish provinces on its northern frontier; and circumstances on the death of Philip IV. of Spain, had, he thought, left this an easy matter for him to accomplish. Notwithstanding his renunciation at his marriage, he now brought forward claims in right of his wife to the country he meant to conquer, and accordingly entered the Spanish Netherlands at the head of 40,000 men. The Spanish authorities there being unprepared to resist, Louis took possession of the towns as he went along; and his rapid successes, alarming the other powers, the English, Dutch and Swedes united against him in a league, called "the Triple Alliance." Louis now consented to negotiate, and the ambassadors of the different powers, meeting at Aix-la-Chapelle, formed a treaty of peace, which left to the French monarch the conquests he had made, but required him to relinquish all other claims upon the Spanish provinces. Upon Holland, however, Louis intended to revenge himself at some future time, on account of the part she had taken in obstructing his ambitious views, and to this end he sought to detach England from "the Triple Alliance." Louis, having effected this by a secret treaty he entered into with Charles II., then effected the same thing in the case of the Swedes; and while the Dutch were flattering themselves in the prospect of the long peace which the terms of the Triple Alliance afforded them, invaded and conquered the duchy of Lorraine in order to make himself a safe passage into the united provinces.

Charles II. now having obtained from his parliament means to



carry out his engagement with Louis, in a spirit as treacherous as that with which he had entered into the engagement secretly with him, ordered an attack upon a Dutch merchant fleet coming from Smyrna with a cargo valued at two millions sterling; and, soon after, he openly declared war against Holland.

Relying upon the faith of treaties the Dutch were not now prepared to even hold out against the combined French and English fleet and a French land force of 120,000 men; nor was there unanimity among the people arising from dissensions which existed among the political parties. William, Prince of Orange, who was cousin-german to Charles II., being the son of Mary, eldest daughter of Charles I., king of England, was now appointed commander in chief of the Dutch army. Dewitt, a politician, whose party was now in the minority, sought to inspirit the states to some great naval operation, and acted nobly in equipping a fleet, which under Admiral de Ruyter came up with the combined English and French fleets, as they lay at anchor in Solbay. De Ruyter having attacked them obtained, however, no decisive advantage, and retreated to the coast of Holland, whither the combined fleet pursued him. Meanwhile the French army under Louis and Turenne, marched northward, reaching the Rhine; Nemignen and Arnheim they took and besieged Utrecht. With his small army the Prince of Orange retreated before them, and, in a few weeks, all the provinces, except Holland and Zealand, had submitted to the invader. The city of Amsterdam and the province of Holland were now so thoroughly aroused that all the able-bodied men were put under duty and pay. Ships were stationed in the harbor and the Dutch to save the city opened their sluices and canals, consigning their villages and fields to destruction. But while preparing to resist they yet sought for peace; and finding their overtures rejected they, with as remarkable fortitude as the Tyrians displayed against the Babylonians under Nebuchadnezzar II., determined to leave their native land, if they could not defend it, and to settle in America. The people, in a frenzied state of mind, feeling the necessity of an acknowledged chief, and blaming the two De Witts, by whose influence the office of Stadtholder had been abolished, now put these two men to death and invested the prince of Orange with that dignity. About this time the combined fleet had advanced to the coast of Holland, having on board the army designed to complete its conquest; but the Dutch were given occasion to thank an overruling Providence, when it was carried back to sea and prevented by storm from landing the army.

Now the German emperor, the king of Spain and the elector of Brandenburg, perceiving the grasping ambition of Louis, formed a coalition against him to aid the states. The Prince of Orange retook Naerden, and, joining his forces with those of the emperor under Montecuculi, they besieged and took Bonn. They then subdued the principal part of the electorate of Cologne, thus cutting the communication between France and the United Provinces, and compelling the French to evacuate their conquests and retreat. In the following year the parliament of England compelled Charles II. to renounce his unprincipled and disgraceful French alliance and make peace with Holland. He had, however, attained his object, especially in the making of his nephew stadtholder and in the acquisition of plunder.

But the French monarch, still continuing the war, in the year 1674 brought into the field four armies, and began the campaign by the subjugation of Franche Comte. At the head of another French army the Prince of Conde encountered the prince of Orange at Seneffe in Brabant and fought an indecisive battle. The French under Turenne were more successful against the Germans. They conquered the palatinate wherein great cruelty is laid to their charge.

It is said that Louis, now beginning to fear the effect of the combination against him, bribed the king of England to prorogue his parliament, lest it might necessitate him to enter the confederacy against himself; and this incident may tend to show what sort of characters these two men, Louis XIV and Charles II, were?

The imperial general, Montecuculi, was, in the next campaign, opposed to Turenne and by his skill prevented the French from making much progress. Turenne, however, soon lost his life by a cannon ball, Louis being thus deprived of his ablest general.

Chiefly through the skill of Du Quesne the French were now victorious on the ocean. In 1678 a treaty of peace was signed at Nimeguen, "the Dutch retaining their former territories." Contemplate, therefore, the immense amount of blood and treasure and sufferings implied in the six years of this war,—and for what purpose? The Dutch at the end, retaining their own territories, to despoil them of which Louis had undertaken the war!

At this time, 1684, died Colbert, the prime minister of Louis, who had protected and patronized the Huguenots; and was replaced by Louvois, who, being a bigot, incited Louis to religious persecution by which he revoked the edict of Nantes. This Edict,



published by Henry IV in 1598, granted to the French Protestants *the enjoyment of their religion and the right to hold public offices*, rights which before had been denied them. Now, it is said, the Protestants being commanded to declare themselves converted by an appointed day, then, of those who refused, the leaders were broken on the wheel, while the common people were hanged. It is said too that the penalty of death was enacted against all who attempted to emigrate, yet that, notwithstanding, fifty thousand families abandoned their country in 1685. This statement of a large emigration of people from the country at this time is probably correct; they expatriated themselves rather than recant. All this is probable from the general notice that the power of Louis began henceforth to decline, by reason of the amount of skilled labor which France had lost in the emigration and of the hatred which the expatriated Protestants infused into the hearts of the neighboring peoples against the existing French government.

Of the princes of the German empire a league was formed at Augsburg for preventing the further encroachments of France; and with them Holland, Spain, and finally England united. Louis prepared vigorously to withstand this powerful combination of enemies; and having an army in the field first made an effectual move. The dauphin invested and soon took Philipsburg on the Rhine. The French now proceeding to overrun and devastate the Palatinate found ultimately this mode of warfare to be not for their interest, as it raised for them many new enemies and made the old ones more inveterate. In 1691, Louis was victorious in Italy over the duke of Savoy, and his general, Luxembourg, triumphed over the Dutch and Spaniards on the plains of Fleures. In his naval operations he was this year also successful; among other feats his admiral, Tourville, having defeated the English and Dutch fleet off Beachy head and made a descent upon the English coast.

In the next campaign William, of Orange, now King of England, who, on account of the settlement of British affairs, was unable to take an active part in the preceding campaign, now resumed command of the English and Dutch forces in Flanders. Beyond the capture of Mons by the French, and their arms being successful on the *side of Spain*, there was in this campaign no decided advantage obtained on either side. Louis in the following spring (1692), took Namur after siege; Luxembourg being stationed so as to prevent the English King from assisting the besieged. The French fleet were defeated by the English off Cape La Hogue; and William defeated their army in a battle at Steinkirk.

In the campaign of 1693, the imperial forces, under command of the prince of Baden, obtained a victory over the Turks who were now in alliance with the French; but in the following year (1694) the Turks recaptured Widdin, took Belgrade and possessed themselves of all Upper Hungary. The French under Luxembourg meanwhile surrounded King William, who with his army occupied the town of Neerwinden. Long and obstinate was the contest here, which ultimated in a dearly bought victory for the French; who afterwards also took Charleroi. The French forces in Spain under Marshal Noailles, and in Piedmont under Catinat, prosecuted the war with success. With the exception of the recapture of Namar by the English king no event of great military importance took place during the three remaining campaigns of this war. At length, in 1697, by the mediation of Charles XI, now king of Sweden, the parties all expressing themselves desirous of peace, a congress assembled at Ryswick to arrange terms. Of this treaty the basis was *the restoration of all places taken during the war*; William being acknowledged by France as King of England.

Shortly after this treaty was signed, but in the same year, a battle was fought at Zenta between the imperial forces under Prince Eugene, of Savoy, and the Turks commanded by the Sultan, Mustapha II. The Austrians here obtained the victory with great loss to the Turks in dead and wounded and those drowned in trying to escape. By this event peace was restored between the Ottoman and German empires, a treaty to this effect being signed at Carlowitz.

This general war, therefore, which may be said to have lasted from the league formed at Ausburg, in 1686, to the peace signed at Ryswick, in 1697, or actively for nine or ten years at least, at the expense of an untold amount in blood suffering and treasure, was ended, as we see so many other long wars were “by the restoration of all places taken during the war.” What insanity, what wickedness on the part of those monarchs, who wantonly brought them on to gratify their own whims and vanities. There certainly appears not in those monarchs, who caused such useless and destructive wars, and who should have been examples of sober godliness in word and deed to their peoples, that self-denying character of the Christ of whom they professed to be the followers. Did they not in professing to follow him, in their works deny him, being disobedient and self-willed, and to such a self-denying and actively godly life, as His Gospel calls for, utter strangers? But the treaty of Ryswick had hardly been concluded when there be-



gun, in the same year, “the thirteen years war of the Spanish succession.” This arose from Charles II, the then ruling monarch of Spain, having no child who should become heir to his throne, and in order to preserve “the balance of power,” and not allow Spain into the possession of either of the claimants for it. Louis XIV, the elector of Bavaria, and the Emperor Leopold, having each his claim, England, Holland and France formed a “treaty of partition,” *dividing the territories of the Spanish monarchy among the different claimants*. To this “treaty of partition,” however, the emperor refused to accede. Through the influence of the pope, Charles II, then willed his kingdom of Spain to Philip, duke of Anjou, second son of the dauphin, who on the death of Charles, by the consent of Louis and his desire to aggrandize his own family, was crowned with the title of Philip V. The German emperor, dissatisfied with this result, soon made himself master of much Spanish territory. England and Holland, having to no purpose endeavored to arrange an amicable adjustment, entered into a treaty with the German emperor, called the “Grand Alliance,” whose objects we have seen before in treating of the rise of Prussia to the position of a kingdom.

On the death of James II, the deposed king of England, which occurred at this time at Paris, Louis XIV. acknowledged his son as king of England, and gave him the title of James III. This gave such offense to William that he recalled his English ambassador from France and entered with ardor into preparations for war. While thus engaged William died, but Anne, who succeeded him on the English throne, continued in his line of foreign policy, and on the same day, England, Holland and the German empire—the German princes generally being in this league,—declared war against France. This war begun in 1702, was ended on the peace of Utrecht in 1713, with the accession to the Dutch republic of the provinces of Luxembourg, Namur and Charleroi. This is enough to state here as to the result, all the terms of the treaty having been stated under a former head.

In five years after the peace of Utrecht that is in 1713, we find Holland engaging in the “Quadruple Alliance,” which, having in view the preservation of “the balance of power,” provided that the empire of Germany should renounce all claims to Spain and its colonies; and that the king of Spain should give up all pretensions to the provinces of that kingdom already ceded; and, among other provisions, that the duke of Savoy should exchange Sicily for Sardinia.

The Spanish court, having refused the dictation of this alliance, a declaration of war ensued, when Philip V, alarmed at the consequences of resistance, dismissed his prime minister and acceded to the terms of the quadruple alliance.

After the accession of the house of Brunswick to the throne of England in 1714, the kings of this house being the hereditary rulers of Hanover, there continued, if not a perpetual alliance, yet a state of peace and mutual sympathy between Great Britain and the Dutch United Provinces, which has tended to their mutual advancement politically and religiously. The fact of their Stadtholder, William of Orange, having attained to the position of King of Great Britain, had the effect ultimately of augmenting their political importance and the number of their territorial divisions from seven to ten.

The present kingdom of Italy was established by Victor Emmanuel, king of Sardinia. This man seems to have been of a like liberal mind, religiously and politically speaking, as was his father Charles Albert. The latter in 1848 gained the confidence of the Italians generally by having given to his own Sardinian subjects a liberal constitution. In 1849 he abdicated in favor of his son Victor Emmanuel, who, as we know, turned out to be a man of considerable natural ability and energy. The present King Humbert appears also to be aiming to be of a truly patriarchal character to his people. There is much good for all such men to do.

#### PROPHETIC REFERENCE OF REV. XIII., 11-18, TO THE REFORMED SYSTEMS.

Under a former head I have shown this prophecy to have been directly fulfilled in the papacy in its connection with the Franco-German and the Anglo-Saxon Norman monarchies: And now it is very plain that these are the same continued in Protestantism, that is, the same continued with their religious polities changed. The word reform, which means to change a thing as to form rather than as to substance, to set the same thing forth in a somewhat different way, will help to explain the present connection. What the Protestant reformation did principally was that it changed variously the polities of those nations which came out from the religion of Rome; but as that religion was much interwoven into the State polities, during the period of the pope's acknowledged supremacy over those states, it can be seen that the



polities both civil and religious of the nations in which the reformation took place had to undergo a considerable change. The civil polities the reforming nations produced made them nationally independent of Rome; their newly formed systems of religion were patterned after the Roman Catholic system whence they came out. The papal Exarchate and the Franco-German and Anglo-Saxon Norman monarchies being images, more or less, of the Christian Roman empire system at Constantinople, then the Protestant reformed systems of church and state polity being images of the former are images of images of the latter.

But the Protestant reformation was principally a religious change. The symbolic prefiguration as seen by the prophet coming up out of the earth (Rev. XIII., 11.) means that the change originates in or from the church; the earth, land, island, etc., in the prophecy meaning the church. As I have explained under the former head it refers primarily to the pope, considered also as a temporal sovereign, that is, considered as supreme over church and state; and, secondarily, it refers to any man who unites in his person supremacy over church and state, as acknowledged in dominion and sovereignty. This symbolic prefiguration has two horns "like as a lamb;" that is, the dual dominion of church and state united in one person. But "he speaks as a dragon," which for one thing may indicate the profundity of his theological learning as well as his (serpentine) knowledge of worldly affairs. The lamb being a symbol of Christ, he having two horns like as a lamb indicates him to be a professor of the religion of Christ, and speaking as a dragon that he is not a true exponent of Christ's life and doctrine as set forth in the Gospel. There is self determinateness and absolutism of character implied in the symbolic prefiguration; there is also a character worse than hypocritical, for while he appears somewhat like a lamb he speaks as a dragon; while he appears outwardly as Christ he is really Anti-Christ. As the reformed state and church systems are images of the Papal Exarchate, so each Protestant sovereign, comprising in himself state and church power, is an image of the Exarch-bishop, at least so far as his possessing the dual sovereignty is concerned; and so the symbolic prefiguration, in Rev. XIII, 11, stands for each. But this does not imply that such sovereign may not deny himself, deny the world, and live and act out the life and spirit of Jesus Christ. There is no reason why he should not live the life of self-denial and active godliness. By their works they are to be known

Verse 12: "And he exerciseth all the power of the first being before him, and causeth the earth and them that dwell therein to worship the first being whose deadly wound was healed." "And he exercises all the power of the first, etc., before him" means that he exercises the same kind of power, spiritual and temporal; He exercises this before him (*ενώπιον*, literally before the face or in the view of) means that he exercises his power contemporaneously with him, with his knowledge but independently of him. Though there were no telephones in use at the outbreak of the reformation yet so intimately was Rome connected with all parts of Europe that its first sound was heard therein from the heart of Germany. The head of the church was kept well informed, especially as to spiritual affairs, throughout his vast empire. In 1401 Sawtry, a preacher, was burnt to death in England, and in 1415-16 John Huss and Jerome did with the Papal sanction suffer the same death in Bohemia, because they maintained the doctrines just before promulgated by Wickliffe. So in 1518-19 the See of Rome was kept well informed of Luther's proceedings, from the time of his first opposition to Tetzel to his excommunication by the pope in 1521. Should not Luther's voice have been meantime stilled in death had he not had a protector in the elector of Saxony? All the Roman Catholic ministry throughout Christendom were the pledged or sworn liege men of the pope: he, therefore, ruled everywhere wherein their influence was exercised. The reformers, therefore, might be said to have done all they did before the face of the exarch-bishop from the start to the full accomplishment of the reformation and from that day to this in their reformed systems of government, in their church and State sovereignties (which are after the manner and spirit of his own exarch-bishoprick) they have carried on their own governments openly, independently and above board, in his sight, "before his face." "And (he) causeth the earth and them that dwell therein to worship the first being whose deadly wound was healed." This, under the former head, referred to the Roman empire at Constantinople, but in this case it refers to the exarch-bishoprick at Rome. The system of the Papal exarchate must, therefore, in the interval between Pepin and Charlemagne and the Protestant reformation have had some remarkable diminution, loss or decay in some sense and by some means; from which condition it was recovered in some sense or by some person or means.

We have seen under a former head that the Carlovingian dynasty



succeeded in France to the Merovingian, which last named was the first German dynasty recorded to have ruled in old Gaul. Of the Carolingian dynasty Pepin, the son of Charles Martel, who was son of Pepin D'Heristal, mayor of the palace, was the first crowned king. He was crowned king of France, not by the pope but by the bishop of Mentz. He it was who conquered by his French arms from the Lombards the exarchate of Ravenna, and gave it to the pope, making him thereby a temporal sovereign, while the kings of France of that line were recognized as Patricians of Rome. This gift was confirmed to the pope by Charlemagne, the son and successor of Pepin in the year 774, while the latter is said to have been himself crowned king of Lombardy by the pope. While it does not appear clear that it was with "the iron crown of Lombardy" that Charles was now crowned or with a crown made of some other material, it is nevertheless, said by some (although other historians do not notice it) that he was crowned by the pope king of Lombardy and was recognized not only as king of France but as Patrician of Rome besides. But when Charles was crowned at Rome, in the year 800, pope Leo then used "the golden crown of the empire," which doubtless he had made for the occasion; but had, as would seem from what some say, to steal it on to his head as Charles was kneeling in the act of prayer, Charles being altogether too modest a man to allow himself to be adorned with such an appendage, he being, as to simplicity of life and manners, a true descendant of the Teutons. But pope Leo appears to have had it all in his own way this time, for he took Charles unawares, while he was deeply engaged in the act of devotion, and placed the golden crown upon his head. Charles could not then, be he ever so modest, deny that he had been crowned. On this occasion Charles confirmed to the pope all the gifts of his father and himself before given.

But in the interval of four generations of the Carolingian dynasty, that is from the death of Charlemagne to the downfall of the dynasty in the time of the son of Charles "the simple;" in this interval, I say, owing to the inability or indisposition of some of those kings to prevent it, most of the territories of the exarchate were lost to the pope. For seventy years before this transfer of dynasty took place, the sovereignty of Italy, — though of course only nominal, — was the object of contest between its most powerful and ambitious nobles; and, besides, its northern parts were desolated by the Hungarians, while its southern coasts were subject

to the inroads of the Saracens, who had made themselves masters of Sicily.

Of the Italian nobles the dukes of Spoleto and Tuscany and the marquises of Pavia, Susa and Friuli were the most powerful. The extensive duchy of Benevento had been divided into the principalities of Benevento, Salerno and Capua. "Calabria and Apulia were still subject to the emperor of Constantinople, while Naples and Amalfi were republics under his protection." "Rome was subject to the pope," with somewhat more of the exarchate yet attaching.

It was at this time that the pope earnestly sought the assistance of Otho or Hugh the great the now acting emperor of the German empire in the stead of Louis V, son of Charles the simple. The acting emperor now marched into Italy and received at Milan the iron crown of the Lombards, and at Rome, from the hand of the pope, the golden crown of the empire. He thus received in his person the title of emperor of the Romans, which before this had been extinct for about seventy years." Thus had a "deadly wound" been given to the sovereignty of the exarch-bishop of Rome and to that of his firstborn son, the Carlovingian dynasty; and thus was this head, again wounded, healed by the acting king for the last of the old dynasty, but reckoned the first real king of the new. If the reconstruction of the Western empire by the first two Carlovingian dynasts and the pope was called the Roman empire revived in the west, this operation of Otho the great in relation to the pope, may be called the Roman empire of the west restored in 962-989.

Otho the great began the subjugation of the empire by compelling the nobles, who largely in that age, imbued with the feudal spirit, aspired to independence, to submit to his authority; and by balancing their power in conferring upon the clergy the rights of temporal princes. When he entered Italy in 961 the most powerful prince he had to encounter was Berenger II., who as well as his father before him, was styled "king of Italy." His father, Berenger I., from being duke of Friuli was in 924 styled king of Italy, Otho subdued Berenger II. and his kingdom, deposed the licentious pope John II. who had favored Berenger, and placed Leo VIII. in the papal chair. From the licentiousness which characterized some of the popes of this age, Otho, deeming it necessary that the civil be superior to the ecclesiastical power, revived an old claim put forward by some of the Carlovingian dynasts, namely, "that the emperor should have the power of nominating the pope and of giving



investiture to bishops." But not long after his return to France his Italian subjects rebelled, and on the death of Leo VIII., contested the emperor's right to nominate his successor. He, however, by the force of his arms, compelled them to submission in 964; after which (he having rendered Bohemia tributary, "compelling its inhabitants to receive Christianity," and having defeated the Hungarians as well as the Danes in the beginning of his regency) the remainder of the days of that energetic regent, Hugh the great, was tranquil.

Louis V., whom I find to be identical with Charles "the Simple but whom on preceding pages I have occasionally spoken of in accordance with the language of the historical Romance as "son" of this Charles, and who had for his wife a daughter of Athelstan the Anglo-Saxon King, died, as near as I can fix it by a comparison of the histories, in 996 A. D. and was succeeded in Germany by his son Eudes, *i e.*, Otho III. and in France by his son Robert; and it is with these two brothers the two distinct lines of rulers for France and Germany begin, in round numbers at 1000 A. D.

The interval between 754, when Pepin gave to the pope the sovereignty of the exarchate, and 964, when Otho the great restored to him what may be said to have been restored of it, comprehended a period of 210 years, during which, with the exception of about seventy years, the popes may be thought of as having administered the government of most of the exarchate. After this the attainment of the papal chair became an object of great ambition by rival candidates, and after the year 1000 the Papacy waxed so great as to become the most powerful monarchy on the earth.

It can, however, be now easily understood from the foregoing what was the nature of "the deadly wound;" what the nature of the [object wounded; and what is to be understood by the wound being "healed." In speaking of the reformed powers, who "caused the earth and them that dwell therein to worship the first being whose deadly wound was healed," it refers to the heads or leaders of the reformed nations, which ultimately attained to church and State systems of government of that order, during a certain stage of their progress. Luther, the leader of the reformation in Germany, was at first a monk and had, as a matter of course, to have pledged obedience to the pope of Rome; and even after he had started in his reforming career he remained for some time in submissive obedience to the pope. It is generally the Lutheran doctrines which are established in the governmental systems of

church and State in Germany. John Calvin also whose doctrines, as distinguished from the Lutheran, the other main branches of the Protestants have followed and which have been established in the State and church system of Great Britain, was originally a Catholic priest in the enjoyment and use of a benefice. Of course he, as Luther, had pledged obedience to the See of Rome, and to the doctrines, rites and rules of the Roman Catholic Church, and had inculcated the same obedience to others so long as he remained in connection with that system himself. In fact most of the leading reformers on the continent had arisen from being Catholic priests or monks or teachers of some sort in that faith and must needs have pledged themselves to obedience to the pope and church at the start and inculcated this obedience to their people so long as they remained in the system and in obedience to their pledge. And so Henry VIII., the leading reformer in England, who came to the throne in 1509, in twelve years later, or in 1521, published his "Defense of the Seven Sacraments," for which he was titled by the pope "Defender of the Faith." And although he separated from Cardinal Wolsey, on account of his disagreement with him relative to the spiritual supremacy, as early as the year 1525, yet it was not till 1531 that he openly proclaimed his own spiritual supremacy. He lived yet sixteen years and all his life he professed adherence to the Catholic Church and punished as heretics those who dissented from its doctrines, as well as those who, after he had assumed it publicly, dissented from his assumption of spiritual supremacy. All these reformers in their beginning, inculcated religious obedience to the Papacy, in a like way as the pope himself and his ministry in the Exarchate inculcated civil obedience to the empire at Constantinople during the two centuries, 553-753. In the Protestant reformation we are considering principally a religious change or transfer; in the change of the Exarchate from the Goths to the Eastern Empire in 553 and from the Goths or Eastern empire to the pope, through the medium of Pepin in 754, we are considering principally a civil change. There was obedience to the existing powers inculcated in both cases; first civil obedience to the emperor was inculcated to the people of the Exarchate and the Latin subjects generally of the eastern empire by the pope and his ministry; and, secondly, religious obedience to the pope and the Roman Catholic Church was inculcated to their peoples by those who ultimately became the Protestant reformers in the early part of their career: So that these latter did cause the earth (the church)



and them that dwelt therein to worship the first being whose deadly wound was healed. By the "Carlovingian dynasty" was the first deadly wound, which Rome received from the Goths, Hunns, and Vandals, completely healed; by the "Conradian dynasty" was Rome's second wound (now inflicted by her own Italians) healed.

Verse 13th: "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men." Now are we getting into the age of gunpowder. In our present application of the prophecy to the history the reader must fix his mind upon those new chiefs of church and state with their established and statepaid ministries, which were yet nominally subject to Rome, but would soon act for themselves independently of it.

By the English under Edward III, in the battle of Cressy in 1346, artillery was first used. The invention of gunpowder is ascribed to Swartz, a monk of Cologne; but Roger Bacon, an English philosopher of an earlier day, in a work he wrote on Alchemy, describes the mixture and its explosive force. Small arms, such as the carbine and matchlock, did not come into use until about a century after the battle of Cressy. The knights regarded shooting as a barbarous mode of attacking an adversary; but experience has proved the invention of fire-arms to have rather tended to the civilization of the world. Heavy ordnance, costing labor and money in its transportation, an advantage not before had was given to the invaded over the invader, which tended to keep nations peaceful. The steel-guarded giant, who, by his physical strength, could deal stronger blows than his neighbors, by this new mode of warfare came soon to lose that prestige to which his moral courage and intellectual ability afforded him no claim. The results of war came to be more easily calculated and disputes to be more often settled by peaceable means. The inventions which increase the hazard of those who fight tend to diminish the number of wars, as they make people more disposed to settle their difficulties peaceably as by arbitration, mediation or the like. These new inventions were well introduced at the time of the opening of the reformation, by which the age of protestantism may be said to be an advance towards civilization, as appears in so many ways since its rise contemporaneously with the discovery of America. The population of Christendom, in any age since the reformation, has had more physical and mental energy; has been as a whole, better fed and better clothed and

better disciplined, than has its population as a whole, in any Christian age before it.

But the prophecy, doubtless, has rather reference to the artillery from the pulpit, the spiritual artillery, if we may so speak, than to either the Greek fire as spoken of in the case of the former applications of it, or to the modern ordinance and small arms, as in this latter. For if it be asserted in explanation of this prophecy that the Catholic church, through its constituted ministry, can produce miracles, such as the bringing down of literal fire from the air in people's sight; then it is folly to deny that miracle-working ability to the Protestant hierarchies also, since they are but reformed systems of the Roman Catholic, having derived their ordination, to which some of them attach great importance, therefrom. If, therefore, the power to work miracles be asserted to pertain to the one for certain reasons they give, it may, for the same reasons exactly be asserted to pertain to the other.

Verse 14th: "And deceiveth them that dwell on the earth by those miracles, which he had power to do in the sight of the being: Saying to them that dwell on the earth that they should make an image to the being, which had the wound by a sword and did live." The word here translated "miracles" is, in the original "signs," the same word being in the Gospels also often translated miracles. If the power to work miracles exist it appears it can be used for a bad purpose as well as for a good one, that is, it may be used well or badly abused; for we find Paul in 2nd Thessalonians, ch. 2, speaking of the "powers and signs and lying wonders," wherewith, in all deceivableness, Antichrist should seek to establish his prestige over the minds of the people. These signs, then, according to our present application of the prophecy, the constituted hierarchy of each of those systems, which were just coming out in the reformation, had power to do contemporaneously with the exarch-bishop of Rome; before his face, in the sight of his ministry, and independently of them. The prophecy as yet, however, contemplates those hierarchies that are proceeding to reformation, rather within than without the Roman Catholic system; so that those signs and wonders are rather done within the old system, by those intending to come out than without it by them after they had come out from it; for continuing it represents him as "saying to them that dwell on the earth, that they should make an image to the being that had the wound by a sword and did live."

Here each leader or head of the new systems addresses particu-



larly those of his own branch of the reformed faith, and advises them to organize a system of church and state polity so corresponding to the Papal that it might be called an image thereof. It indicates a second stage of the progress of the reformation, the first being really within the Roman Catholic church. It indicates the course pursued by the German reformers, when, for example, the elector of Saxony determined to sever all connection of his government with the see of Rome, and organize a governmental polity of his own independent of it; and when, as early as the year 1527, the elector, John Frederic, ordered a code of laws relating to the contemplated form of ecclesiastical government, the method of public worship, the rank, offices and revenues of the priesthood, etc., to be drawn up by Luther and Melancthon and promulgated by heralds throughout his dominions: "The example of the elector of Saxony was followed by all the principal States of Germany that embraced the reformation:" — As well as it indicates the course pursued by the reformers in Britain, when the independent church of England began to be formed, after Henry VIII. assumed to himself spiritual supremacy in 1531. It is true that Henry VIII. always professed to be a Roman Catholic, while he lived; but it is nevertheless true that from the time that he assumed spiritual supremacy over his own dominions the English church system began to be formed, which eventually, as to forms and doctrines, so resembled the Roman Catholic Church system, as with the Lutheran, to have been called in the prophecy an *εἰκων* or image of it. Of course all the reformed systems must originally have been patterned more or less after the Roman Catholic system; but they could be resemblances of that only as to some things; the Lutheran church and State systems of Germany and Scandanavia and the Calvinistic church and State system of England, — but especially the latter, — being the complete images of the Papal church and State system of sovereignty. And now being images of the latter they must needs have been images of images of the Christian Roman Empire at Constantinople of which the Papal sovereignty was an image.

The word *εἰκων* denotes a physical image or figure, something that has or has not been produced by the ingenuity or handicraft of man. It has a figurative sense also, but here it has its literal signification. For the new establishment clerical ranks with their habits, church rates and rituals, rites and ceremonies, etc., all had to be invented or defined and determined, and many of them were introduced with great parliamentary debate and popular opposition

in England during many successive years. The two or three creeds with the two sacraments and some other doctrines of the church of Rome the Protestant churches retained.

The reformed church systems were completed gradually; that of England during the reigns of Edward VI. and Elizabeth being brought to about the same state at which it still remains; but on principles considerably different from those established by Henry VIII., namely on the principles of Calvin, as distinct on the one side from those of Rome, and on the other from those of Luther.

Verse 15th: "And he had power to give life to the image of the being, that the image of the being should both speak, and cause that as many as would not worship the image of the being should be killed." The explanation I have given of this verse under the former head applies here also. It simply means that those systems of church and State government, with their monarchs as supreme, in dual power, at their head, were established by law in Germany and England; that such privileges as the protection in life and liberty with freedom of competition in business, etc., were implied in them to those citizens who would obey them and live in accordance with their requirements; but that, on the contrary, they implied and expressed such penalties for disobedience and non-conformity as imprisonment, torture, confiscation, a prohibition of competition in business, death, etc.

"And he had power to give life," etc. Although the word here translated "life" is in the original "breath," still life is in this connection a good translation. His having "power to give life" points, doubtless, to the recognized supreme head of the church and State in the system, then, to his deputies or ministers. The persons and institutions favored by him possessed the most life, energy, enterprise. The passage may here refer also to an occult power. When the reformed church and State systems became fully established they enforced obedience to them and compliance with their requirements no less effectually than the Roman Catholic authorities were accustomed to do in the case of their own.

"And cause as many as would not worship the image of the being should be killed." The system of church and state once established as the law of the land, there is no other way left to the citizen than that of conformity, compliance, obedience to that law. There is here a unity of government, in a unity of law; there must needs be a unity of conformity, of obedience, to that law, to that government, let that law and government be of what character they



may, else there is outlawry, rebellion on the part of the citizen. This must be so as long as a law is established and in force in a country. Punishment may not arise to the nonconformist or the disobedient so much from the will of the actually existing governors as from the terms of the law itself. This put in force necessitates the cruelty to the nonconforming. The unity of church and state, established as the law of the land, the citizen has no free will; never comes to full growth mentally as in a free democracy; always remains a child, whose part is to follow, to obey; not to exercise his own private judgment on matters whereon the law has decided; and, in speaking concerning such things, to express no judgment of his own, which may be contrary to or at variance with that established law. Hence is seen how necessary it is that legislators should exercise great deliberation and self-denial, in the framing and enactment of laws; that they should enact no law which is not for the best interests, mentally, physically, morally and religiously of the whole people; whom the law is designed to effect and, further, that they should enact no law which might effect injuriously any tribe of mankind which are not likely to effect the enactors or their people otherwise, that might be considered injurious, than in a fair and free competition for subsistence in the ordinary lines of business. The same God and father of all brings into existence all human beings and yet some legislators, not reflecting that they owe their own existence to God to whom all things really belong, act so unjustly as by their acts or enactments to enslave those human beings while yet unconscious in their cradles, or yet unborn. Men should be full souled, noble-hearted, full-breasted with love to their kind; and speaking in relation to this "land of the free and home of the brave" it would appear that for a century or two yet to come our legislators should not permit themselves to be selfish or exclusive in their enactments.

Verse 16th: "And he causeth all both small and great, rich and poor, free and bond, to receive a mark in the right hand or in their foreheads." Under the heads of small and great, rich and poor, free and bond are included all the inhabitants of a country. This verse is, therefore, correctly rendered: "He (i.e. the sovereign authority) causes all the people in the specified jurisdiction to receive from the constituted ministries or deputies a mark in the right hand or in the forehead. As to what was the nature of the mark which was to be put in the right hand or in the forehead there

has been by the learned much research. Many good people have thought that the mark in the right hand refers to the ring put on to the finger in the marriage ceremony, and the mark in the forehead to the sign of the cross made thereon by the priest in the ceremony of baptism, in some of the reformed churches as well as in the Roman Catholic. This sign of a cross, however, being made merely with the tip of the priest's finger leaves no apparent mark and only denotes that the baptized person is received into the church, or, as this is called into the kingdom of Christ; and that the person baptized is intended to be the servant or soldier of Christ, when, having come to the years of discretion, he is able to judge for himself. As to the ring placed on the finger of the right hand in marriage it is certain it does not refer to the mark; for only a proportion of the people get married in any country; but the mark referred to in the prophecy has to be universally received by all the people in the jurisdiction of the authority requiring it to be given. Some men too have expressed the opinion that the conditions of this prophetic mark in the right hand were fulfilled in Lutheran Germany in all having been obliged to subscribe the Lutheran "Confession of Faith" with the right hand or to swear to the same with the right hand uplifted; and in Calvinistic Britain by the people being required to subscribe the "Act of Uniformity" in the reign of Charles II, and other documents at other times. In neither of these cases, however, do the circumstances answer to the conditions; for only a certain portion of the people and these all adults, would be required to subscribe or to swear; while all the people of the country, young and old, free and bond, male and female, were required to receive the prophetic mark in the right hand or in the forehead. The protestant systems were as rigid in their requirements in regard to conformity as either of the old systems at Rome or Constantinople was. According to the "Westminster Confession of Faith," the Anabaptists, because they refused to receive the mark, in the right hand or in the forehead, were decreed to be rooted out of his Brittanic Majesty's dominions. "Moreover, the civil and ecclesiastical powers ordain and command that the said Confession of Faith be subscribed by all his Majesty's subjects of what rank and quality soever under all civil pains." This is about as all inclusive language as the Scriptures generally use to express a whole population. But though this be so it is yet plain that children are not included in it, and these in the Catholic and En-



English churches are christened in their infancy, receiving the sign of the cross in the forehead; as well as in the Protestant churches the adults, in partaking of the sacrament of the Lord's Supper, receive the bread and cup in the right hand. The above may indeed be one sense of the mark to be received in the forehead; and the prophetic language appearing to require but one of the marks, — that in the right hand or that in the forehead, — the oath or subscription with the right hand may be one of the senses of the mark. This oath or subscription with the right hand was common to all the Catholic polities old and new, that is, Graeco-Roman, Papal and Protestant; these required a pledge of allegiance from all their subjects, from the infant that was pledged for at its Christening by its god-parents to the old man or matron that were near to death's door, who were on certain emergencies or public conditions still required to subscribe or swear or pledge themselves to the system in some way.

Both the Lutheran and Calvinistic churches practice infant baptism, the English church, as a rule, only among the Protestants in common with the Roman Catholic, putting the sign of the cross on the forehead of the infant; which appears to have the effect of individualizing the English church among the Protestant systems as distinct from the Roman Catholic. This, too, taken in connection with other characteristics of their national religion may have a spiritual signification; for I have noticed in the writings of Emmanuel Swedenborg that when once, in his excursions through the celestial regions, he visited heaven, he found the English nation all in a place by themselves. This, I take it, only points to individualization of the English nation in regard to some characteristics of their church and state polity as distinct from the other Protestant polities.

As said before in the Roman Catholic church the infants universally receive the sign of the cross on the forehead in baptism, but in the sacrament of the Lord's supper, in the present age at least, the laity are permitted to communicate only in one kind, the priest, in this case, putting a wafer upon the tongue of the communicant.

Verse 17th: "And that no man might buy or sell save he that had the mark or the name of the being or the number of his name." The explanation of this, with the exception of that of "the name and number" is contained in what has gone before under this head. It means simply that no one could have a legal standing in the state and so could not legally carry on business therein, who did not

comply with and conform to the requirements of the church and State polity. This dual polity is one in such a way that the state cares for the church and the church for the State ; the citizen who offends the one offends the other also ; so that there is no way for the citizen to live in the state, but by conforming to its established laws and obeying their requirements. The compliance with this law, in the polities we are considering by infant baptism, by oath, subscription or the like, as we have seen, constitutes the mark (*χαραγμα*) which is the first letter (*χ*) of "the name," which letter is somewhat like a cross ; but not quite that as we understand the form of a cross. The first letter of the name is then in English *ch*. which is to be understood as the mark ; and in Rev. XIV. 11, this mark is called "the mark" (i. e. the first letter) "of the name," and chapters XV. 2 and XIII, 17, inform us that the number is that of the name, while the last verse, viz. 18th of the chapter we have now considered shows the number in Greek to be *χξς* whose numerical equivalent can be given in any language, but whose literal equivalent in one word in English is *Chxist*, and which is so specious a resemblance of the genuine name *Christ* that the worldly and fashionable, and those who are indifferent as to their own soul's salvation, and that of the world never notice the counterfeit. This is the name given by the Holy Spirit in the prophecy to that being, which had the two horns like as a lamb and spake as a dragon. If in this symbolization the Holy Spirit did not mean to show the union of the church of Jesus Christ with the State in government, as inconsistent with the principles and doctrines of Christ enunciated in the Gospels, then I have not yet arrived at the depth of his meaning in this case. There is no doubt but that a man may through grace practice self-denial and active godliness in any position in which he may find himself, even though this be deemed exalted in a worldly sense, but in doing this he will show himself an exponent of the life, spirit and example of Jesus Christ rather than of those examples which the world sets forth and follows after. In taking this course a man will have to be prepared at any time to give up all that the world deems great even to the position of sovereign of church and State, rather than be of a contrary spirit to Christ or act contrary to his principles as enunciated in the Gospel.

But lastly, and in confirmation of what has been before said, it is stated in verse 18, that the number of the being is the number of *MAN*, not only of a man as it is translated in our common version of the Bible, but of man. We remark there is a parallel



passage in Rev. XXI. 17, where the same word, *ἄνθρωπος* is used also without the article in describing the dimensions of the new Jerusalem. If man represent the dimensions of the symbolic being, man also represents the dimensions of the new Jerusalem, or redeemed man.

And as the dimensions of the new Jerusalem are the dimensions of man, not only of some particular man, but of mankind including male and female; so the character of the new Jerusalem is the character of the angel, which represents redeemed man, man though not freed from, yet exalted above human frailties, man living in the world but not of it, understanding what he is, and keeping his inferior nature in subjection; and thus the true Christ is exhibited in the perfecting, and the perfected human character. This is the gospel's idea fulfilled. But no human being, or being in any conceivable form, is to be worshipped. The infinite and invisible God, which is neither an object of the sense, nor of the imagination, is alone to be worshipped in spirit and in truth.

As the Jews limited the favor of God to their peculiar mark and their number, so did the reformed systems, and so did all the Christian world to their peculiar mark or profession; therefore, the character and doom of both are well described by the prophet: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering to that number. Therefore, will I number you to the sword; and ye shall all bow down to the slaughter; because when I called ye did not answer; when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not; — for (this) the Lord God shall slay thee, and call His servants by another name."\*

If our readers will now turn to the XVIII. chapter of this book of Revelation they will notice that the dominions of the second being are included in the mystic Babylon, that sitteth upon many waters; which waters are explained to be (ch. XVII., 15), peoples and multitudes, and nations, and tongues, over which the woman ruleth.

These powers combining both the civil and religious branches were to be overthrown by secular and spiritual warfare; for in ch. XIX, 19, 20, 21, it says: "And I saw the being and the kings of the earth and their armies gathered together to make war against him that sat on the horse," that is, the agencies of truth personi-

\* Isaiah, ch. LXV. 11, 12, 15.

fied, “ and against his army. And the being was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the being and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.”

The being and false prophet being cast alive into the torments means that after those powers are subdued secularly and to a considerable extent spiritually, they shall still exist in the world waningly, and suffering affliction while they are in subjection to the powers of truth, and obstinately persisting in their wicked doctrines and practices.

The sword which proceedeth out of his mouth has reference to the word of truth spoken by all God’s true agencies for the conversion and enlightenment of mankind; and which is otherwise called the sword of the spirit, the word of God; God’s true doctrine. And the white horse on which the rider is, denotes victory full and complete ultimately for the truth!





APPENDIX TO VOLUME II.

OF

# CREATOR AND COSMOS

OR

COSMOTHEOLOGIES AND INDICATIONS OF JUDGEMENT.

BY

ROBERT SHAW, M.A.

IN WHICH ARE PROVED THE GENERAL POSITIONS TAKEN IN THIS VOLUME ON  
THE SCRIPURAL PROPHECIES, ETC.

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CREATOR AND COSMOS;  
OR,  
COSMOTHEOLOGIES AND INDICATIONS OF JUDGMENT.

APPENDIX TO VOL. II.

Reflection upon the whole subject of Creator and Cosmos has brought me to conclude it to be expedient to make a short addition to this Volume II, which will tend to confirm the truth of the positions I have taken therein in the interpretation of the prophecies; to demonstrate the infallible pre-science of the Spirit of Prophecy in regard to human beings and human affairs; and by showing all the positions taken therein to have been well grounded, thereby to do justice to Truth, to my readers, and to myself. As the languages with which I have to do in the process are all related to each other, a short preliminary dissertation is necessary, which may also, to some extent, illustrate how race designations have arisen, and how little should be noticed, among men, some so-called race distinctions.

There is in Gaelic a proper name Eochaidh, the genitive or root of which is Eachach or Eadhach (the c and t or d, the ch, and th or dh being interchangeable in the dialects, and in the same dialect, as regards this word). Now, the root of this name is each or eadh, which, for one thing, means a horse, Latin equus; so that Eachach means (of) a horseman, which is a generally accepted meaning among the Gaels for the name Eochaidh (pron. Oghie), and does not interfere with the other meanings contained in the root. But this root is connected with that of the Greek verb εχω, to have, to hold, etc., through its collateral form ὄχω, root οχε, from ὄχος, a vehicle, carriage, *i.e.*, anything which bears or carries, and the sense in which it means horse is in the sense of a bearer, up-holder, etc. The root has also the meaning of a holder or container of any kind, such as a band, strap, bolt, belt, clasp, etc. (eochair, *i.e.* each-air, being the Gaelic word for key, the agent or operator of the lock), (see also Gr. noun οχευς, root οχε,) and in this sense it is directly connected with Gr. δεικος, anciently written φοικος, a house, *i.e.*, a covering or shelter of any kind from a cave or grot up to a temple or palace. This word is Latin vicus, Eng. wick, wich, etc., in compounds, names of place. Now, from these two senses of the root, each or eadh, may at least be gathered its two senses of protection and aggression, *i.e.*, of a defensive and offensive instrument. It may be certainly concluded also that the consonant wanting at the beginning of the word is either the digamma (F) or its equivalent S, St, Sc, etc., according to dialect, and so if we wish to write that word in full with its ending we have Feachach or Seachach, etc., or Feadhach, Seadhach, etc. This last form, written in full in the Scotch Gaelic, is usually Seathach; but as th is silent, it usually don't appear in the word, which consequently is usually written Seach, pron., the nearest we can get to it in

Eng., Shaw. Now, this Seathach or Seach, is from a root meaning the same with that of Sax in Saxon, of which the Saxon form is Seax, meaning a knife, sword, dagger (for which they also used the forms Saecg and Saegen), and, if the Gaelic language possessed the letter x, Seach in Gaelic might possibly have been written Seax.

But this root Eac or Seac has, as I say, the meaning of a container and a covering, for we put on our sack which we fasten with a brooch-pin (Gaelic eo, a short form of each, as Eoin for Eachan, John; the jewel of the pin is, properly, Seod), and we sack a city, *i.e.*, put it to the sword, bring our offensive instruments to bear against it. See Gr. *Σακος*, a shield, root *Σακε*, *i.e.*, by metathesis for *Σαεx* or *Σεαx*, in which you have the root in the sense of a defensive instrument, or covering. But the *Σακος* inverted, *i.e.*, the concave side of it, the ancients used to hold water. The general word for shield in the Gaelic is Sciath, gen. Scaith, which must be an equivalent for Sethach (for I find our name, Shaw, written anciently in both ways), but these two forms of the same ancient word, usage appears to have made in time to be applied differently. As applied to a man this general term means a chief; and I may add that the substantive ending ach which corresponds generally to the Gr. endings *ος*, *αξ*, etc.; and to the Latin ending us, etc., when added to Each or Eadh with S prefixed makes Seachach or Seadhach, or, as explained before, Seach, which is Shaw or Jack (the J in other languages taking the place of Se in Gaelic); and the masculine diminutive ending, an, added to this makes Seaghan or Shawn, which is a Gaelic form for John. Hence, you see the truth of what you have heard, that "Jack and John are all one," the latter being only a diminutive of the former.

There is another Gaelic proper name Fiachaidh, the gen. of which is Fiachach, or Fiadhach, but, for the reason before given, generally written Fiach. The root proper of this word is Fiadh or Fiagh, written in both these ways, the dh and gh being precise Gaelic equivalents and used indifferently for each other. Now, Fiadh means a stag, hart, deer, etc., and hence Fiadhach means a huntsman; but it also means a chief, a prince, etc., as applied to a man. I wish you, however, here to notice that the word stag may be directly for Fiagh by the substitution of St for its ancient equivalent F. This F is the Gr. digamma, and with them had the name variously Stau, Stagon, Sti, and equalled, in their numeration, 6, it being the sixth letter in order in their alphabet. As St its common form is *ς*. The digamma was, also, as I mentioned before, represented by Sc, or Sk, etc., but when it was represented by any other form than its simple self its numerical value was changed accordingly.

The vowels i and e in Gaelic are interchangeable; but for the present, not saying anything positive as to the roots of Eochaidh and Fiachaidh being originally identical, we find, nevertheless, that the idea of separation is contained in both alike. As to root Fiadh, see Latin Findo, to split, etc., old root Fid, and Scindo, to cut, etc., old root Scid; and in our lan-



guage to eat is to feed, *i.e.*, to chew or cut in some way. See, also, Gr. ἔδω, root ἐδ, and Ir. Ithim, root Ith, *i.e.*, Eadh, and φάγω, root φάγ, *i.e.*, Fiag, to eat; also Gr. root Σεαδ, to scatter, disperse, but radically signifying to split or shiver. From root Each comes our word axe (in Anglo-Saxon Eax), and hatchet, *i.e.*, each-et (the t not belonging to the root in the first syllable of hatchet), a little axe, and by prefixing s to Saxon Eax we have Seax, a crooked sword. Now, Seax, a dagger or sword, Latin Sica, root Sic, is the same originally with the foregoing, for the Σάκαι were always identical with the Σκόθαι, or a very important branch of them. Scuit or Scuth (the Gaels pronounced t as we do th, while as above explained the th was silent) must anciently have been the name of the cutting instrument which we call a scythe, and perhaps of a sword or dagger. See, also, Latin Seco, root Sec, *i.e.*, Seach, to cut, or Sic, *i.e.*, to scuit or scythe; and Latin Scutum, root Scut, *i.e.*, Scuit, a shield, in connection with Gr. Σάκος, a shield, explained above. By this you see the same word coming down to us in different forms, principally by metathesis and the aspiration and dropping of some few consonants.

The Greek word for "have" referred to before, namely, ἔχω, has another form, Σχέω (*i.e.*, the ε is changed by metathesis and the Σ is prefixed), and it has still another form, Σχέθω, which are all equal to each other, *i.e.*, they are all of the first person singular, present indicative. Here we have εχ corresponding to Each, in Eachaidh (Latin Achaius, Gr. Αχάιος) Σχε to Se in Seach, and Σχεθ to Seth or Sethach. The "Have," therefore, is a possessor or an owner in some degree, from the most limited possessor up to the monarch to whom all things are supposed to be "subject." But it may clearly appear from this that the Σχέθ is the Σκοθ, with two of the letters changed into their corresponding smooths, and that the Σχέθος, as expressed in the Greek form, corresponds to Seathach or Seach, as expressed in the Gaelic form, and the Σκόθης corresponds to Scuit, genitive or root of Scot.

It, also, clearly appears how arises the two generic names for the same people, namely, Σκόθαι and Σάκαι. A very common name among the Scythian or Shepherd Kings of Egypt was Sethos, but this is the Gr. Σχέθος, which latter is the fullest Gr. form of the word which I know of. The Goths or Scythians and the Σάκαι are in history distinguished as the people of the dagger or sword. Anciently, at stated times, they are said to have paid their religious homage to a crooked sword or scythe stuck in the ground, as a symbol of their deity. As to the history and progress of the Goths, see in Gibbon's "Decline and Fall" and in Pinkerton's "History of Scotland."

The word Saxon is Latin for Seaxa or Seachsa, where the e, which perhaps anciently was pronounced slightly guttural (?), is dropped, and the Latin ending *on* added to the root. In the Gaelic, s before or after the short vowels e and i is equivalent to sh Eng., and as it might be more nearly equivalent to that in Seax, as anciently pronounced, than is its

simple sound before the long vowel *a* in *Sax*, a medial sound between *Shax* and *Swax* might perhaps more truly set forth the sound of ancient *Seax* as spoken by a *Seaxa*. The Latins had no *sh* sound and were averse to gutturals, and so in words coming in from foreign tongues with that sound they retained simply the *s* unaspirated or the aspiration, *h*, without the *s*; and, where they could just as well, rejected the gutturals or retained the *h* representing the real letter. The Greeks also seem to have been somewhat averse to guttural sounds. The word for the number 6 is in Latin *Sex*, in French and Eng. *Six*, in German *Sechs*, in Gaelic *Se* (pron. *Shah*), in Sanscrit *Shash*, in Heb. *Shesh*, and in Greek  $\xi\xi$ , pronounced *Hex*. But, as explained above, the *h* is here only the remains or aspiration of a letter, and from the uniform appearance of the *s* in this word in all the other languages and the *h* only in the Greek, we have to conclude the letter wanting here to have been some form of the ancient *s*, aspirated or not according to dialect. But in the Greek enumeration some form of the *s* is found in the symbol for every combination beginning with 6, if not in  $\chi$ ; — for  $\varsigma' = 6$ ;  $\varsigma = 6000$ ;  $\xi' = 60$ , and so we see the *S* must be involved in  $\chi'$ , the letter representing the other number beginning with 6, namely, 600. The letter  $\chi$ , therefore, although being an aspirated form of the kappa =  $\kappa\eta$ , must also be an equivalent form of an ancient *S*, for it contains in itself the ancient Etruscan character which is our *S*, only inverted. But an inspection of the letters  $\alpha$  and  $\chi$  by a comparison of them with  $\gamma$  shows conclusively that they are both forms of the digamma, as well as is *Stau* ( $\varsigma$ ), for they are each a gamma placed on a gamma, so that you have a gamma appearing at top and bottom of the character alike, or rather there is but the one digamma here, the  $\chi$  being equal to  $\kappa\eta$ . That the letter *S* is a digamma is certain; for, make a capital gamma ( $\Gamma$ ); now exactly invert another capital gamma to this, curving it so that there will be as much of the figure on the one side as on the other, and you have *S*, *i.e.*, you have a gamma added below to the gamma above, and these uniformly curved to fit into each other in order to have this capital digamma. This is, as I say, a capital digamma formed from two capital gammæ, the one inverted to the other and so made into an *S*. The  $\alpha$  and its aspirate  $\chi$  are from the small gamma,  $\gamma$ . The initial and medial form of the Arabic kappa is nearly that of our *S*, and the Greek capital  $\Sigma$  shows the digammic form, *i.e.*, as formed from capital gammæ. I believe, therefore, you have it sufficiently proved that the letter to be prefixed to  $\xi\xi$  as well as to *Eochaidh* is the letter *S* or its equivalent in some form. Now, the word *Six* or *Sex* is another form of *Seax*, and if we take this form of it in the third Greek declension we have  $\chi\epsilon\alpha\xi$ , gen.  $\chi\epsilon\alpha\chi\omicron\varsigma$ , root  $\chi\epsilon\alpha\chi$  (which root would equal the Gaelic *Seach*, for the Greek  $\alpha$  is also a guttural), and this nominative,  $\chi\epsilon\alpha\xi = 666$ .

But, as before said, the digamma comes into the other languages and even into the Greek in different forms and combinations, as, for example, the Latin and English *F* and its smooth sound *v*. That it was equivalent to



the combination St is as certain as that it was equivalent to F and V, for in ancient Greek books the character (ς), or Stau, is uniformly written for st, while a character like our c is turned into σ (s), which character has also the same power in the Russian alphabet, as, for example, Roccia, pronounced Rossia or Russia. The digamma was also in the Greek equivalent to σx and σπ and σμ, so that wherever these combinations occur, especially initial, they are generally to be understood as representing only one vowel sound, *i.e.*, that only one vowel or diphthong belongs to the two consonants. This character (F), especially initial, is wanting in a great many words, not I think so much in the Gaelic as in the Greek, but that it was transmutable into the other consonantal combinations even in Gaelic is, I think, no less certain than that it was so in the Greek. For instance Fibhaidh, usually written Fibh, a proper name, meaning forester or huntsman is the name of a district in Scotland, and was applied by some as a prenominal to my thirty-first ancestor, although this could have been, as I have discovered, only an equivalent for his real name. And Dubhaedh = Dubh-aedh, meaning the great or genuine chief, is sometimes spelled Dubhtheach, and may we not suppose it to have been also spelled in rare cases Dubhshteach, although I have not met with any instance of such spelling of this name. But, now, there would be here a reason for the change of the T into St which is as follows: If the second or any complete component of a compound word begin with a consonant and that consonant be aspirable (all the consonants are aspirable in Gaelic excepting l, n, r) it is aspirated, and in some cases, as in that of the kindred consonants F, S, T, loses its sound and is as well left unexpressed. So if the form and sound of the word be required to be sufficiently maintained, what is required as the equivalent substitution is proper to be made. Now, in Dubh-Theach the th might as well not appear in the word, as it has no sound, the word being necessarily sounded as Dubhach or Duff. But if the combination were Duibh-Shteach it would be pronounced as Dubhthach, which would leave the second component of the word still represented in the writing and sound.

(There are some exceptions to the above general rule as to aspiration on consonants in Gaelic, as there usually are to general grammatical rules, but in what I shall do here in connection with that language I shall by all means make no mistake.) The i and e in Gaelic being very commonly interchangeable, we can have Seach and Siach, Fiach and Feach, Tiach and Teach, etc.; but as the Gaelic has no letter x we cannot have Feax, Seax, etc.

Further light on this subject may be had from the investigation of the appellations said to have been given to two men who lived in the early ages of the Christian era. Fergus-Duibh-Deadhach was monarch of Ireland, and he had a brother whose distinguishing appellation was Cais Fiaclach.

The former of these is, in the history, called Fergus “of the black tooth,” and, in like manner, his brother is called — “of the crooked tooth.” This is a fair enough translation of the words as they would appear from this to have originally stood in Irish script, and supposing the epithets to have been given by their enemies, for dead means a tooth and so does *fiacail*, gen. *fiaclach*. But you will notice the second *d* in the first of these terms, and the first *c* in the second to be hard and unaspirated. Now, if we aspirate these two letters in the two words respectively, we shall have *deadhach* and *fiachlach*, which changes the meaning somewhat, for *deadh* means an end, point, consequently top, chief, and so *Dubh-deadhach* equals black chief or black point, if *deadh* would refer to the point of the dead or tooth. That it may have had such meaning appears from this, that this Irish dynasty, called the *Dal Fiathach*, (which was Hibernian Scotch, not Albanic), had an ancestor *Eochaidh* who had lived 200 years B. C. ; and this *Eochaidh* had a *brother* named *Deaghaidh*, or *Deadhaidh*, gen. *Deadhadh* (Anglicised *Day*), who had given his name to a powerful clan, was the ancestor of some Irish monarchs, and of a long line of Scottish Kings. This will show you the relation in this case between tooth or tusk and chief. But, as *fiacail* means a tooth as well as dead, and as *deadh* means chief, meaning end or top, so *fiachail* must mean end, top, chief (its root *Fiagh* meaning a chief) ; and *fiachlach*, as *deadhach*, would refer here to the point of the tooth or tusk ; and, consequently, *caisfiachlach* would mean, in this sense, the impetuous scion of the point, referring to the tusk of a wild animal (*fiadh*). This shows plainly that when the appellation of tusk or any other cutting instrument signifies a chief, it has such signification rather in the sense of the point or destructive part of it (*i.e.*, the top, etc., the idea of chief being top or head), than otherwise. *Fiachlach*, as referring to the clan of *Fiachaidh*, is made up of *Fiach*, root, and *al* or *ail*, signifying progeny or clan. So *Fiachal*, gen. *Fiachlach* or *Fiachail*, one of the house of *Fiachaidh* ; and *fiacail*, gen. *fiaclach*, a tooth, etc. The *al*, as second part of the compound *Fiachlach*, is the Greek root *la* in *λαος* folk, people ; and so you see *Fiachlach* represents our word folk, *i.e.*, originally, people of the house of the chief, or “belonging to the chief.” The root of *λαος*, folk, people, and *λαας*, a stone, is apparently the same in the Greek, *i.e.*, *λα*, something which the Greeks could not account for, but which some attributed to the legend of Deucalion. They did not, perhaps, notice that the same thing has place in Gaelic that the same root represents a stone and folk. I take the original root, however, to have been *lu* or *lau* ; for the word for stone in the Greek has in the root long *a*, and the root in Gaelic varies. But you notice in *dead* and in *deadh*, the elements of our word tooth, Sax. *toth* (not *toth*) and *deadhach* is here for *Taadhach*, and this for *Taeseach*, the *dh* and *s* being commuted in this word. Now, this root *Taadh* is changed into *Taes* and this is commonly written *Tus* or *Tos*, and signifies a beginning ; and so the



Taedheach or Taeseach, the Tuiseach or Toiseach means a chief or general, one who begins or originates, goes before in battle, etc. To the form of this word written with the s, the idea of chief or general usually applies, but all these forms are only slight variations of the same radical. But Tuiseach, being pronounced Tushach, or curtly, tosh, as in Mackintosh, you can see here the form tush of our tusk. Taeseach, we have in the Latin Cæsar by a change of two consonants into their co-ordinates; and Tsar represents the change of one consonant and the dropping of a diphthong.

You will also notice in Fiaghagh and Fiachal the elements of our word fang, when you come to understand that both "fang" and "finger" come directly from the Saxon fengan. Fang means: 1. The tusk of a boar or other animal by which the prey is seized and held. 2. A talon or claw. 3. Any shoot or other thing by which hold is taken. As to finger: Sax. finger "from fengan to seize, take, begin," etc.; Ger. Sw. and Dan. finger; D. Vinger; "but," says Webster, "the n is not radical, for the Gothic is figgrs." Now, from the resemblance of a finger to a tooth, any one can see that the idea contained in the appellation refers *particularly* to the *point* of the instrument in each case, and then *generally*, in each case, to the instrument itself. The Gothic figgrs (leaving off the final s, which is only accidental), is equal to fiadhagh, gen. fiaghrach, or fiaghair, for this equals fiachlach, the ar and al endings here being perfect equivalents. This shows how true language is to itself. As the old forms of language disappear gradually in the progress of time, there is still to be found an old standard or criterion somewhere. The western insulated position of the Irish has tended to preserve the ancient roots of their language, a language which taken now in connection with the remains of the Gothic proves of great help to the philological investigator.

In regard to the foregoing illustration, I may say, it is not at all likely that people will apply to themselves, nor will their friends apply to them, any opprobrious epithets. But aside from this the illustration as to Fiac-lach and Fiachlach; Deadach, and Deadhach, will not only show the necessary relation between the appellation of a tooth or tusk and a chief, but also that there could hardly have been anything opprobrious in the epithet in either way, *i.e.*, whether the said letters were or not aspirated in the said words, for it results in the same thing, after all is said, that tooth or tusk was one of their highest titles of honor to men. We even have it as the appellation of a god in the German Tuisco; and we also see in Teut, root of Teuton, and in Deut, root of Deutsch, the elements of the word tooth, so that the Teutons, the parents of German, Anglo-Saxon and Dutch, were the people of the tooth. The Anglo-Saxon, for tusk is tusc (*i.e.*, Tuiseach or nom. Tusach), or by a transposition of the last two consonants, tux.

But, to close the foregoing illustration, it is said, that those two scions

of the Daul Fiadhach dynasty were conquered by a redoubted champion named Tadhg, which last is but a short form of Taedhach, and illustrates what a variety of spellings those Gaels gave to the same word, which may have been pronounced alike by all. The Gaels did not sound every vowel in a word after the manner of the Germans, but the mind passing over several vowels, divided, perhaps, by an aspirated and silent consonant, they, in many cases, made one short syllable out of a long word. Neither did they in writing make their words very long, for they did not usually express the *h*, as I have to do in putting their words into English; but they indicated aspiration by a dot placed over the aspirated consonant, somewhat after the manner of the Hebrews in manufacturing vowels out of the *vau*; and in many cases there is reason to believe they did not indicate aspiration even by dotting, the pronunciation of words, and their components, being so generally well known. Thus, *Dedać* = *Dedhach* (but not so long) = *Deach* or *Teach*.

I here deem it proper to add an extract from Rev. Mr. Burke's Gaelic Grammar, in which, however, I shall have to express the original words in English letters. It is as followeth: "*Ai*, *Aoi*, or *Aoidh* is a primitive, the root of many families of words. In its earliest acceptation it means (1) element, and, therefore, (2) fire, air, water. *Ai*, fire, is still preserved in its derivative *aoibheal*, a coal; and its diminutive form *aoibhealog* or *aoibhlog*, a spark. *Ai*, air, in *aedhar* or *aer*; *ai*, water, in *abh*, fluid, the root of *abhain*, a river; (3) a first principle, therefore, a cause (4) a being, a human being, a person, as we see in the words *Saoi*, a sage (from *so*, good and *aoi*, a being; *dao*i, a bad man, from *do* bad and *aoi*); *draoi*, a druid, (from *dair*, an oak and *aoi*); *faidh*, a prophet (from *fa*, a cause, and *aidh*, Latin *Vates*) — (5) the liver, which so well aids in supporting life, in this sense it is written *ae*, and *aedh*, plur. *aedha*. In its signification of person, applied especially, it means (6) stranger, a guest, in which sense, it is commonly written *aoidh* (hence *aoidheach*, hospitable, courteous, *aoidheacht*, hospitality, courteousness). Also, (7) a respectable, skilful, learned person; and, in the abstract, (8) skill, knowledge, honor, respect, learning, discipline, elegance, stateliness; (9) a swan. It not only signifies a being but the abode of beings, therefore, territory, land, island; as *i Columb Cille*, the island of *Columb Cille*; (Heb. *ai*, an island); also, the substance or wealth, which any territory must contain. Hence, it signifies cattle, a herd, particularly sheep; from *aoidh*, a herd, is derived *aoidhaire*, a keeper of flocks, and in a special sense, a shepherd.

From *aoi*, a being, is formed *naoi* (*i.e.*, *an-aoi*), a creature; and its diminutive form, which to this day is in common use, *naoidhan*, or, by changing *dh* into *n*, *naoinan*, an infant. Also, *ni* or *nigh*, a girl, a female descendant; which is employed before the family names of females, as *ua* or *o* is before those of males. — *Nigh* or *Ni* and not *ua* or *o* is placed before the family name when women are spoken of.



Oide, a forefather, an educator, a professor, a teacher, is derived from aoi and de, of, *i.e.*, a man of learning, knowledge; skill, discipline; or from aoi, a being, and De, of God; one holding God's place in the guidance of youth. Aoide, youth, springs from this root, and its derivative, aoideadach, well-behaved; so do many others, which apparently are simple words."

This extract may be of use to any one in a search for radicals.

Folk, as in Suffolk, *i.e.*, South-folk, etc., must be an equivalent for Seax, for see Latin *falx*, root *falc*, a scythe, a sickle; and see Falkland (pron. Fawkland) which in later than mediæval times, though it be, I know was spelled *Falechlenn*. This Falkland in Fife was a residence of the Mac-Buidhs, and may have been so named by them; but whether it was or not is of no moment here; this is its name, and all that is necessary here is to show that the term must be *radically* the same with the Saxon *folcland*.

In Scotch Gaelic they were generally accustomed to pronounce the vowel *e* as *a*, and so, if, the vowels *e* and *i* being commutable, the word *Fiachlach* were spelled *Feachlach*, they would be likely to have pronounced it *Faalach* or *Falaugh*, putting but little stress on the first syllable; as they would either drop in writing or take no notice of in pronouncing the aspirated *ch* in the first syllable, treating, as they did, that aspirate generally as *th*. Webster says that folk primarily means "a crowd," from collecting or pressing, not from *following*, but from the same root, as to follow is to press toward. And under "to follow" he says: "The (primary) sense is to urge forward, drive, press." Now, the very idea of huntsman and horseman implied in the roots *fiadhach* and *eadhach*, or *fiach* and *each*, is exactly this; they were after game, a boar or an enemy; they urged forward, pressed, drove. But both of these terms mean also a chief and so *Feachlach* (or neglecting the first aspirate *ch*, as would be likely to be done both in Scotland and on the continent), *Fealach*, *i.e.*, a follower of the chief, originally one of his own class or family, but afterwards taken as a collective noun, the people, all his followers. So we find Webster here correct as to the radical meaning, and that the "folk" means, originally a collection of people pertaining to a chieftain or chieftaincy. But "to follow" is very close of kin to "to seek," and so we find the primitive terms mixed up among the languages fairly representing this idea. Eng. "to follow;" Sax. *folgian*, *filian*, *fylgan*; D. *Volgen*; Ger. *folgen*; Dan. *følger*; Sw. *folja*; Ir. *foilean*, root *foi-lean*, or rather *faoi-lean*, and *Seichim*, root *Seich*; Latin *Sequor*, root *Sequ*, *i.e.*, Gaelic *Seach*. Then, Eng. "to seek;" Sax. *Secan* *Saecan*; Ger. *Suchen*; D. *Zoeken*; Dan. *Søger*; Sw. *Soka*; so that all the words, meaning to seek, coincide with Latin *sequor*; Ir. *Seichim*, under the head of "to follow." Webster says here in relation to "to seek" that the primary sense is "to advance, to press, to drive forward."

Our finding of the roots Seich and Sequ under the head of root folk (*i.e.*, to follow) proves to us conclusively that the roots folk and Seax are equivalents ; for here the root Seich equals the root Sequ and this last is equal to Gaelic Seach, which in its turn equals Seax.

But a word as to Ir. verb foilean, to follow, may throw some more light on this theme. Foilean is understood to equal the preposition faoi, foi, fa (spelled in these different ways and signifying under, in, about, around, etc.), and lean "to follow." The original form of faoi is, doubtless, faedh, the root of many words, and in its form fiadh we find it meaning a stag, a wild animal, a chief, a prince. In its forms feadh and feabh it signifies a wood (which suggests wildness, a shade, shield), and other things. Fiagh signifies a prince in the sense of being "in power" or "under authority" or "responsibility;" and if we wish to compound this fiagh with another word, say lean, we shall have to do so from its gen. case form, which would be feidh or faidh. Now, lean, the second part of the compound, is used independently as a verb, meaning to follow, which its many meanings in Gaelic enables it to do ; but, in its form foilean, the lean must equal leach as in the gen. fiaghlach. "To follow," then, is simply "to folk," not in the sense of folk as belonging to the chief, penned up, "pressed" or "crowded" in an enclosed place or limited territory, but in the sense of folk going after their chief or anything else, or being and doing in obedience to him. Hence, in Gaelic countries, we hear of a man having "a following;" not that any one is following him just now, but that he has people prepared to follow him as his clan, his retainers, his seich, feadh, or lean, so that, take it as you will, folk are the faidhlach *i.e.*, faileach or falach, the people, the followers of the chief.

I saw in a Table of Gaelic events in an Irish history (I think it was that of Tiernach or the "Annals of Ulster") the name of MacDuff, who slew MacBeth, put down as Maelseachlain. This is Mael-seach-lain, usually in Gaelic spelled Maelsechlain, and pronounced Maelaughlin, the s beginning the second part of the compound being aspirated and silent. Now, this name Maelsechlain is turned into Eng. as Malachy, which proves it to be a compound of Mael and Eadhach, gen. of Eochaidh. I think the Gaelic Mael here to be an equivalent for *μεγαλ*, root of Greek *μεγας*; but the full root in the Greek is evidently *μεγαλ*, which equals in elements feaghal; and so you see the g with its vowel is dropped from mael in the Gaelic, as also one vowel from *μεγαλ* in the Greek, which last is our word mickle, Scottish myche, and muckel for much. It was a prevailing custom among the Gaels to give their family names to places, and, whether Maelsechlain here is designed to be an Irish equivalent for the Scottish Faelechen, I know not. But it is not improbable that the word Faelechen may have for its first component the Gaelic Fail, which was an enclosure, a collection of people, a dwelling place, etc., etc. I am satisfied that Fail is but a shortened form of fiaghal, *i.e.*, by dropping the aspirated consonant with



its vowel, and transposing the two remaining vowels which would take place in declension. *Fail* is an old gen. form used as nominative (as is proved in the well-known expression "*liagh fail*," where it is in the gen. and means "of fate"), just as *Tighe*, gen. or dat. of *Teach*, is very generally, both in Scandinavia and in Gaelic countries, used as a nominative. In Norway and Holland, however, they do not aspirate the last consonant of this word, but they pronounce it *Thig*. There must, indeed, have been a great disposition in Gaelic, owing to the ignorance of the people who spoke it, to have used oblique case forms for nominatives, and more or less to exchange the case forms generally. Now, *Fail* equals in elements *Mael*, although I am not prepared to say anything positive for or against the latter having been used for the former in *Maelsechlain*; but, in the *erse*, the Welsh and in the Indo-European languages generally, *m* is commutable with *f*, being a letter of the same organ; and in the Gaelic it is likely that, in some senses, *mael* and *fail* were used for each other. *Failsech* must be an equivalent for *Maelsech*, and this for the Heb. and Chald. *Mahlach*, to reign, connected with *Mehlech*, a king, literally, a great chief. A Gaelic word for soldier is *mal*, and a Gr. word for war is *μωλος* root, *μωλ*, or *μωλε*; but the Gr. plural *μωλαι*, equalling the Latin *dentes molares*, presents to us, in this root again, the idea of the tooth. The Scotch *Mull*, a cape or headland, suggests the idea of head or chief; and the same word used for a snuff-box, made out of the small end of a horn, suggests the idea of "horn" and tusk. Now, concluding *fail* to be the root form of *failechlenn* (called *Falkland*) we want to know how this root form has arisen. Well, the process would be much the same as I have partially explained in the case of the compounding of *foilean*; *i.e.*, take *fiadh*, or *feadh*, gen. *faidh*; dropping the silent *dh* and adding *al* we have nominative *faial*; now, making a genitive out of this, in its turn, we have *faial*, *i.e.*, *fail*; for it would be shortened by the dropping of the last diphthong, the pronunciation being the same without it. Now, to this gen. *fail*, we add *sech* (also gen. of *Eochaidh*) and we have nom. *failsech*, and to this we add *lain*, gen. of *lan*, making *failsechlain* (a residence of the chief of the country), but equaling *Maelsechlaln*, in some of its senses, and formed according to rule, for by such declension must have arisen *fail* and many other words; as is proved by *fa*, *faoi*, *foi*, etc., being different forms of the same word, evidently, originally *faedh*, or *feadh*. Now, this word *fail* corresponds to the Welsh *pawl*, a pole, a stake, Eng. *pale* of which Webster says: "The radical sense of it is of an extended thing or shoot." This, of course, corresponds with the idea of *fiacal*, a tooth, a pointed weapon, and shows that *fail* and *fiacal* are two forms from the same radix. In his definition of "pale" he says: 1. "A narrow board, pointed or sharpened at one end, used in fencing or inclosing. This is with us more generally called a picket. 2. A pointed stake; hence to empale, which see. 3. An inclosure; properly that which incloses, like Fence, Limit; hence the space

inclosed. 4. District; limited territory, etc.” Even in the word picket, Fr. piquet, we may see more clearly the ancient root fiagh, *i.e.*, piquet = fiagh-et. And “pike” of which Webster says: “This word belongs to a numerous family of words, expressing something pointed, or a sharp point, or, as verbs, to dart, to thrust. to prick, etc. Pike equals in elements Fiagh, while pale equals fiagal, which considered merely as a weapon or pointed instrument amounts to the same thing. Faileachlain, in which the two first components are radically the same involved in the Saxon folc, means in this case definitely “the residence of the chief of the district,” which meaning does not interfere with other meanings involved in it. It is very likely that by the dropping of the first syllable of this word after Mac, Clan, etc., may have arisen the name Laughlan, so common of the chiefs of Macintosh and of the Shaws in early times, as well it might, for after the first syllable is lost, seach must be the principal part of the compound left. That this may be true is, I think, proved by our two words for an ensign, namely, Flag, *i.e.*, Failseach and Jack (see Union Jack), *i.e.*, Seach. It shows, too, that there is a diphthong dropped from Ger. flagge; D. Vlagge; Dan Flag, or that there has been a transposition in the case of each of these words, unless the last, which is probably the correcter decision. In the Latin history of our family of Macintosh, I find the Latin equivalent for the Gaelic designation of the family is given as Clan Fuill Vighkintoshick. But Fuill here is not, I think, to be understood for Fail. It is the Latin equivalent for Chuail or Chuil, *i.e.*, “the clan of the chief,” the meaning being still the same.

I have now made it clear that Fachlach =, in effect, Faileach = Failseach is an equivalent for folk and for seax. Hence you have Norfolk and Suffolk or North-folk and South-folk, Essex and Sussex, or East-seax and South-seax, in which the folk and seax are equivalent expressions.

Now, Teach, in Gaelic, gen. Taigh or Tighe, means any kind of a house or shelter, even to a church, palace, etc., but in eastern Scotland this would most likely have been usually spelled Teabh. See the Latin Tab in Taberna, *i.e.*, Tab-ern; and, that Fiach or Fiabh, gen. Faibh or Fibh, means the same, see Latin Fabrica, *i.e.*, Fab-ric, where the Tab or Fab is as full a word as is necessary in each case to represent a house, etc., all that is added to the root in each case being a qualifying word. See, also, Latin Tego, root teg, *i.e.*, Teag, to cover or roof; and Texo, root, tex, *i.e.*, Teags, to weave, *i.e.*, to Fiabh. To weave, properly speaking, is an operation somewhat more complex than to thatch, etc., *i.e.*, to weave on the roof, and so we have in the Latin a somewhat more complex root to express weaving, *i.e.*, more complex by as much as gs or x is a more complex sound than g. See, also, Gr. *τέγος*, root *Τεγ*, *i.e.*, Teag; and *στῆγος*, root *στεγ*, *i.e.*, Steag, both expressing the same thing, *i.e.*, a roof or cover. Here, in these ancient roots, may be recognized the near kinship or identity of F, St, and T. The Arabic gimmel is simply an aspirated Gaelic T,



and in the Samaritan or ancient Hebrew, the D and T forms appear to be exchanged. Among the Greek dialects themselves there are apparently extraordinary mutations, for what appear to us very different sounds take the place of each other. What, for example, appears to our ear more opposite than the sounds of s and r, on the one hand, and p and t or p and k on the other, yet in the Greek dialects these were not uncommonly used for each other, *i.e.*, the  $\pi$  for the  $\tau$  and the  $\sigma$  for the  $\rho$ , etc. But this is only an example, as intimated, of the changes which take place in the Greek itself. The Chaldaic or Heb. Vau is an open form of the Greek digamma (F) turned over, but the Samaritan Vau turned over appears to be the other, or St, form of the Gr. digamma ( $\varsigma$ ). The Syrian Vau, medial, appears to be the small Greek ( $\sigma$ ) inverted, but initial and final this has the form of our small (o), which would go to prove that the S in all its forms is a regular digamma. The residence of the ancient Scottish Kings is called in Eng., Dunstaffnage, and so it must, in Gaelic, have been written Dunstaighnaigh, *i.e.*, the two last parts of the compound are in the genitive after Dun. The make-up in the nominative would be Dun-steach-an-each, "the fortress of the palace of the chief." Now, in this compound, steach, of which the common form is Teach, means a castle or palace of kings, but the root must be the same with that of the Anglo-Saxon Stige, our Sty, which is also a very common meaning of the word fail. This word Dunstaffnage I take to be a fair example in Gaelic of the use of the St for the regular digammic form F, S, or T, and this is the reason I introduce it here.

For the word Celts the principal Greek form is *Κελται*, but the fuller form would be *Κελαται*. The *Κελατιχ* language is largely the mother of all the languages we have to do with here, and the *Κελατιχ* race is largely the stem from which have sprung the dominant races of history. In the Greeks' language the name of their country is *Ἑλλάς*, gen. *Ἑλλάδος*, root *Ἑλλάδ*. It is said to have received this name from *Ἑλλην*, son of Deucalion; but it is much more probable that there is an  $\lambda$  too many in the root, and that it should be fully and properly spelled *Κελας*, *i.e.*, the land of the Celt or the wood-land. The Greeks very often doubled the letter  $\lambda$  in a word, especially the epic poets, *metri gratia*, etc.; and the  $\gamma$  and  $\chi$  having both a guttural sound, they in some cases preferred the simple *H* to the guttural initial. The present root of the word Latium is *Lati*, which might possibly be for *κελατ*, by the dropping of the initial guttural with its vowel. The body of these languages is also largely made up of Celtic roots and words. Our very word Cloth must be derived from *Κελαδ*. See Ger. *Klaid*; Sw. *Klade*, etc. And the root *Κελαδ*, as well as the root *Seac*, has the double meaning of a protective and an offensive instrument. When a Gael goes to church he goes to the cill or cell, *i.e.*, the Cilt or *Κελατ*, which is a shelter of any kind, but in the Gaelic especially applied to a church (see Eng. cell); and when a man kills another he lit-

erally Kilts him, *i.e.*, he affects him with an offensive instrument called in early times indifferently or dialectically, a Celt, a Seax, a Saecg or Saegen, a dagger, sword, scythe, falx, etc. As an offensive instrument the Kill or Kill is represented by the Latin gladium, root glad, *i.e.*,  $\gamma\epsilon\lambda\alpha\delta$ , a sword. This is Welsh glaiv, a bill hook, a crooked sword, a cimiter; Arm. glaif; Fr. glaive. In Gaelic, Coill, *i.e.*, Coilt (ll at the end of words being generally equal to lt), means a wood, *i.e.*, a shaded place; and in Welsh, Celt or Ceilt means a covert or shelter, and Celtiad, a dweller in coverts, a woodsman, a Celt. But the last syllable of the word  $\kappa\epsilon\lambda\alpha\tau$  is wanting in very many words belonging to that root, as in Welsh Cel, shelter, and in Latin Celo, root Cel, I conceal. In Greek,  $\gamma\epsilon\lambda\alpha\tau\alpha\omega$ , roots  $\gamma\alpha\lambda\alpha\tau\alpha$  and  $\gamma\alpha\lambda\alpha\tau$ , means to laugh, *i.e.*, to be glad or  $\gamma\epsilon\lambda\alpha\delta$ . Hence, a laugh is, in our language, closely akin to a joke or Seac (Latin jocus). Sax. hlichan, root hlich, *i.e.*,  $\gamma\epsilon\lambda\iota\kappa$ , the c taking the place of the t here as the last consonant. Latin gula, root gul, is our gullet, properly gulet, *i.e.*,  $\gamma\epsilon\lambda\alpha\tau$  (the laugh being made with the throat) and this is connected with Gr.  $\gamma\lambda\omega\tau\tau\alpha$ , a tongue, root  $\gamma\lambda\omega\tau$ , *i.e.*,  $\gamma\epsilon\lambda\alpha\tau$ . Of our word tongue the root we find by the the Gothic to be tugg (the n not being radical); but, further, the Ir. form teanga shows the true root to be teag-ag, *i.e.*, the son of the house? The consonant lost by our word tongue of the original  $\gamma\epsilon\lambda\alpha\tau$  is  $\lambda$ ; and that lost by Ger. lacher, root lach, and Heb. and Chald. laag, and Eng. laugh, is t. Even from the foregoing one may gather that the ancient and modern languages, oriental and western, are more closely of kin than is commonly supposed. You can, also, see two classes of words coming down to us from our  $\kappa\epsilon\lambda\alpha\tau\iota\kappa$  or Scythian ancestors from two seemingly different roots ( $\kappa\epsilon\lambda\alpha\tau$  and Seadhach or Seac, Scuit or  $\Sigma\acute{\kappa}\acute{\upsilon}\theta$ ), and these two classes of words having respectively two different meanings for the same respective primitive forms, meanings which, though the word forms are different from each other in the two different classes, are yet identical. This would tend to show that at some period, however early, the roots  $\kappa\epsilon\lambda\alpha\delta$  or  $\Sigma\acute{\kappa}\acute{\epsilon}\lambda\alpha\delta$  and  $\acute{\kappa}\acute{\upsilon}\theta$  or  $\Sigma\acute{\kappa}\acute{\upsilon}\theta$  were identical, but that the two forms grew up dialectically, or, rather, that the latter form (speaking of these particular roots) grew up from the former by the dropping of  $\lambda$  and the sinking or substitution of a consonant in some cases. The  $\Sigma\kappa\epsilon\lambda\epsilon\tau\alpha\iota$  or  $\kappa\epsilon\lambda\acute{\alpha}\tau\alpha\iota$ , Herodotus, the earliest of Greek historians, calls  $\Sigma\acute{\kappa}\acute{o}\lambda\omicron\tau\omicron\iota$ . This, it is seen, is merely a commutation of the vowels, the body or frame of the word being not changed. The  $\Sigma\acute{\kappa}\acute{\upsilon}\theta\alpha\iota$ , in the Greek mind, represented the  $\kappa\epsilon\lambda\alpha\tau\alpha\iota$  in general, the  $\Sigma\acute{\alpha}\chi\alpha\iota$  being only a very important branch of them. And the word Goth is beyond all question a form of  $\Sigma\acute{\kappa}\acute{\upsilon}\theta$ , *i.e.*,  $\Gamma\acute{\upsilon}\theta$  or  $\Gamma\acute{o}\theta$ , the vowel  $o$  being only a variation of  $u$ .

The foregoing preliminary remarks I have made, and illustrated the matters in as plain and simple a manner as possible, especially because I knew that *such a preamble was absolutely necessary*; and you will perceive the usefulness of them as you proceed with me in the application of the



numerical equivalents of the Greek letters to various words and combinations of words: I may say that (1) in the Greek enumeration —

$A' \alpha' = 1$	$N' \nu' = 50$
$B' \beta' = 2$	$\Xi' \xi' = 60$
$\Gamma' \gamma' = 3$	$O' o' = 70$
$\Delta' \delta' = 4$	$\Pi' \pi' = 80$
$E' \epsilon' = 5$	$P' \rho' = 100$
$\zeta' = 6$	$\Sigma' \sigma', \text{final } \varsigma = 200$
$Z' \zeta' = 7$	$T' \tau' = 300$
$H' \eta' = 8$	$\Upsilon' \upsilon' = 400$
$\theta' \vartheta' = 9$	$\Phi' \varphi' = 500$
$I' \iota' = 10$	$X' \chi' = 600$
$K' \kappa' = 20$	$\Psi' \psi' = 700$
$\Lambda' \lambda' = 30$	$\Omega' \omega' = 800$
$M' \mu' = 40$	Etc., etc.

The numbers between 10 and 20, 20 and 30, etc., are obtained by adding the units to the tens; as, for example,  $I'\alpha' = 11$ ;  $I'\beta' = 12$ , etc. You notice that all the letters under 1000 are denoted in the Table by a small mark, like an accent ('), placed over them; well, a similar mark placed under any letter signifies that it is multiplied by 1000; as,  $A' = 1$ ;  $A_1 = 1000$ ;  $I' = 10$ ;  $I_1 = 10,000$ , etc. All the letters and their numbers which we shall have anything to do with are given in the above Table.

As my principal object in this Appendix is to prove more indisputably the positions I have taken in regard to the fulfilment of the Prophecies in the History, allow me to direct your attention to the last verse of chapter **xiii** of Revelation, which reads thus: "Let him that hath understanding count the number of the being, for it is the number of a man; and his number is six hundred and sixty-six."

This number represents the name of a man or a combination of men in a government, *i.e.*, the number or a multiple of it represents the appellation, whether this be simple or complex, with its adjuncts: And, although it may sometimes represent exactly the name of a man, yet since there are or may be many men of the same name, the office," etc., of the man has often to be given with the name.

Now, with respect to Revelation **xiii**:1-11, if the positions I have taken in this volume (pp. 281-344) be correct, then this number may be expected to have reference to the name Constantine, which we find to be the case: —

$$(1.) \text{Κονσταντίνος} = 1332 = 666 + 666.$$

By putting the proper vowel here in connection with each consonant, remembering that  $\sigma\tau$  represents only one vowel sound, we find the number

to come out all right. *Κονσταντίνος* is a nominative of the second declension. Constantine is often spelled in Greek with *ω* in the first syllable, but this being = *οο*, is more than an equivalent for Latin *o* in Con; Celtic Con, Cun, Cuin, which is the root word.

(2.) *Λατίνος* = 666.

“A Latin.”

Irenæus, the disciple of Polycarp, the disciple of John, saith: “The name *Λατίνος* contains the number 666; and it is very likely, because the last kingdom is so called; for they are Latins who now reign.”

But the word for Latin was spelled in a slightly different way by the Greeks, as well as in the foregoing, *i.e.*, they spelled it also in the way in which the Latins themselves did, as in the expression following:—

(3.) *Ἡ Λατίνη βασιλεία* = 666.

8 399 259

“The Latin Empire.”

(4.) *Γραική καὶ Ρωμαϊκή βασιλεία*

142 31 249 259 = 681 = 666 + 15.

If, still leaving the words in their grammatical construction, we Latinize this a little as to sound by changing the Greek diphthong *αι*, wherever it occurs in the expression, into its corresponding Latin form *ae*, we have,—

*Γραική καὶ Ρωμαϊκή βασιλεία*

137 26 244 259 = 666.

“A Græco-Roman Empire.”

I have left the *ο* in *Ρωμαϊκή*, as, considering the derivation of the word, it is more fitting than the long *ω*. According to tradition, Rome got its name from Romulus, the brother of Remus. Dr. Webster says as to the derivation of this word: “Rome is the oriental name Ramah, elevated, *i.e.*, a hill, for fortresses and towns were often placed on hills for security. Heb. and Chald. Rim or Reem, to be high, to raise.” There is no authority, considering its derivation, for the Greek long *ο* or *ω* in Roma, and on this principle I shall act whenever, in this treatment, I shall have to do with Roma or its derivatives.

The Græco-Roman empire as established at Constantinople from say the year 300 to 1400 A. D., *i.e.*, taking the great mean of that time, could not be called a Greek empire, certainly; neither could it be called a Latin or Roman empire, strictly; but it was a mixture of both, and its character may here be indicated by the change of the Greek tongue to the Latin sound, for it is seen I have not at all changed the grammatical structure of the above expression, only the sound. A written language is only a symbol of sounds, and the symbols have to accommodate themselves or be accommodated to the sounds in the progressive change of language.



(5.) *Κοανστααντεινοπολίτης, ὁ Σεβαστοκράτωρ*

$$1827 \quad 70 \quad 2099 \quad = 3996 = 666 \times 6.$$

“A man of Constantinople, the Chief Ruler.”

The above two Greek nominatives are, the first of the first, and the second of the third declension. The first is what is termed a gentile noun, formed by adding the gentile ending, *ιατης*, to the name of a place. The expression refers to the Christian Roman emperors at Constantinople for twelve centuries. Sebastokrator was, in that government, the highest title of honor. This they adopted instead of the old title of Augustus; but it was something in addition to the old appellation. In proportion as they lost their power in that empire they appear to have augmented their titles of dignity. Wise monarchs, if they wish to hold and perpetuate their power, should rather encourage republican simplicity by setting an example of it themselves than otherwise. Good health and soundness of body and mind should be rather preferred and attended to *by all* than unnecessary personal decoration and gaudy show. There is iron strength and irresistible force in the mutual good will of a people and its central power. When manhood or womanhood, which greatly consists in the idea of personal freedom and natural equality, is lost, all is lost. There is then, in the conception, nothing worth striving for. Order and progress imply that each one be required to attend suitably to the duties of their station. True national greatness can be attained, and maintained, only by true virtue.

(6.) *Ὁ Μααγσκουηίτης*

$$70 \quad 1262 \quad = 1332 = 666 + 666.$$

“The Muscovite.”

*Μααγσκουηίτης*, which is a nominative of the first declension, equals *Μααγ-σκουη-ιατης*. *Μααγ* is the Celtic Magh (often spelled mogh), a plain, etc., and *Σκουη* is the Danish and Norwegian Skove, a wood, wherein the final *e* is to be reckoned and is equal to the long Greek *e*, *i.e.*, *η*. This, with the gentile, masculine ending, *ιατης*, makes up the word. I know not but that Moscow may have been so named by Scandinavians. A preceding Russian dynasty came thither from Scandinavia, I believe, about the year 860 A. D. In Celtic countries Magh, pronounced and written in English Magh, Mo, or Moy, is a very common prefix to names of places. See Magh-lena, Moydoo, *i.e.*, Magh-Dubh, Movilla, *i.e.*, Magh-Billi, etc.

Moscow is spelled in Latin, *Moscua*, root *Moscu*; in French, *Moscou*; in Ger., *Moskau*; and in Russ, *Moskva*. It is situated in the province of the same name, which has an area of 12,609 square miles, and is said by the Gazetteer to be “an extended plain with few undulations.”

The above expression, as regards the number, I have based on the Celtic Magh (which is here reckoned the first part of the compound) and then the Danish form Skove for the second part. But if we take the complete Russ form and base upon it, we find the *v* in *Moskva* to be equal to Gr. *ου*;

and the Mo to be equal to *Μογ* (as Moy from Mogh), for the g with its vowel sound is entitled to appear in the word. Hence —

$$\text{Μογσχοῦῖατης} = 1332 = 666 + 666.$$

“A Muscovite.”

The preceding expression is the better one, although I deem them equally true. It may, of course, be remarked that γς in Greek results in ξ, but my object was not to make or unmake ξς, but to obtain the just numerical equivalents for the literal elements of the words.

Skva (as in Russ Moskva) = Dan. Skove, a small wood = Sw. Skugga, Dan. Skygge, a shade = Sax. Scua, Scuwa, a shade = Eng. Shaw, a small wood or shade = Gaelic Fiadh, Feadh (originally Fuadh, *i.e.*, Wuadh; the Sc, as equivalent of digamma, being used in Sax. Scuwa, for feabh or fuabh) = shade, shield, chief, the idea of chief in this ancient root being of shade, shield, protection, in which all these forms concur. Hence, we can have for the compound Celtic Mogh, great, and root Scu = Scau or Scou, chief; and Moscow, the city of the great chief, the emperor.

(7.) ‘Ο ‘Ρουσσεῖατης, ὁ Ἀριστος Δεσπόητης

$$70 \quad 1434 \quad 70 \quad 881 \quad 875 = 3330 = 666 \times 5.$$

The man of Russia, the chief Ruler.” Or, —

‘Ο ‘Ροεσσεῖτης, ὁ Αυτοκράτωρ

$$70 \quad 1098 \quad 70 \quad 2092 = 3330 = 666 \times 5.$$

“The man of Russia, the Autocrat.” The compound root Russ or Ross would in the old Kelatic = Ruis-se or Rois-se; Rues-se or Roes-se.

(8.) ‘Η Σαρματία “The Sarmatia.”

$$8 \quad 658 = 666.$$

‘Η Φιννλῖκη = (ἡ φινεννική) “The Finland.”

$$8 \quad 658 = 666.$$

Sarmatia and Finland are included in the Russian government. Also,

$$\Sigma\kappa\lambda\epsilon\upsilon\iota\alpha = 666. \quad \text{“Sclavia.”}$$

The Sclavic nation which formerly inhabited the country between the Save and Drave. The Sarmatians and Sclavs are the two strongest national elements in the Russian empire. The word Sclavic or Sclavonic has come to denote the language which is now spoken in its various dialects, in Poland, Russia, Hungary, Bohemia, etc. It is not improbable, for what may be known to the contrary, that those ancient people spelled the root with the vowel e, for dialectically at least, as in Scotland, the Celts pronounced the e as Latin a. I think, however, the root Σκλαυ or Sclav, as in Latin, is but a variation of Scelav, for Skelat or Kelat or Kelt, the d and t in ancient times changing with the v sound through the g. It is a very unlikely thing that the Slavs would have applied to themselves or worn a national designation implying any of the idea of our word Slave. They, no doubt, understood their national designation as implying in it all the honor implied in the words Celt, Tusk, or Turk.

In the foregoing, the Eastern Roman empire and its existing representative (*i.e.*, representative in an important sense), the Russian, are indi-



cated beyond all dispute and contradiction. And, I may add, that if the positions I have taken in this Volume (pp. 344–383), with respect to Rev. xvii, be correct, then these positions may be expected to be provable in a like manner.

(1.) *Κελατικαί* (or *Καελτικαί*) *Βασιλειαί*

$$397 \qquad 269 \qquad = 666.$$

“Celtic Kingdoms.”

Those kingdoms apply to Gaul, Spain, etc., as well as to those of north-western Europe, which have supported or maintained the Papal, the Franco-Papal, and Papal-Germanic systems. *Κελατικαί βασιλειαί* are in the nominative plural, first declension.

(2.) *Κράτωρ Κααρελοσμεαγας*

$$1321 \qquad 677 \qquad = 1998 = 666 + 666 + 666.$$

“An Emperor Charlemagne.”

In *Κααρελοσμεαγας* I had to express with each consonant its vowel sound, which in this enumeration is perfectly proper. I may say that the long vowel ( $\omega$ ) in *Κράτωρ* represents two vowels, perhaps three: further, that the  $\omega$  in the nominative *Κράτωρ*, instead of ( $\eta$ ), shows that noun to be an amplificative, *i.e.*, that the person to whom it is applied is of great power and influence. It may be illustrated by a large walking-stick, which we may call a club, larger at one end than at the other; we shall then turn this into the French baton, only substituting Gr.  $\omega$  for French  $o$ , and we have *bat $\omega$ n*, which looks weighty in comparison with *baton*. The first of the nouns in the above expression is of the third declension; the second, of the second and first.

But, on the other hand, —

$$\text{Κάρλοσμαγας} = 666.$$

“Charlemagne.”

Here, when we change the  $\epsilon$  in *μεγας* into  $a$ , as according to the pronunciation, which we may suppose to have been of the Greek in the Western Empire, we have Charlemagne, without any other word to distinguish him, representing the number. The Greek *μεγας* is Latin *magnus*, Sanscrit *mahat*, Ger. *macht*, Persian *meah*, our *much*, *muckel*, etc.; and so it is seen that rather the  $a$  than the  $e$  sound prevails in it. The root in full is *meag*, as seen in the Persian (in Gr., full root *μεγαλ*, our *mych* or *muckel*), but it would be more likely *maag* in some of the old languages. This being the full root, the Greek dropped the  $a$  in the first syllable, retaining the  $e$ , and the other languages dropped the  $e$ , retaining the  $a$ , which latter, on the whole, appears the natural sound for the idea of “great” expressed in the word. But where the  $\epsilon$  only appears, it is to be understood as long, and as a contraction for *ae*; and where the  $a$  only, it is to be understood as a contraction for *ea* or *aa*, and is, of course, long by

nature. Charlemagne was the only man historically known to Gibbon who had had the word "great" compounded with his name.

(3.) Aachen in the Franco-German empire, whose modern name is Aix La Chapelle, was the royal city of Charlemagne. There he was buried, and there were inaugurated the Franco-German and German emperors after being crowned by the pope. Now, Aachen is made up of the Gaelic Each, before explained, with the ending en affixed, and it means the royal city, or the city of the chief (which meaning does not interfere with the other meanings implied in its root). The chief city of Holland is Haag, which we call the Hague, and we find the same form in the capital of Denmark, Copenhagen. We gather from this, then, that the letter to be prefixed to Aachen, if we may call it a letter, is H, which makes it Haachen. If, now, we add the gentile ending, *ιατης*, to this root, we have a nominative of the first Greek declension, thus:—

*Haaxeviaτης, ὁ Κράτιστος Δεσπότης*

$$1184 \quad 70 \quad 1201 \quad 875 \quad = 3330 = 666 \times 5.$$

A man of Aachen, the chief ruler.

This means the Franco-German or German Emperor, or Emperor-King, as he was also King of Italy. In the appellation Aix La Chapelle, or the Chief's Church, you have a proof of what I have before stated as to our word axe being derived from root each; for aix may be understood as a gen. of aach, and it is only another form for word axe, although if s be added to each, as eachs, it makes eax, which was an Anglo-Saxon form of the word for axe. Aachen, as Moscow, is situated in a province of the same name, and the city is reported to have received this name from the mineral-water springs it contains. This may be so, for the meaning of water is also contained in the root, as in Latin aqua, Span. agua, root aqu, agu; Fr. eau; Celtic ai, ey, aw, which are only shorter forms of aigh or aibh, gen. of each or eabh. And ocean, Gr. *ωκεανος, ωγενος*; L. oceanus; W. eigion; Ir. aigein, okein, which general word = aigh-cein = aicein or aigein, meaning "circle of waters." Root cein corresponds to cing, root of Latin cingo, I encircle. A short Celtic form of it is an, with its variations in, ein, meaning water, *i.e.*, circle of waters (root an or ann in Latin annulus, a ring), for water must needs flow in some kind of curve; and so we have *ωκεανος* = *ωκε-αν*, root = Celtic aige-an; and *ωγενος* = *ω-γεν* = aigh-gein. The form an is found in rivers Conan, Cwnan, etc. Root Cing in Cingo also corresponds to Heb. Chug, Chog, or hog, a circle, which word was not, that I am aware of (unless it was the root Chazir), in the Hebrew applied to an animal. But any one can see it is the same with the zend and Persic chuk, the original Arian form of the word for hog, retained in our word wood-chuck, *i.e.*, wood-hog. The word chog or hog, whether or not applied to an animal, implies the idea of a circle or curve, as does also each of its equivalent roots, as su, seu, swe, etc. See Gaelic



torc or ture, a hog, a boar, and also a ring of twisted metal, generally of gold, worn in different ways on the person. The root *swe* is represented notably in our language by the noun "sway" and the verb "to sway" (D. Zwaaijen; Icel. Sweigia, etc.). See this noun and verb under all their acceptations. To sway a sceptre is literally to make it describe a curve, an arc of a circle; and to sway an assembly or a nation is to cause them to incline or *bend* to your will. To swing is another variety of to sway, and to hang is still another variety, *i. e.*, to hagg, swang, swagg. Any one can see that Gr. *χοῖρος* is simply a slight variation of *χορος*, which originally means a circle, a choir, etc. But Each = Seach, corresponding to our word sea; and, moreover, as Seach (Jack) corresponds to sea, so Seaghan (John) corresponds to Eachan for ocean. And here again we find language true to itself, for *aigen* is used in the sense of ancient, of time long past, and is the original for that word, *i. e.*, *aig-cein* = *aincein* = *ancien* or *ancient*. And this word "ancient" is also used for the flag of a ship or of a regiment; and, moreover, for the bearer of a flag, an Ensign; Fr. *Enseigne* = *En-seachan*. Thus Seach, Seachan, and Failseach or Maelseach, is each a word not only representing a flag, but also a flag-bearer or Toiseach; for Fr. *Ensigne* = L. *insigne* (plur. *insignia*) = L. *signum*, root *sign*, *i. e.*, *seachan*, by which is shown that the prefixing of *en* or *in* to the root adds nothing necessarily to the sense, and that the word "ancient" is derived from *aigen*, and not from L. *antiquus* or Fr. *enseigne*. The word *ancient* must be akin to the word *long*, for the root of *long*, *i. e.*, *loch* means sea. *Ancient* is *long* in the past. As to Sea, Sax, *Sae* (contracted from *Saecge*); Basque *Sah*, contracted from *Saeg*, *Saecg* (Sax *Garsecge*, *Garsege*, *Garsegg*, the ocean), Webster says: "This word like *lake*, signifies, primarily, a seat, set or lay, a repository or basin." Hence you perceive the relation between sea and sack, and, in the mutations or metamorphoses of the word, you see *seadh* (*seat*) is root of *seagh* or *sack* (*sea*). From Sax, *Saecg*, *Garsege*, etc., by a comparison of these with the words representing *séa* and ocean in the other languages, one would judge the very ancient idea of sea and of ocean was that of an objective intelligent being, which being or sea-god they called by different names in their different mythologies. It is not to be supposed, however, that when they had advanced far in intelligence they confounded their god of the sea with the sea itself. The Sax, full form *Saecge* = *Saecg* or *Secg*, *Sedge*, *i. e.*, *sword-grass* (called so from its resemblance to a sword-blade), and, also, a man a speaker; with the terminal *e*. Now, this terminal *e* may possibly intimate place, and *Saecge* (for *Sae*) would thus mean the place of the sword-grass, or the place of the speaker, *i. e.*, of him who speaks from on high, thunders, the root *Saecg* still meaning a sword or a speaker, *i. e.*, a man.

I do not think now I can have any difficulty with either Frank or Teuton as to the derivation of the name Aachen, as they can have it either way they see fit. I will add, however, that the very ancient idea of

“ocean” was that of a great river flowing round the world, which gives the idea of “circle of waters.”

(4.) Δεσπόητης Κυαναπόλεων Βουναπάρτεως

880            1507            1609            = 3996 = 666 × 6.

“A despot, Napoleon Buonaparte.”

Δεσπόητης, commonly written Δεσπότης, is a nominative of the first declension, compounded from Δεσις, root Δεσε, a binding, tying, etc., and an ancient but obsolete noun, ποτις (closely allied to ποσις, a husband), a lord or master, an absolute ruler whose subjects are slaves. The feminine of Δεσποτης is Δεηποινα, just as ποτνια. lady, mistress, or queen, is properly concluded to be the feminine of πόσις, a husband, not more certainly in the sense of a house-band, than of a cause, lord, master. See Sanscrit Pati, lord, master; Patni, wife, mistress, from root pâ, akin to Latin potis, potens.

The roots of πότις and πόσις are ποτε and ποσι, or, πόετ and πόις (the latter, however, sometimes ποσε or ποεσ), and this contains also the root of ποίνα, punishment, Latin poena. Hence, in Δεεσποητης, the components are Δεσε-ποετ-ης, the ε in the root ποετ requiring to be lengthened to η for euphony, and to serve as a mean between the vowels ι and ε, actually occurring in the root of πόσις, genitive ποσιος, dative ποσει, which shows the vowels ι and ε to be interchangeable in this root. A knowledge of the Kelatic languages also shows the root of ποίειν, to do or to cause, i.e., ποίε, to be the same originally with ποτε; for, while I understand the vowel E to be a refined digamma, or that it may arise from an aspirated Gaelic g, i.e., gh, I understand the i (j) may arise from an aspirated d or t, i.e., dh, th; the Heb. yod points to this derivation, as also the yod in the Arabic, Syriac, and Samaritan; and which the metamorphoses or mutations among the Gaelic letters as good as proves to a demonstration. The form of the e in Greek, i.e., E, proves its digammic origin no less than does its uame, Epsilon, i.e., Ef-silon, or smooth ef; so that the ε, ο, and υ, being derived from the digamma, are merely variations of each other. This suggests, also, the α to be derived from the same source; for, if you invert a small Greek α, you will notice the form of the gamma sharply defined, but rounded into the vowel form. All the vowels, therefore, are variations of each other, for the two characters, d and g, from which they primarily arise, are in the Gaelic, when aspirated, perfect equivalents, and used for each other indifferently, i.e., the dh for the gh, and conversely. The name Aeneas, for example, is in the Gaelic, Aenghais, where it is plain the gh becomes e for the other languages.

Thus, ποις is simply ποdhs, i.e., πογς; or, to turn it round, take off the aspiration of the d, made initial, and put it on to the π, made final, we have deoph, i.e., deuf or deuv, which would be proper, and full root of our word do.

Κυαναπόλεων = Cuin-apoleon or the child of Apolyon. Cuin means



kin or child as the German kind, kinder. Its full form is Cæthan, pronounced in Gaelic Cawn or Conn, or, contracted, Cinn. I should not be surprised if I were informed that the Buonaparte family were of Greek descent. *Κυαναπολεων* is a nominative of the third declension, *Κυαν* being really a genitive, become nominative in the compound, and the word would be likely to have been commonly pronounced and spelled Napoleon. *Βουναπάρτευσ* is a nominative of the third declension, gen. *Βουναπάρτεος*. But, —

*Ἀρχὼν Κυαναπόλεων Βουναπάρτευσ*

$$1551 \quad 1507 \quad 1609 \quad = 4667 = 666 \times 7 + 5.$$

“An Emperor Napoleon Buonaparte.”

This might go to show that N. B. was rather a despot than an emperor; but he became an emperor, perhaps, by being a despot, and was an emperor, as the following will show, viz.: Dropping out the  $\epsilon$  from *Βουναπάρτευσ* we have *Βουναπάρτυς*, a nominative, also, of the third declension, declined like *πήχυς*, gen. *πήχεος*; and, thus, *Βουναπάρτυς*, equalling 1604, has the same genitive as above, *Βουναπάρτεος*. Thus, “An emperor Napoleon Buonaparte” equals 666 seven times repeated.

(5.) *Φρέγχιχη* = 666.

“France.”

This means the French kingdom, some noun signifying dominion being understood. The ancient Celts pronounced the  $e$  in many cases as Latin  $a$ . The French do so now to a large extent, French  $en$  being pronounced as English  $an$ , etc. But, you will observe there is but one vowel expressed for the four consonants of the root, as in Frank. Well, if you attend to the derivation of the word and wish to have the  $a$  sound strong, you may express a vowel for each consonant representing the number. Thus: *Φαραγαχαίχη* in which you have a vowel for each consonant, that after  $\alpha$  being a connecting vowel, and this word represents 666, the same as the other. *Φρέγχιχη*, is a proper national name, formed like *Αττική*, and is of the first declension. We shall, as we go on, find others like this. Frank is from the same root as is “free.” See Arabic *Faraga*, to free, to redeem, etc.; Saxon *Freogan*, *frigan*, with the corresponding roots in the other cognate languages. The root, as Webster properly remarks, corresponds in elements with *break*, Latin *frango*, roots *frang* and *frég*, and the nasal sound of  $g$  gives  $n$ . France (Portuguese *França*, which the connecting vowel ( $a$ ) in the last expression would seem to intimate) means “the land of the free.”

*Μονοκοιρανία Φραεγκίας*

$$492 \quad 840 \quad = 1332 = 666 \times 2.$$

“A monarchy of France.” A *monokoirany* is a monarchy.

(6.) *Φρηγκιάτης, Βασιλεὺς*

$$1150 \quad 848 \quad = 1998 = 666 \times 3.$$

“A Frenchman, a King.”

In *Φρηγκ*, root of *Φρηγκιάτης*, I substitute the long  $e$  ( $\eta$ ) for the short one, which is here perfectly proper; and the necessity and fitness of this

might indicate, if nothing more, that the French king was a son and rigid supporter of the Catholic-Christian Church.

(7.) Ἡ Ἡσπηνετικὴ Βασιλεία

8      399      259 = 666.

“The Spanish Kingdom.”

This spelling for *Ἡσπάνικη* I consider a just Greek equivalent, as *πην* is a better equivalent for Paighen than *παιν* would be, and gives as true an equivalent of sound in the Greek. In the Gaelic histories it is usually written EsBain, which equals Es-baigh-an, and this = Es-Paidh-an, which brings us nearer to the Greek, for you see therein *παιδ*, root of *παις*, a child. Now, Paighan = Baighan, abbreviated Ben, a son, and Es = Edh or Eadh, a chief (this is the root aed of Latin aedes, a house, and if it means a house in those ancient tongues, it means, also, a chief), and so Esbain must mean the land of the chief; but to speak more correctly, Esbain itself means the chief, but Esbainia, or Hispania, means the country of Aedh or Hugh, *i.e.*, Cu, a chief.

(8.) Ὁ Ἰβάρικος Βασιλεύς

70    414      848 = 1332 = 666 + 666.

“The Iberian (or Spanish) King.”

In *Ἰβαρ*, *I* is the first root, undoubtedly a short form of Aedh or Edh, pronounced ey, a word for chief; and *βαρ* means, in the old languages, generally, a son, and in the Gaelic its meaning amounts, on the whole, to that of chief, so that the compound *Ἰβαρ* means either the son of the chief or the head chief; and so Iberian and Spanish mean here the same thing. This form of the word for chief was spelled variously, as Aedh, Aodh (Eng. Hugh = Gaelic Cu, a hero, a champion), Eadh, Eadhach, Edh, Edhach, etc. But where, in Gaelic, a diminutive is formed from any word, or, in general, where a word is compounded with another, the diminutive or compound is formed from the genitive case of the first, and so changes, more or less, the form of the root word in the nominative.

(9.) Πορτογαλία = 666.

Portugal.

Portugal means the port or place of entrance of the Gauls. Now let us find, as near as possible, the original radical forms here: Eng., port; Latin, portus; Spanish, puerto; Italian, porto; Armoric, porz; Welsh, porth; Greek, *φορεω*, root *φορε* or *φοερ* and *πορευομαι*, root *πορευ* or *πορε*. *O* may be here considered a word in itself in the nature of a preposition, appearing as *ua* or *o* before names in Gaelic and as *u* in the sign of the genitive in the fourth Latin declension.

Gaalial is about the way the name of the country of the Gauls should be pronounced by the Latins or Greeks in order to have the full sound of



au in the first syllable. The way the Gaels of Erin and North Britain spell their patristic name is Gaedhal, which they pronounce Gael; but there is no doubt these Gaels are of the same stock as are the Gauls of the continent, all of them being of the stock of the Goths (Gaeth-al or Gauth-al, Gael, i.e., Gaul). These peoples, long and distantly separated from each other, came to pronounce the name differently.

The root of the name Sweden, which is an ancient home of the Goths, is usually spelled Svith, which shows plainly the root to be Sgaith, i.e., Gaeth, Gaith or Gauth with the S prefixed. In this root, as is seen, the five vowels a, e, i, o and u were exchanged. Our criterion seems to fit more exactly the Gothic nations:—

As (10.) *Ἡ Σβαιθήκη*  
 8      658 = 666.  
 Sweden.

(11.) *Ἡ Ἰταλιενικὴ Μοναρχία*  
 8      452      872 = 1332 = 666 + 666.  
 “The Italian Monarchy.”

The derivation of the word Italy I have found given in Celtic literature as from Iath, a country, a region, and Ailne, of beauty. This Iath is an ancient Celtic word, which, or a fragment of which, as “ia,” you find as the termination of very many words expressing the idea of country. See Assyria, i.e., Assur-Iath, etc., etc. The th in this word implies in itself a vowel sound, and I have put the η to represent the diphthong implied in Iath. The word Ailne is very often spelled Aille, but the ll, nn, rr, in Gaelic words, especially at the end, usually represent a mixed combination (that is, when one of them is not redundant), as ln, ld, nd, rd, etc. The a in *Ἰταλιενικὴ* should have the pronunciation of Celtic a, or of the first a in Latin Italia. The primitive root of Iath is, of course, aedh. Prefixing to this I (which was originally an aspirated consonant, equivalent to our y or j) we have Jaedh, for its equivalent Iaeth. In the formation of the word in Latin, the diphthong was dropped and the aspiration removed from the th. Doubtless the original word was Dhaedh, or Ghaedh, meaning at the same time a chief and a chieftaincy.

(12.) *Ἰταλιενικὸς μέγιστος ἡγεμόνιος*  
 714      828      456 = 1998 = 666 + 666 + 666.  
 “A chief ruler of Italy!”

(13.) *Σαρδινικὸς* = 666.  
 “A Sardinian.”

(14.) *Θεσπερραιχη και Ηογγαριχη βασιλεια*

$$819 \quad 31 \quad 223 \quad 259 = 1332 = 666 + 666.$$

“An Austro-Hungarian Kingdom.”

The first word of this expression I have based upon the German form; and in my researches into the different languages I found that the French have the proper vowel for the first syllable of the root of Hungary, *i.e.*, *o* (Fr. Hongrie). I found the vowel *u* did not suit, but *o* did exactly. The Hungarian expression itself is Magyar Orszag, and, for what I know, the *o* in this word may be the root sound in the first syllable of Hungary. You, however, already understand that the *o* and *u* are simply variations of each other. *Ηογγάριχη*, therefore, equals *Ηογγ-αριχ* or *Ηογγ-ριαχ* = the kingdom or territory of the prince; for *Ηογγ* = *Ηονγ* = German *könig*; Sw. *kung*; Dan. *konge*. It equals *gogag*. *Ριαχ* or *rick* here means a kingdom. I find the Hebrew word *Hog* points to a circle or ring, an enclosure, and this, of course, points to a chief. Perhaps others will know vastly more about this Hungary or Hoggarie than I do.

(15.) *‘Ο Μοναρχος Θεισπερρεικιας και Ηογγαριας*

$$70 \quad 1131 \quad 1036 \quad 31 \quad 396 = 2664 = 666 \times 4.$$

“The monarch of Austria and Hungary.”

The first of the nouns in this expression is *nom.* of the second and the two following in the *gen.* of the first declension. *Θεισπερ*, first factor of *Θεισπερρεικιας*, = *Ηοισταερ*. Webster very properly supposes *Oest* to be of same root as *hoise* or *hoist*. Transposing *H* or *η* and inserting the *ι* which belongs to the root, we have *Θηιστ*; and *Θεισπερρεικιας* equals, numerically, *Θηισταερραικιας*.

(16.) *Σγαυανϊατης, δ κράτιστος δεσποητης*

$$1184 \quad 70 \quad 1201 \quad 875 = 3330 = 666 \times 5.$$

“A man of Scone, the chief ruler.”

This must mean the Alban Ard Righ, whether Pickish or Scottish. History informs us that King Kenneth MacAlpine made his royal seat at Scone, which doubtless, had been an old capital of the Picks before his time, after he had attained to the dominion of all Scotland, about the year 843, A. D. Now, the Gaelic word for Scone was, perhaps, *Sgaithan*, *i.e.*, *Sgaith*, genitive of *Sgiath*, with the addition of *an*, not diminutive, but denoting place. *Sgaithan* would, then, mean the place of the Shield, a common appellation of a fortress among the Gaels, and would be pronounced *Sgawan*, or *Sgaune*. If we put this into the Greek equivalent, transposing the *ι* we have *Σγαυαν*, and adding to this the masculine, gentile ending *ιατης*, we have *Σγαυανϊατης*.

But, on the other hand, I find that Scone, at least in our own age, is pronounced *Scoon*, which might suggest another nominative than *Sgiath*; and in all the Gaelic with which I am acquainted I find the nominative *Cu*, a hero, a champion, to be spelled without the *S* before the *C*; but if



we can imagine the Picks, who likely named the place originally, to have spelled this nominative Scu (as is likely they did, for the S belongs to the word, as is proved by the Saxon Scua, English Shaw, a wood, which is radically the same, the idea in the case of chief or wood being, shade, protection, shield), then we can have Scun, as the genitive, meaning the residence of the chief. Hence,—

‘Ο Σχόνιτης, ὁ Αριστοκράτωρ

70 1188 70 2002 = 3330 = 666 × 5, as before.

“The man of Scone, the chief ruler.”

It may be noticed that the gentile ending to the root Scun is *ιτης*, not *ιατης*. In regard to this, I may say that this is spelled in both ways, *ιατης* and *ιτης*, the *ιτ* being the essential ending, and the *α*, a balancing vowel or, *metri gratia*; and this essential root of the ending to masculine, gentile nouns, corresponds to the root *ιδ* of masculine patronymics, which, also, is spelled *ιαδης* or *ιδης*. When, however, the *α* is left out, the *ι* is generally to be pronounced long, as our *i* in Hivite; as sometimes in the other way also. The necessity for leaving out the *α* here in this ending may point to the curt manner in which the Scotch Gaels are accustomed to pronounce their words, generally, in pronouncing and spelling, leaving out the last syllable. Scotch Kenneth is Irish Kennedhach (in both of which words there is a redundant *n*), and doubtless, also, it is the Danish Canute, and Russ Kennef. Tosh in Mackintosh, one syllable, is in Gaelic two syllables, as seen above, etc.

Kenneth MacAlpine attained his dominion about the time of the founding of the present dynasty in Russia, of the aggrandizement of the Western empire by Charlemagne, and of the founding of the duchy of Normandy in France by the Normans. All those movements seem to have been inspired by the same spirit, and to have been effected by different branches, however widely separated in time from the parent stem, of the same kelatic race.

(17.) ‘Η Καλεδονική κρατηα

8 218 440 = 666.

“The Caledonian monarchy.”

*Κρατηα* is a nominative of the first declension, and the word represents a strong government. The appearance of the long *e* (*η*) in it instead of *ε* is justified by the vowel power belonging to the root; but its necessity may signify, further, that the church was united with the state in the government.

(18.) ‘Ο Τεσσααραχιτης

70 1928 = 666 + 666 + 666.

“The man of Tara.”

The monarch of Ireland, from a very early age, on to, say, the year 1400, A. D. Counting the *υ* in this word as a consonant (it has, of course,

to be reckoned as a vowel in the Greek), there still may seem to be one redundant vowel (*á*) in the root *Teaavapax*, *i.e.*, one more than there is a consonant; but this is accounted for by the real form of the first root in Gaelic, which is usually written Teamh, *i.e.*, Te-amh. Now, this Teamh = Teach, a house, etc., the Teamhair, nominative, Teamhrach, genitive, being only a lengthened form of Teamh or Teach, and the ch and mh being commutable, just as the ch and bh which I have explained before. Now, Te, first root of Teamh and Teach, really equals Tedh or Teadh, which would equal in sound Teah, Tea, or rather, Thau, the ea having here the sound of our a in wall; and the make-up of the word for Greek would be Tea-av-ap-ax which is correct; and it is seen there is no more than one vowel really expressed for each consonant, that primitive dh being dropped, because unsounded, as shown above. That word is usually expressed in Gaelic as Teamharach or Teamhrach, but this is for the fuller primitive form of Teadhamharach, or Teadhamhraach, which must have been pronounced by a Gael thus written in full, Thaughraugh.

Now, Teadhach, you have been shown, is the full ancient form for Teach, and as applied to a man it means a chief (or, if you please, a chief in the sense of Eng. teach-er), and this word comes into English as the appellative Teady or Teddy (which is really not a diminutive form), among the Irish; also as Thadeus, wrongly spelled Thaddeus. This is also the root Each or Eadhach, with the digammic form T prefixed. And Eadhach is the ancient name, which I understand to have come into English as the appellative Ody (which is not a diminutive, but), of which Owen may be reckoned a diminutive. I also understand it to be the ancient form which has come into German as the name Otho, incorrectly spelled, in modern times, Otto. The Germans, as the Latins, in forming their words from the old Celtic, would, of course, remove the aspirates, or, at least, reduce the letter-forms to their own sounds. I have explained before how that this primitive dh in Taedhach was strictly commutable with s, and how that Taedhach comes to be Taeseach, Tuiseach, or Toiseach, all these spelled with s being equivalents or indetical in sound and meaning, and how that Mackintosh, for example, did not have, necessarily, to adopt a new proper name in forming his own family name, for that the name of his father was Mac-Duibh-(sh) Taedheach (the sh, being silent, never appears in this word, and its non-appearance makes the T, also, disappear), and his is simply Mac-an-Taeseach, or Mac-an-Tuiseach, or Mac-an-Toiseach, the only change made in the proper name being that dh is changed into s, which in connection with a short vowel has the sound of sh. I know our history states that Seach or Siach, son of MacDuff, took that name, Mac-an-Toiseach, from his office of general; but he had no necessity of borrowing or adopting any new name in order to form the one he wore, and his descendants for seven centuries; for it was only a slight variation of that of his father and of his ancestors, and meant the same thing.



By a consideration of words in the Latin, Greek, and Gothic languages, it will be found there was a very frequent change of that *dh*, especially in connection with a short vowel, into *s*. So, also, as to the name *Miledh*, *i.e.*, *Mil-edh*, soldier-chief, we do not say *Miledians*, but *Milesians*, etc. And, now, as to this *Miledh*, whether or not he was a real man, or, whether, if he were, our family *MacDuff* are descended in the male line from him. This is a matter, I assure thee, dear reader, of which others may possibly know more than I can pretend to, and which I am disposed not to meddle with.

(19.) *Ηιβερνικαὶ κρατηῖαι*

$$216 \quad 450 = 666.$$

“Hibernian governments.”

In the ancient monarchy of Ireland there were sub-kingdoms or principalities within the kingdom. Each of the sub-kings was styled *Righ*, and, the monarch of Ireland, *Ard Righ*. *Ηιβερνικαὶ* is here spelled in the ordinary way, *i.e.*, with the ordinary number of vowels expressed; but—

*Ἡ Ηιβερνικὴ κρατηῖα*

$$8 \quad 218 \quad 440 = 666.$$

“The Hibernian kingdom.”

That is, as I suppose, the kingdom from a very early age down to about 1400 A. D. Here, I have inserted the vowel belonging to each consonant, which is just and proper to be done.

It may be remarked here, if it be worthy of remark, that *Ηιβερνικὴ* represents the same number as does *Καλεδονικὴ* (see above); so that, if by this it seem to be indicated that the latter is an extension of the former, as represented in the full form *Ηιβερνικὴ*; by similar reasoning it would as justly seem to indicate that the former is an extension of the latter. A just conclusion, I think, would seem to be that the same people, the same race, the Gaelic, dominated long in both countries; and this conclusion the language and traditions of both countries would seem to establish beyond a doubt. See, also, *Chalmers*, Vol. I.

(20.) *Ὁ Εξαρχηπίσκοπος Ρωμῆς*

$$70 \quad 774 \quad 735 \quad 419 = 1988 = 666 \times 3.$$

“The Exarch-bishop of Rome.”

The position I have taken with respect to the bishop of Rome, in his capacity of a civil ruler, was that he was the representative of the Exarch of Ravenna. The number here proves this to be absolutely correct. But while the Exarch of Ravenna was the lieutenant of the Eastern Roman emperor, the Roman emperor proper, the pope, in his capacity of a civil ruler, was the lieutenant of the Franco-German and German Roman emperors. This principal, in the progression of time, was always acted upon; for the Western emperors were crowned emperors of Germany, or of

France and Germany, and kings of Italy, so that the pope, as a civil ruler, could have been only a lieutenant of the Emperor-King.

This, however, is only one side of the subject; for, considering the whole time which intervened between the years 600 and 1800 A. D., and taking the large mean of that time, we find the pope, in his capacity of a spiritual ruler, to have been much more powerful and influential than the emperor was in his capacity. This empire, therefore, as represented in Revelation XVII., had two supreme heads, the one the civil, and the other the spiritual-civil or Exarchical ruler, in his spiritual capacity, however, supreme, ranking with the emperor in his capacity, and oftentimes much outranking him. In the clear sense, therefore, of the supreme civil ruler, the emperor is the eighth of the governments which are indicated in the prophecy (Rev. XVII., 10, 11), as pertaining to Rome, namely, Kings, Consuls, Decemvirs, Military-Consular-Tribunes, Dictators, Emperors, Gothic Kings of Italy, Franco-German and German Emperor-Kings. But, the eighth class of rulers was to be "of the seven," which I have proved, at least as to *class*, with respect to the pope being the successor of the exarch; for the pope became exarch-bishop; and it is true as to *race* in this case also, so far as that the exarchs and their successors, the exarch-bishops, belonged to the Roman empire proper.

Now, this is true, as to *class*, with respect to the Western emperors being "Kings of Italy." And it is, doubtless, in this case, also, true as to *race*, for both the Franco-German and German emperors were of that Gothico-Germanic race, which, beyond doubt, had proceeded from the kelatic.

But you may observe here that the emperor-kings of Italy did not succeed directly to the Gothic kings of Italy, for that there was an interval between them of about two centuries, which was filled by exarchs. Well, neither did the exarchs succeed directly to the emperors; for there was an interval of about seventy-eight years, filled by Gothic kings, or by war and tumult and confusion. There was an interval in either case during which the bishop of Rome was present; and this would seem to have given the pope the start of the emperor-kings of Italy, as being the real present representative of the ancient kings and Cæsars of Rome. Have it as you will, it seems for a long age to have been a pull and draw game between the popes and the emperor-kings, as to which was which or who should be the greater. But taking a review of that whole period of twelve centuries, during which that civil-ecclesiastical drama was being enacted, the pope appears in the estimation of Europe to have been regarded as the greater and more influential personage of the twain.

In the above expression *Ροαμης* is in the genitive case after the noun preceding; and I have inserted its vowel sound (*a*) before (*μ*), which is perfectly correct.

In the foregoing the Western Roman empire and its principal supporters



are indicated beyond all dispute or contradiction, and the positions I have taken in that department of this volume (pp. 344–383) shown to be correct. And now, if the positions I have taken (pp. 383–455) with respect to the Protestant-Reformed governmental systems, as indicated in Revelation XIII. 11, to end of chapter, have been correct, we may expect them to be capable of being verified by this number in like manner.

(1.) *Ἀγγελοῖα καὶ Σαχαιαὶ βασιλειαὶ*

$$123 \quad 31 \quad 243 \quad 269 = 666.$$

“An English and Saxon kingdoms.”

Here *Ἀγγελοῖα* is singular, while *Σαχαιαὶ βασιλειαὶ* are plural (quite a common construction in the Greek, for a singular and a plural adjective connected by a conjunction to agree with the same noun in the plural); but the necessity and fitness of this construction here evidently indicate that one of those peoples were to be understood as concerned in one kingdom only, the others in more than one; as, for example, the Saxons in Britain and Germany. It is likely the Angles applied to themselves the appellation *Ἀγγελοι* or Angels, as a set-off to the appellation of Goths or gods. As you will about that; all I care about in the case is this, that I know that *Ἀγγελος* is the proper Greek word-form for “an Angle,” and *Ἀγγέλοιος*, *α*, *ον*, is its adjective; while *Σάχας* is the proper Greek word-form for “a Saxon,” and *Σάχαιος*, *α*, *ον*, is its adjective. In relation to this, see, also, preface to Bosworth’s Anglo-Saxon Dictionary.

(2.) *Γόθικαι καὶ Σάχαιαὶ βασιλειαὶ*

$$123 \quad 31 \quad 243 \quad 269 = 666.$$

“Gothic and Saxon kingdoms.”

This reformatory movement extended over Scandinavia, as well as Germany and Britain. You may notice that *Γόθικαι*, plural, represents the same number as *Ἀγγελοῖα*, singular. This may probably mean that the Angles were real Goths, only self-distinguished by name.

(3.) *Σάχαια καὶ Ἀγγελλοῖαὶ βασιλειαὶ*

$$233 \quad 31 \quad 133 \quad 269 = 666.$$

“A Saxon and English kingdoms.”

Here *Σαχαια* is singular and *Ἀγγελοῖαὶ* plural, agreeing with *βασιλειαὶ*. This, doubtless, alludes to the Saxon kingdom in Germany and to the English kingdom.

(4.) *Ἀγγελοῖα καὶ Γερμανικαὶ βασιλειαὶ*

$$123 \quad 31 \quad 243 \quad 269 = 666.$$

“An English and German kingdoms.”

Here *Ἀγγελοῖα* is singular and *Γερμανικαὶ* plural, agreeing with *βασιλειαὶ*. This refers to the kingdoms in Germany and to the English kingdom. In *Γερμανικαὶ* I have put the long Greek vowel (η) for the German e, which is necessarily long, standing, as it does, for two vowels, between e and r.

(5.) *Αγγελιοτος Κράτωρ, Ηενάριχος δ Ογδοος*

$$392 \quad 1321 \quad 464 \quad 70 \quad 417 = 666 \times 4 = 2664.$$

“An English monarch, Henry the Eighth.”

*Ηεναριχος* = *Ηεν-ριαχ-ος*. This as a nominative, would be equivalent to the Gaelic name Conrigh or Conery. It would also be equivalent to another Gaelic nominative, as Curigh, *i.e.*, Cu-righ. (See as to the Champion Curigh, Son of Dari, *i.e.*, in Eng., Henry, Son of Darius.) *Ηενριαχ*, however, would come into Gaelic genitive or be equivalent to Cunreach. The genitive of Curigh would appear to show that e is the root or progenitor of i, but all that can be safely concluded as to this is that the vowels are all variations of each other. In the vowel economy each has its office.

(19.) *Αἱ βρεττανικαὶ καὶ Ηιβερενικαὶ βασιλειαὶ*

$$11 \quad 800 \quad 31 \quad 221 \quad 269 = 1332 = 666 + 666.$$

“The British and Irish kingdoms.”

*Βρεττανικαὶ* is spelled in the Greek with the long *ā*, for which it is permissible to substitute *aa*, as I have done. As noted before in another case, the vowel pertaining to each consonant had to be supplied in this case also in *Ηιβερενικαὶ*. The above expression, being completely in the plural, points to those kingdoms separately, *i.e.*, in the ages before they came under one government. Oh, how much need there is of reformation and improvement of society in those countries even now!!!

(8.) *Πρυσσενικὴ βασιλεια*

$$1073 \quad 259 = 1332 = 666 + 666.$$

“A Prussian kingdom.”

The word for Prussia is written in German, Preussen ; D. Pruissen ; Fr. Prusse ; Latin, Prussia. It would seem from this general way of spelling the word that the root is Pruss, as I have it in the above expression. If so, the u has to be taken for a double vowel or the ancient w, which would be represented in Greek by *υ*, but for which the German substitutes eu, e being really only another form of u. The German, and especially the Hollandisch, are, I think, very fair languages in the expression of the roots of words, or reasonable equivalents for them. The French is generally very fair as to the root, but it has sacrificed much to sound.



(9.) 'Ο Βηρολίνιατῆς, 'Ο Μοναρχῆς

$$70 \quad 789 \quad 70 \quad 1069 = 1998 = 666 + 666 + 666.$$

"The man of Berlin, the Monarch."

*Βηρολίνιατῆς* I have based upon the Latin form *Berolinum*, root *Berolin*, putting the *η* between the two first consonants of the word for the German *e*, which there stands for a diphthong. This is a perfectly proper construction.

(10.) *Ηολλαανικη κρατεια*

$$229 \quad 437 = 666.$$

"A Hollandish kingdom."

Holland means hollow-land. Eng. hollow; Sax. hol; D. hol; Ger. hohl. It is evident, not only from the German form but from other considerations, that the *λ* in the first part of the word is entitled to a vowel, and this I have supplied. The Greek words for hollow and a hollow or hole, are *κοιλος* and *κοιλη*, root *κοιλ*. The Arabic is *Khala*, and the Heb. *Hl* may be pronounced either *hala* or *hola*, doubtless the latter, in accordance with the general pronunciation of the word in the languages. As to the second part of the compound, Eng., Goth., Ger., D., Dan., and Sw. land; It. and Sp. *lando*, a plain or field; Webster supposes this word to be the same as Welsh *llan*, a clear place or area, the same as lawn, and the *d* final to be adventitious. In Gaelic it is spelled *lan* or *lann*, which, if necessary to express, is, of course, entitled to as many vowels as there are consonants. *Lan* is, doubtless, the original form, so far as the *n* or *d* is concerned; but we can add another *n* to this and make a diminutive of it, and it will at the end amount to much the same, just as Jack and John. Our word ocean is derived from the general root each or *eadh*, Fr. *eau*. It is really *aig-gein*, which you may, if you please, call offspring of each, and still in all the historical ages there has always been a larger idea of ocean than of its parent (by derivation) each or *seach*, *i.e.*, sea.

(11.) 'Ο βασιλεὺς Ηοελλᾶνδεας

$$70 \quad 848 \quad 414 = 1332 = 666 + 666.$$

"The king of Holland."

*Βασιλεὺς* is a nominative of the third, and the following noun is in the genitive singular of the first declension. The *d* with its vowel is required here in Holland, and the noun looks, on the whole, more compact than as above. They are both in proper construction.

(12.) *Μοναρχῆς Βαταλγείας*

$$1069 \quad 263 = 1332 = 666 + 666.$$

"A monarch of Belgium."

The first of these nouns is in the nominative and the second in the genitive singular of the first declension. Belg is derived from a root corresponding to Ch., Heb., Syr., and Ar. *Baal*, a lord, chief; but in forming

the compound the first part is put in the genitive; thus, Baal, gen. Baail, then Baaleg or Baailge; more elegant Greek, *Βαϊαλγε*.

(13.) *Συιθικη Δεσποτεια*

$$657 \quad 675 \quad = 1332 = 666 + 666.$$

"A Swedish monarchy."

The ancient name of Sweden its people called Svithiod, of which the root is Svith, as seen in *Συιθικη* above. This I would judge to be for Scuth, as they put v or w for the c or g. Thus, Sweden would anciently have been a home of that part of the Kelatic race called Scythians and Goths.

(14.) *Ὁ Στοεχὺς Ὁλμιάτης*

$$70 \quad 1262 \quad = 666 + 666.$$

"The man of Stockholm."

Stock, in Stockholm, = Sax. Stoc, a place, etc., = (in a more extended sense) Gr. *Στεγος*, *Τεγος*; Gael. Teach (Steach); about exactly = Fail; Eng. Pale = in some degree, W. Ma and Mael in Maeldref, market town, etc. Stockholm means the city of the island.

(15.) *Νορυήικη* = 666.

"Norway."

This national appellation is perfectly formed from the root, as *Αττικη*, etc. In Saxon it is Norwaeg, root Norwae, and in Dan. Norvej, root Norve, but the e here is long, and equals Greek *η*, as above. The Norwegians were certainly a wonderful people in the ages of history, but savage and cruel in war.

(16.) *Κοιβηὺς Ἡαυηνϊατης, βασιλῆυς*

$$1147 \quad 851 \quad = 666 \times 3.$$

"A man of Copenhagen, a king."

Here I have spelled Copenhagen as do the Danes, allowing each consonant its vowel; but I have had to lengthen the vowel e, as often as it occurs in the two words, into its long form *η*, which is proper in this enumeration, as the Gothic or Danish e is equal in sound to *η*. And as for *βασιλευς*, I find its root is given in both ways in Homer, *i.e.*, *βασιλε* and *βασιλη*; the latter of which I suspect to be the correcter form; if, as I have long supposed, its make-up is Celtic Ba-gil-each, "father of the chief," or chiefdom, whatever eadh or each might mean in the compound; or "son of the chief," &c. as Celtic ab means a son. The vocative singular of *βασιλευς* is *βασιλευ*, which would imply this supposition to be well grounded. But—

*Κοεπεὺς Ἡαχενϊατης δ (Τυραννος) = Τυηραννος*

$$1414 \quad 70 \quad 1180 \quad = 2664 = 666 \times 4.$$

"A man of Copenhagen, the chief ruler."



Copenhagen; Dan. Kjöbenhavn (*i.e.*, merchant's haven); Ger. Kopenhagen; Fr. Copenhague, etc. I have given it here the ordinary spelling, allowing for each consonant its vowel sound. I deem this as correct an expression as that above, perhaps more so, owing to the nature and derivation of the limiting noun. In *Τυραννος* there would seem, at first sight, to be a redundant *ν*, but when we investigate the derivation of the word, we find this not to be the case. *Τυραννος* is no other than a diminutive formed from the Celtic word for Lord; Gaelic Tighearna, from Tighe, genitive of Teach, a house, a lord, prince, ruler, "indicating," says Webster, "that the word originally signified merely the master of a family or the head of a clan." This is the word the Gaels mostly use in addressing the Supreme Being, as an equivalent for Latin Dominus, Gr. *Κυριος*. They also use it as a title of address to men, as equivalent to Eng. Sir, Ger. Herr or Hern. The Welsh spell it Teyrn, a king, sovereign, and for house they have the form ty. Now, Tighearna equals Tighe-ar-an, root; and *Τυραννος* = *Τυρρ-αν-αν*, root, *i.e.*, *Τυρρανν* is a diminutive of *Τυρανν* by the addition of the Celtic diminutive particle an. Hence, *Τυραννος* was used in Greek for a queen, and for a king's son or daughter, as well as for the chief himself. It is of the masculine and feminine gender. Some lexicographers say that *Τυραννος* is strictly Doric for *Κοιραννος*, but this is not strictly so, for it can only at the most represent a diminutive of *Κοιραννος*. This diminutive, then, is the Irish common name Tiernan, and I find the same diminutive, or a slight variation of it, to be a common name among the Scandinavians. There is no doubt but that in early times there was a close kinship existing between the Irish, Danes, and Norwegians, and it may have been an idea they had of prior right to the country which induced the Danes in the mediæval times to strive so strenuously as they did for the possession of Ireland. There may, therefore, for what I know, be a meaning hid in the fitness of the word *Τυραννος* in the above expression; and if there be such a meaning, would that meaning be that the monarch of Denmark is ruler of a Gotho-Gaelic race? It has long been my impression that the Norwegian Yarls were originally sprung from Irish monarchs (*i.e.*, whether those monarchs were of Scandinavian or of other descent), for the very form of the word is Gaelic, *i.e.*, Iarla, full form Iarfhlaith, the fh and th being unsounded and dropped. Iarfhlaith = Iar, next, after, and flaith, a prince or sovereign; hence, a Iarla is next after the king, *i.e.*, a prince, a chief of a territory; a kinglet, as Carlisle has it. The Anglo-Saxon of it is eorl, and I don't see that the word is common to any of the other languages. These latter people are said to have received it from the Danes, although the term is not now used in Denmark. I will leave this subject to the Goths and Gaels to decide as best they can; but I may say that the word *Τυραννος*, according to its origin, can convey none of the idea of our tyrant or despot; usage has made it to convey such a meaning. Power should always be exercised with reason, justice, and moderation.

The ancient peoples of the Kelatic stock were accustomed to give their own family names or title to places, and so I find this root *Tvηρ* as the name of a province of Russia, I think not far from the province of Moskva; and of course the Russian royal name Vladimer, which name I see also applied to a province, is simply the Gaelic Flaith-mor, *i.e.*, great prince or sovereign.

(17.) *Δεαυανμαεραχιχη* = 666.

“Denmark.”

It may appear that in the root *Δεαυαν* there is a redundant vowel, but that this is not the case will appear from attention to the derivation of the root. *Δεαυαν* would be expressed in full in Gaelic by Deadhamhan, pronounced Dhawuan, Dhawvn, or Dhawn. Deadhamhan or Deadhabhan (it being written in both ways, the bh and mh being equivalents) is a diminutive of deadhabh, or deadhamh, commonly written and pronounced Dubh, black; but this diminutive, deadhabhan, is for our word dun, *i.e.*, brown, that is, when used as an adjective; but as a substantive, the d is here often connected with the t, as in Teach, a house; for I find that, as applied to a man or to a race, the word is spelled Tedhach or Dedhach, *i.e.*, Teach or Deach, a chief or his progeny. The Latin form of Deach or Teach is Dux, root Duc, which we must say is a short form for Deadhach or Teadhach, but such is the case. It is the Gaelic-English name Teague, as in Montague, or Taidg, Deag, etc. You have seen it in the name for Tara and in other cases ere this. But still you may notice that there requires a vowel sound to be expressed before *z* in the second component of the compound. Well, this is contained in the combination preceding *ρ*; but as it will not change the numeration in this case, I shall make a little different arrangement, illustrating as I go along, thus: *Δεαυανμαεραχιχη* = 666, that is, I have transposed the *α*, which = 1, from the first part of the compound and put it before *z* in the second part; but what I have to add is that the full root of the first part is Dedhabh, the *a* before dh being put in by Gaelic construction to balance the *a* which comes after it. This matter of a balancing vowel is a nice point in Gaelic construction, which sometimes leaves the nominative form of the word larger as to vowels than what its root indicates in the genitive; but this balancing vowel is often neglected in writing. In the root dedh, however, as I have had occasion to illustrate before, there is a vowel implied in the dh, *i.e.*, dedh really equals deadh, and is equivalent in our enumeration to dea. The dh, here equal to the th, lengthens its vowel sound merely, and as the *e* in this word is generally pronounced like *a*, then dedh would equal in sound daa, and it would leave it as I did at the start *Δεαυαν*, so that the vowel sound pertaining to *z* in the second part of the compound is clearly seen to be contained in the preceding vowel combination.

Dan. Danmark; Ger. Dänemark; Dutch, Deenemerken; Sax. Marc, mearc; D. Merk; Ger. Marke; Dan. Merke; Sw. Marke; Arm. Mercg;



Eng. Mark. This word, as in Denmark, coincides in elements with March, and Marches, borders, boundaries, extent, etc. And the Dan in Denmark = Deadhabhan = Sp. Don; Dan in Daniel; Don in Donald, Donach, etc.; Dun in Duncan, Dun, a fortress. It also equals Eng. dawn (of day); Sax. dagian; D. daagen; Ger. tagen, from the root of day; the idea arises from the roof, or house; contemplated from the outside (bright, open, deabh or deagh, day); (brightish, opening, deabhan or deaghan, dawn); but, contemplated from the inside (dark, contracted, dubh or dumb); (darkish, dusky, dubhan, dumhan, duchan, dun). The primitive idea is of roof or cover (for house), and this contemplated from the outside and from the inside suggests or presents two different ideas or variations of the same general idea, but it is still of a roof or house. Eng. day; Sax. daeg; D. Sw. Dan. dag; Goth. dags; Ir. dia, di (a now obsolete word, unless in a few compounds, they using nominative la for it); W. dydd = dedhadh or dedhagh (although the Ir. and Latin have lost most of the elements of the full root, the Welsh has, in effect, retained those elements unaffected by aspiration). Sanscrit dyu = dedhaw. Walter Scott, if correct in little else in that novel, has hit upon a correct Eng. equivalent of the ancient family name of Mackintosh and his ancestors, the MacDuffs. See "Farquard Day;" Fair Maid of Perth, ch. XXXIV. The relation between the words day and teach, a house, is seen in Ger. dach, a roof; Eng. deck, the roof of a ship; thach (misspelled thatch), a kind of covering; Sax. thaec, a covering, a roof; D. dak; Sw. tak; Dan. tag, taekke; Ir. tuighe, which is simply a genitive of an old form of the word for house. "The primary sense," says Webster, "is to put on, cover over, or make close." Then, day is a covering over or vesture of brightness, light; the night the negative of day, as ne-acht, *i.e.*, ne or ni, not, and tach or teach, tedhach or dedhach, day. Eng. night; Sax. niht; Goth. nahts; D. nagt; Ger. nacht; Latin, nox, root noct; Gr. νύξ, root νυκτ; Ir. nocht, etc. Denmark means the country (or Marches) of the chief; Latin Dux, root duc; dac in Dacia. Chalmers, following Pliny and others, reasonably concludes the Gatae, Dacae, and Goths to be all one people.

(20.) Βασιλεια μεγαλης Βρεττανιας και Ερενλανιας

259      287      969      31      452      = 1998 = 666 × 3.

"A kingdom of Great Britain and Ireland."

*Βασιλεια* is here in the nominative singular, and the adjective and nouns following it in the genitive singular of the first declension. *Ερενλανιας* may, perhaps, be taken as an evidence of the d being not radical in land,

and of the vowels  $\epsilon$  and  $\iota$  being variations of each other. It may also be spelled *Ερελανδία* or *Ερελανδη*.

*Ἡ ΜονοΤυηρααννία η Αγγελλανδικη*

$$8 \quad 1151 \quad 8 \quad 165 \quad = 1332 = 666 \times 2.$$

“The English Monarchy.”

This is a well-marked system, the definite article being twice expressed. A monotyrranny is a monarchy, but implying more of the patriarchal idea in that government.

*Βασιλεία Γερμανης*

$$259 \quad 407 \quad = 666.$$

“An Empire of Germany.”

*Γερμανης* is genitive singular of *Γερμανη*, a noun feminine of the first declension, in genitive after *Βασιλεία*.

(21.) *Ὁ Σουλταανος*

$$70 \quad 1262 \quad = 1332 = 666 + 666.$$

“The Sultan.”

The article here marks this character as well known. If left to himself, the Sultan is an autocrat; but by strange or mysterious concurrences of affairs he has long been in company with the English, and may, in this sense, be included among the Christian powers. He is, however, included among the European powers, and serves as a pivot upon which may turn “the balance of power.” By him can hardly be meant “the false prophet” (a character which our number does not promise to point out), for we find in Rev. XIX., 20, that one of the marks of the false prophet should be that he should be a worker of miracles. I have never heard of the Sultan performing any miracle or pretending to any such performance, although, ’tis true, he may do many things that I may be ignorant of. Considering him as representing the Mahometan religion, he might represent false prophecy; for, doubtless, there exists in that religion, as well as in other religions of the earth, much false prophecy, so much of which we are taught was to go forth into and exist in the world. It matters not what the name the false prophet goes under, Mahometan, Buddhist, or other, and however respectable the name under which he goes is deemed, there is no necessity whatever for his false prophecy.

*Σουλταανος* = *Σουλ-τααν* with the ending. *Suil*, in Gaelic, is genitive or root of *Sol*, the Sun (for *Sol* means the Sun in Gaelic as in Latin); it also means an eye (as the Sun means the eye of day), and so as applied to man it would mean an overseer, perhaps an equivalent for Gr. *επισκοπος*; but in connection with the other part of the compound, as *Sultan*, it means a chief or emperor; for *tan* or *tain* means a region, a territory, as we find in many names of countries, say, *Brittain*, *Mauritania*, *Aquitania*, etc., etc. *Suil* must be the the first part of the compound in the Irish name *Sullivan*, doubtless, originally, *Suil-dhubhan*, brown chief, and *O’Suildhubhain*, descendant of the brown chief.



## (22.) Ἀρχηγὸς Γραικείας

$$982 \quad 350 = 1332 = 666 + 666.$$

"A chief ruler of Greece."

The first of these nouns is in the nom. of the second and the second in the gen. of the first declension. *Ἀρχηγος* = *Ἀρχ-ηγ*, double root. Of *Ἀρχ* = Eng. arch, Webster truly concludes the elements to be Rg. It is the Gaelic gen. Reach of Righ; and it is the Eng. Arch in every sense; as regards moral character as well as architecture, always implying the idea of the curve. We hear of "an arch wag" as well as of an arch of a bridge, etc. *Ἦγ* = Gr. root *αγ* in *ἄγω*, I lead, begin, originate, etc., = L. ag, in ago, I do, act, originate, etc., = our standard root Each.

## (23.) Ἰσραελῖται = 666.

"Israelites."

This is but a skeleton of the word for Israelites, but it fairly enough sets forth the number. It may also fairly represent the frame of a people, who live from their wits (not always honorably), and take no interest in agricultural production, which is what every nation has to depend on to fatten up its frame and maintain any animus in it.

## (24.) Γααμερικῶται Πόλεις

$$271 \quad 395 = 666.$$

"American States." Not "The American States."

Here, when we prefix the consonant *γ* with its vowel sound, which is wanting before America, we have *Γααμερικῶται*, i.e., *γααμ-εrix*, etc., the root meaning roof, for house, or a chief; the idea in the root being of arch or curve. This expression may possibly have a reference to Mexico and to other governments of the New World outside of these United States. But it is certain that the people of these United States in general should guard against any one State or any combination of States asserting a dominancy over the others or even maintaining a domineering attitude towards them, which is so likely to arise from an increase of wealth and superstition, and from aping the manners and institutions of monarchical nations. There is altogether too much iniquity and folly in this country now, and no increase of these is required, but rather an eradicating than a suppression of them.

## (25.) Ὁ Γεανθηρόπος

$$70 \quad 596 = 666.$$

"The Man." Not "A Man," in the sense of any man.

*Γεανθηροπος* = *Γεανθηρ-οπος*, this for *ανθρωπος*, in which last the vowel belonging before *ρ* is transposed, making the one following it long. When, in *ανθρωπος*, we put the vowels in their proper places, in connection with their respective consonants, the *η* being still to be understood as a double vowel, we have them of their proper lengths. The word, according to its

derivation, means *the erect and superintending being, i.e., animal*. The root  $\sigma\pi$  in the compound in this sense stands for  $\sigma\chi\sigma\pi$  in  $\varepsilon\pi\iota\sigma\chi\sigma\pi\omicron\varsigma$ , but the full parts, as the word stands, are  $\gamma\varepsilon\alpha\nu\theta\eta\rho\text{-}\sigma\pi\omicron\varsigma$ ,  $\gamma\varepsilon\alpha\nu\theta\eta\rho$  being to be understood as a diminutive of  $\theta\eta\rho$ , =  $\varphi\eta\rho$  (= Gaelic compound root *fiadh-er*) and  $\gamma\varepsilon\alpha\nu$  or  $\gamma\varepsilon\nu\alpha$ , birth, offspring.

And supposing, as some have very properly supposed,  $\alpha\nu$  in  $\alpha\nu\theta\rho\acute{\omega}\pi\omicron\varsigma$  to be for the preposition  $\acute{\alpha}\nu\alpha$ , which means, generally, “up,” or implies the idea of motion from below to above, still the consonant to be prefixed to  $\alpha\nu\alpha$  is  $\gamma$ , the one I have supplied; for, in the roots  $\gamma\alpha$  and  $\gamma\varepsilon\nu\alpha$ , the verbs of origination, the very idea of *origin* is from below upwards, as of the sun rising, which gives us the word *orient*, of the springing up of water in a well, of the coming into existence, etc. The Welsh word for man, *i.e.*, person or body, is *mynw*, from *mwn* (applied to the neck), which rises up or stretches out. According to the foregoing,  $\Gamma\varepsilon\alpha\nu\theta\eta\rho$  (or  $\Gamma\varepsilon\nu\alpha\theta\eta\rho$ , if you will) is a compound after the same manner as  $\Gamma\varepsilon\nu\varepsilon\alpha\rho\chi\eta\varsigma$ , from root  $\gamma\varepsilon\nu\varepsilon$  and  $\alpha\rho\chi\eta\varsigma$ .

I have now clearly proved to be true each general position I have taken in the interpretation of the prophecies I have dealt with; and what follows may throw some light on the general scope of this volume, so far, at least, as concerns the name and character of the originator of Christianity, and may, therefore, be not uninteresting.

(26.) ‘Ο Κυριος και Σωτηρ Ιησους Χριστος

70 800 31 1408 888 1480 = 4677 = 666 × 7 + 3 × 5.

“The Lord and Savior Jesus Christ.”

The adjective  $\kappa\upsilon\rho\iota\omicron\varsigma$ , root  $\kappa\upsilon\rho\varepsilon$ , which becomes a noun with the article prefixed (and is used as such without the article), is derived from  $\kappa\upsilon\rho\omicron\varsigma$ , root  $\kappa\upsilon\rho\varepsilon$ , which may be considered first root of  $\kappa\upsilon\rho\iota\omicron\varsigma$ .

The verbal adjective  $\chi\rho\iota\sigma\tau\omicron\varsigma$ , which also becomes a noun with the article prefixed (and is used as such also without the article), is derived from the first root of the verb  $\chi\rho\iota\omega$ , the  $\sigma\tau$  being to be understood as belonging to this root in the form of F, T, or  $\varsigma$ , *i.e.*, in some form of the digamma, which certainly appears in the general root of this class. See Aeolic  $\chi\rho\alpha\nu\omega$ , root  $\chi\rho\alpha F$ , which sets forth the primitive root most fairly of verbs of this class; also root  $\chi\rho\omega\tau$  of  $\chi\rho\omega\varsigma$ , a body, the human body, the skin.  $\chi\rho\iota\omega$ , as the verbs of this class generally, means to touch lightly the surface of a body, to graze, rub; hence to anoint with unguents or oil. The word *graze*, as well as *grass*, comes to us directly from the Gothic languages, and indirectly, also, from the Latinic. In connection with *grass* there are three primary ideas, that of *body* and its *covering* and *cutting*. In Gr.  $\acute{\alpha}\gamma\rho\acute{\omega}\sigma\tau\iota\varsigma$  (*grass*) =  $\alpha\gamma\rho$ , root of  $\alpha\gamma\rho\omicron\varsigma$ , the field, the country, and root  $\sigma\tau\varepsilon$  of  $\sigma\tau\acute{\epsilon}\gamma\omicron\varsigma$ , a roof, a cover, in this case the compound meaning, literally, the covering of the country. Gr.  $\gamma\rho\alpha\sigma\tau\iota\varsigma$ ,  $\chi\rho\alpha\sigma\tau\iota\varsigma$ ,  $\chi\rho\alpha\tau\iota\varsigma$  (*grass*) =  $\gamma\rho\alpha$ , root of verb  $\gamma\rho\alpha\omega$ , to gnaw, to eat; and  $\sigma\tau\varepsilon$ , meaning, as before, a



covering (of herbage). Latin *gramen* (grass) is connected with *γραῖνω* = *γραω*, and, therefore, the Latins, as the Gothic nations, seem to have had of grass rather the idea of something to be cut or eaten than of a covering. This is also the idea of root *gras* in Sanscrit; Goth., D., and Sw. *gras*; Dan. *graes*; Sax. *graes*, *graed*. All these roots imply a covering which is to be gnawed, cut, grazed, etc. The word *grease* is only directly represented to us in the Latinic languages (Fr. *graisse*; It. *grasso*; Sp. *grasa*; Port. *graxa*). It is undoubtedly connected with Gr. *χρεας*, flesh, a piece of flesh, a body. The primary idea connected with both grass and grease is of body, and that in two ways in both cases. In the case of grass we have (first) the idea of body, or the surface of body; and (second) in connection with and covering this we have the idea of sod (mat of grass) as mentally distinguished from the clod or simple body. In the case of grease we have the idea of a particular kind of body in a soft state, but still of body, analogous to clod. And then we have the idea of the extended surface of any kind of body which we may endue with a covering of this soft body, as ungument, analogous to a covering of grass. That the idea is body or lump, in the case of the latter, is proved by root *carn* of L. *caro*, flesh; for this root in Gaelic means a heap or collection (of stones). In Sans. the root is *kravya*, and in Gr. *χρεατ*, there being some little transposition and exchange of letters. Now, in the operation of "to grease," this soft form of animal body is applied to the surface of body (whether of animal or other body) so as to cover it analogously to a covering of grass or vegetation where it exists. It indeed greases, grazes, shaves (*radere*), cuts the surface. So, also, "to graze" is to touch or cut the surface slightly, to skim lightly over it; and of animals "to graze" is to cut or gnaw (*rodere*) the herbage, grass, in connection with the surface.

Now, "to oil" is, literally, to apply to a body the product or fat of the olive tree; L. *oleum*, root *ole*; Gr. *ελαιον*, olive oil, from *ελαια* (root *ελα*), the olive tree. In oiling, therefore, we, literally, apply a vegetable substance. But "to anoint" is, literally, to apply to a body an animal substance; for the root *oint* we have directly through the French from Latin *ungo*, root *ung*, to anoint; and this, doubtless, comes to the Latin from the Gaelic *ung*, *unga*, ointment, which, in its turn, is from *un*, flesh. To anoint, therefore, properly speaking, is to apply an animal substance or body to the surface of another body; but in the case of this verb it cannot be used with any elegance except of the human body. "To anoint," therefore, or "to oil," is to apply to body a covering of body, and when this covering is of animal matter, when applied to other things than the human frame it is with propriety called grease.

The Hebrew noun *M'Shach*, *Mishchah*, or *Mashchah* means (1) *pellis*, *cutis*, the skin or outer surface of a body; or, as Buxtorf explains it, that which is drawn out and extended above the surface of the body (from *M'Shaen*, to draw, draw out, etc.). And it means (2) *oleum*, *ungumentum*,

ointment; but whether it meant, literally, ointment or oil it is not easy to determine, from the difficulty of tracing the pedigree of words in a language so long unspoken as is the Hebrew. But I find that M'Shach means, also, to measure, having as another meaning a portion of land (L. gleba). But it appears plain the noun M'Shach is an inflection of Shach, of which, or another similar form, I find the meaning to be curved or something curved. The form Shchach means to devastate, etc., and it appears to be root of Shachal, and Shachatz, a lion, a wild beast. M'Shach, as above, doubtless means, literally, *unguentum* rather than *oleum*; and we find the Mashiach, Mashuach, or M'Shiach a literal equivalent for the *Χρίστος*.

In the case of *χρῖω*, as I have said, the primary sense is to rub, graze, etc., and the noun representing the ointment seems, in this case, to be derived from the verb itself, *i.e.*, *χρίσμα* (= *συνεῖλον*); the holy anointing oil of the Christian Church. *Χρίσμα* is, however, literally, anything to be smeared on as an unguent. Now, with the article prefixed, *ὁ χρίστος* means "the anointed one," and as a representative of Mahshiach it must mean "the anointed king;" it must mean anointed in the sense of a king anointed. In this sense, therefore, *χρίστος* is a veritable noun, and as such the root *χρ* has to undergo an analysis and a synthesis. It is evident, then, that the consonants *χρ*, with their proper vowels, must represent a word for king, according to the ancient idea, and in finding the vowels we must seek the original, radical ones.

First, I may say, the letter *χ* is a letter representing *kh*, *i.e.*, an aspirated *k*. It was introduced into the Greek alphabet about the year 403 B. C., and was largely used by grammarians and critics to mark a passage or a book as spurious, and, with a dot on each side of it, to mark fine passages, etc. But this *k* in the different Indo-European languages represented different sounds, from its hard sound in Eng. *k* to *sk*, *sh*, *ch* (which in Fr. is pronounced *sh*), etc. From this it may at least be concluded that the same word, representing the same idea, had a great variety of pronunciations, its initial letter being sounded in such a great variety of ways.

Now, there is a verb in the Greek, a primitive word, which means to pour, spread, heap up, etc. This verb is *χεω*, root *χε*, but its full root is written *χευ*, *i.e.*, *χεF*. This I take to be the same with French *chef*, a head; Sp. *jefe*; Nor. Fr. and Eng. *chief*. There is another Greek verb meaning "to flow" as applied to water, liquids, and, metaphorically, as to eloquence and the progress of change in general; as also to living beings flowing or flocking together; this verb is also used transitively, *i.e.*, to cause to flow, pour, or shed. This verb is *πεω*, root *πε*, but full root *πευ*, *i.e.*, *πεF*. If this be the second component of the compound *χρεω*, it is as likely to be so in the sense of heaping up or flocking together (for we speak of the "crest" of a wave and of a "flood" of almost anything) as it is in the sense of a source, origin, or essential change.

There is a Gaelic nominative *Cu*, a chief or leader, gen. *con*, and another *ri*, a king, gen. *reach*. The former might be represented in the



root of  $\chiυτος$ , heaped up, etc., verbal adjective of  $\chiεω$ ; and the latter in the root of  $\xiρυω$  or  $\prime Pυω$ , which means to draw to ones'self, and so protect, shield, save. We would thus surely have in the root of  $\chiριστος$  the double meaning of anointed, or poured over, and of Savior. If, now, we take the nominative Curigh, chief-king, and decline it, we have gen. Cureach. first root Cure, which I have shown to be the first root of  $\chiυριος$ . As the  $\chi$  is merely the aspirated form of the K or C (which was also anciently used for S) and the Cu, pronounced by the Scots Cau, and often so written, is, in effect, equivalent to  $\chiεF$ , i.e., Chef, we have thus for our compound  $\chiευρευ$ , or, by syncope,  $\chiρευ$  or  $\chiρεF$  (i.e.,  $\chiρεαF$ , to equal the full sound Cureach). But  $\chiρεF$  is  $\kappaρες$ ,  $\chiρεστ$  or  $\chiριστ$ , and adding  $ος$ , the nominative masculine ending, we have no verbal adjective, but a noun equalling Curigh, who, according to monarchial usage, must needs have been anointed in order to be king. The Mahshiagh must needs have been the anointed one in being the chief ruler.

The result is precisely the same, as, according to the foregoing, if the second part of the compound be  $\prime Pυ$  or  $\prime Pευ$ , root of  $\xiρυω$ , to save, etc.; and not only so, but if it be  $\prime Pευ$ , root of  $\prime Pεω$ , to flow; for if we could trace back far enough, I doubt not, we should find this root to contain the primitive or identical idea of Righ, a king (Latin Rex, root Reg; Sp. Re; Fr. Roi); for this same Righ might very properly be written Riv, the root of our word river; and in Eastern Scotland it may have been occasionally so written, for the gh and ch they there often represented by v, and the s by st, after the Scandinavian fashion. The Scottish name Fergus was the Pickish Fergust or Vergust; and Aengus was their Aengust or Ungust, etc.

Now, in accordance with the heaping up idea implied in the roots  $\chiευ$ , etc., I may say that our word head is properly heav-ed (Sax. heafod, hefed, heafd), or that which is heaved up or elevated; and heaven is heav-en (Sax. heafen hefen, heofen), from Sax. heafen, to heave, signifying elevated or arched. See Ger. haupt and kopf; Goth. haubith; L. caput; Gr.  $\kappaεφαλη$ , i.e.,  $\kappaεφ-αλ$ , with the case ending, a root which is equivalent to  $\kappaεφ-αρ$ , since  $\lambda$  and  $\rho$  are commonly interchangeable; and, thus,  $\kappaεφαρ$  would be but a longer form of  $\kappaαρ$ , root of  $\kappaαρη$  or  $\kappaαρα$ , also meaning a head; for we can here consider the  $\phi$  only the f sound of the digamma, and so  $\kappaεFαρ$  or  $\kappaευαρ$ , by the dropping of digamma, would naturally become  $\kappaεαρ$  or  $\kappaαρ$ .

But the Sanscrit Cura, Cirsha, bring us round again, *pro illustratione*, from  $\chiεω$ ,  $\epsilonρεω$ , and  $\prime Pεω$ , if not to  $\chiυρος$  and  $\chiυριος$ , yet to Corsica, root Corsic, i.e., Cuirseach, which, in the one sense, may possibly represent the  $\chiοιρ$  and the  $\Sigmaευ$  (see  $\Sigmaευς$ ); and in the other sense, two principal appellations of the ancient Ard-Righ. I would think that Corsica might also mean a habitation of some kind, say = Eng. church; and that the root Se (originally Su; as Fi in Fiadh was originally Fu) derived its sense of cutting primarily from the tusk, then from the chase, which includes the idea of cutting as well as of driving, pressing, etc. Compare the mean-

ings of  $\Sigma\epsilon\upsilon\omega$ , root  $\Sigma\epsilon\upsilon$ , and  $\theta\epsilon\omega$ , root  $\theta\epsilon\upsilon$ , which are to each other akin, the the former of which may be derived from  $\Sigma\upsilon\varsigma$ , which would show full root of that word to be  $\Sigma\epsilon\upsilon$ . The full root in Greek is evidently  $\Sigma\epsilon\upsilon$ , which is equivalent to Goth. root Swe, perhaps root of Svea, an ancient name of Sweden, and of Swein, a name common of Scandinavians and their kings.

Some lexicographers suppose  $\Sigma\upsilon\varsigma$  to be derived from  $\Sigma\epsilon\upsilon\omega$ ; but I consider such a derivation at least improbable.  $\Sigma\upsilon\varsigma$  is simply  $\upsilon\varsigma$ , more justly  $\epsilon\upsilon\varsigma$ , with the  $\Sigma$  prefixed, and so from the fuller form of the root, namely,  $\Sigma\epsilon\upsilon$  (the  $\epsilon$  in this root being a variation of  $\upsilon$ ), it is not unlikely the verb  $\Sigma\epsilon\upsilon\omega$  proceeds. It is more reasonable in this case that the verb should arise from the idea of "rushing" implied in the noun than that the latter should arise from the verb. We sometimes may think a noun arises from a verb which really does not, as will appear from what follows: When we speak of the *chase* we properly speak in relation to the boar; but when we speak of the *hunt* we properly speak in relation to the hounds (Sax. hundes). It might, to some, appear at first sight that chase is a metamorphosis of  $\chi\alpha\iota\rho$ , the  $\chi$  being ch, and the s being in early times interchangeable with  $\rho$ ; but it is much more likely that chase is the representative of either of other two forms, namely, Chuk or the Heb. form Chazir, which may be regarded as the same root. In relation to the word chase, opposite to which he arranges (Fr. Chasser; Arm. Chaçzeal; Sp. Cazer; Port. Caçar, etc.), Webster says: "The elements are cg or ck, and the change of a palatal to a sibilant resembles that in brace." It is seen that among the Kelatic people, although cu or cun had a double meaning, yet when applied to a man it was their highest title of honor; and so appears clear the affinity between the roots gog, cog, hog, cun, kung, koenig, konge, etc., among the Asiatic and European peoples.

Now, in relation to the number word  $\chi\xi\varsigma$  (p. 451 of this volume), it has been shown that the  $\xi$  is, or rather has been, commutable with the  $\rho$ , for to the  $\rho$  belongs the aspirate ( $\epsilon$ ), which makes it equivalent to  $\gamma\varsigma$  or ks, i.e., to  $\xi$ . In ancient times it was simply an interchange of equivalents. But while the simple, firm sound of the  $\rho$  sets forth unity or a simple idea or relation, the complex sound of the  $\xi$  or ks sets forth complexity or a complex idea or relation. So, while the word  $\chi\rho\iota\sigma\tau$ , the root of  $\chi\rho\iota\sigma\tau\omicron\varsigma$ , sets forth a simple idea and unity, the  $\chi\xi\iota\sigma\tau$  sets forth a complex idea and confusion, i.e., confusion taken strictly in its literal sense; for, doubtless, the confounding of the  $\gamma$  and  $\varsigma$  sound, in order to form the complex sound of  $\xi$ , is meant principally to symbolize the confounding of the church with the state, which is in contradistinction to the simple idea of the kingdom of God on earth implied in the church of Christ itself. But it was designed to symbolize much more, namely, all that would result from the union of the church with the state, which would tend to the setting up, existence, and prevalence in the world of a religion, falsely called by the name of Christ. The religion of Christ is a simple religion, namely, "the life of self-denial and of active godliness in the case of human beings indi-



vidually and collectively, in their relation to each other and to God." But what a Babylon did take the place of this simple religion, and has long and widely prevailed under the assumed name of Christ, but acting at variance with his precepts and spirit! We, in our age, from the change things have taken for the better in the good providence of God towards us, can hardly form a just judgment of the spirit and action of governmental Christianity during the fifteen centuries preceding our time.

We are now advanced far enough to know that the roots of the words *κύριος* and *χρίστος* were either originally identical or that they are equivalents, *i.e.*, that root *κυρι* is equivalent to *χρις* or *χριστ*, and conversely. And our word to create, Latin *creo*, root *cre*, is the same with root *κυρε*, *i.e.*, *κρευ* or *κρεF*, for Webster very properly considers (judging from the root in Irish, which language, with the Gothic, as to roots in our modern languages he generally uses as a convenient criterion) that the Latin root is shortened by the loss of a letter. See Welsh *creu*; Ir. *cruth*; Arm. *croui*; and Heb. *bara* (in which last we have the root consonants of the others if the *b* be changed into *c*, a very common change indeed). And the root *χρε* or *κρευ*, from its origin and history, is equivalent to either of these other forms; for each of these roots represents a being who begins or originates; and in the ancient idea, at least in regard to worldly affairs, the king or *χρίστος* was decidedly he who begun and originated. The king or *χρίστος* was the *κύριος*, *κρατωρ*, or *κρεατηρ*. To begin is simply to gin or originate. In the Greek the ancient root is *γα*, which implies simple existence, and we may, for illustration, represent it by the Gaelic *Cu* or *Cau*. But the common Greek root is *γενε*, *γενα*, or *γειν*, which means to generate, to produce, to originate, and may for illustration, likewise, be represented by the Gaelic *Cun*, *Cean*, *gin*; Welsh *Cun*, *gen*, *gan*, etc. All those words are related to our word *Can*, which represents ability and leaves no doubt of it.

All men are satisfied that Christ was both prophet and priest. Now I have proved him to be king from the implication of his title, *χρίστος*, of which, in this sense, the root is *χριστ*, not *χυρι*. Of course he was neither king nor priest in the worldly sense of these terms, but in a sense infinitely higher, as he was also a prophet superior to all prophets. All this being so, the very roots of the name *χριστ* should reasonably imply that all good may be expected to flow from Christ to those who live an actively godly life.

But all we have seen now may show us that the roots *χυρι* and *κυρε* are simply variations of the root vowel to set forth a variation of ideas which at the same time sets forth the real case with respect to roots *χριω* and *κρευ* or *χρις* and *κρες*. Now this last character in this last root is no other than the Chal. and Oriental *Vau*, Gr. digamma (*F*) turned over (for those ancient Orientals, contrary to the Greek method, wrote from right to left); and this *Vau*, especially as written in this last way, which approaches the form of the Samaritan *Vau* turned over, 'comes into English as *St*, thus,

$\chi\rho\iota\sigma\tau$  for  $\chi\rho\iota F$  or  $\chi\rho\iota\varsigma$ . Compare, for illustration,  $\sigma\tau\alpha$ , first root of  $\text{ἵστημι}$ , and of Latin *sto*, which means to stand, *i.e.*, to stand out or exist; and  $Za$  (for  $T\sigma a$ ), root of  $Zaw$ , to live, *i.e.*, to stand out or exist; also, root  $\gamma a$  of  $\gamma aw$ , mentioned above, the primitive form of  $\gamma\epsilon\nu a$  or  $\gamma\epsilon\iota\nu$ , which first-named root means simply existence, and the second, with this signification, means also to cause to exist, to beget, etc. Also,  $\theta\epsilon$  or  $\theta a$ , first root of  $\text{τίθημι}$ , which first root means simply to exist, *i.e.*, in place; and Sanscrit *dadhama* from *dha*. (I may remark here for the benefit of some readers that the reduplication of the root, either in Sanscrit, Greek, or Latin, changes its meaning from intransitive to transitive.)

This illustration tends to show the mutability of these consonants and consonantal combinations, and it is certain that in the Oriental and Celtic tongues, the *c* or  $\gamma$ , and *S*, *T*, *D*, and *F*, were very closely akin. As I took occasion to state before, the Arabic *gimmel* appears to be an aspirated form of the Gaelic *T*, and the Samaritan or ancient Hebrew *T* and *D*, having changed place at least as to apparent form, leaves us not to wonder at what really has place in the German, that the sound of their *D* and *T*, as compared with those sounds in the other languages, are completely interchanged. The form of the *T* in the Hebrew, leaves us to suspect that it originated in a kind of *S*, and that it may have been originally pronounced with a kind of an *St* sound.

See, farther,  $\Sigma\tau\epsilon\alpha\rho$ , root  $\sigma\tau\epsilon\alpha\tau$ , fat, as tallow or suet; and  $\pi\iota\alpha\rho$ , liquid fat, indeclinable, but the root, for what we know to the contrary, may be  $\pi\iota\alpha\tau$ ; also, *Ir.* *meith*; so that we have  $\sigma\tau$ ,  $\pi$ , *m* and *f*, as in our word *fat*, all equal to each other. Taking now the expression,  $\text{Ὁ Κύριος καὶ Σωτὴρ Ἰησοῦς Χριστός}$ , which =  $666 \times 7 + 5 \times 3$ , and Latinicising it by changing the *i* in  $\kappa\upsilon\rho\iota\omicron\varsigma$ ,  $\kappa\alpha\iota$ , and  $\chi\rho\iota\sigma\tau\omicron\varsigma$  into *e*, we have —

$\text{Ὁ Κυρεος καε Σωτηρ Ιησους Χρεστος}$

$$70 \quad 795 \quad 26 \quad 1408 \quad 888 \quad 1475 = 4662 = 666 \times 7.$$

But this would be openly violating the expression and degrading the heavenly man to the earthly idea; a bringing down of that sublime and celestial idea of the Son of God to that of the mere carnal and worldly man.  $\text{Χριστός}$  is not written otherwise than as  $\text{Χριστός}$  in any language, so far as the vowel *i* is concerned (*Sax.* *Crist*; *W.* *Crist*; *Ir.* *Criost*), and it will be proper that this uniformity be always maintained, and that the mind be kept elevated from flesh and sense, from the mere man, to things divine, to Him who is infinitely superior to mere man and to all angels and spirits. While the particular affinities, if we may so speak, displayed by our criterion in the above general demonstration, might be thought to indicate especially that portion of our species, which, relatively to the masses from age to age, constitute the predaceous; yet the allinclusiveness of the language might be thought as surely to indicate that God hath concluded as more or less under sin all mankind, so that none might glory in his presence, but that all should stand toward him in the position and relation of obedient and dutiful children to a wisely-disposing and benevolent parent.



ON THE ZODIAC AND THE CYCLES OF THE CHALDÆANS, PHŒNICIANS  
AND EASTERN NATIONS GENERALLY AS WELL AS OF THE ANCIENT  
IRISH.

The word zodiac is of Indo-Scythic origin, "The Hindu Zodiac," says Sir Wm. Jones, "was invented before the dispersion by the first progenitors of that race. It was not borrowed from Arabs, or Greeks; and since the Solar division of it in India is the same in substance with that used in Greece we may reasonably conclude that both Greeks and Hindus received it from an older nation who first gave names to the luminaries of heaven and from whom both Greeks and Hindus, as their similarity in language evinces, had a common descent."

It is thought the Chaldaeans may have arranged the constellations or signs of the Zodiac as we have them. This they did by means of the celestial alphabet with stars on the several parts of the alphabetic characters, as we are told by Rabbi Chomer. Each character had a certain fixed number of stars in various directions, which were placed so as to form the principal stars of the constellations. These constellations being imagined to present the appearance of certain animals were called after those which they were supposed to resemble, such as the lion, the bear, the bull, etc.

Those alphabetic characters were, and are still used as numerals and were so used by the Brahmins, as we learn from Sir Wm. Jones who tells us that the Hindus have a sacred alphabet, whose characters are believed to have been taught to the Brahmins by a voice from heaven.

"The Indians suppose," says Bailly (p. 71), "that the life of man is written beforehand upon the head of each infant by Brahma; on the other hand they suppose that the actions of men are written on the stars and announced by the movements and the aspects of those stars." Origen seems to have had something of that idea for he says "that heaven is a book filled with characters; the stars so many signs, which denote the fate of men and of kingdoms: to read them is above the ordinary capacity of men; they may attain it and sometimes do."

The Chaldaeans and the ancient Irish named each letter of the alphabet after some tree, and the former as well as the Sabeans,

dedicated each species of tree to certain stars, planting them in their name and supposing they partook of their virtues and did discourse with them in their sleep. From the Chaldee Satal, a plantation of trees dedicated to the constellations, comes the Latin Stella, a star; in old French astelle and estelle, a plantation; whence estoile, now etoile, a star.

These alphabetic characters, used as numerals, have given names to cycles and cyclic deities; but before we proceed with this subject it is necessary to exhibit the Chaldaic and Greek alphabets as numerals; the latter you have had before, but we will now give them side by side as follows: —

CHALD.		GREEK.	
א	1	A	1
ב	2	B	2
ג	3	Γ	3
ד	4	Δ	4
ה	5	E	5
ו	6	F	6
ז	7	Z	7
ח	8	H	8
ט	9	θ	9
י	10	I	10
כ	20, when final ך = 500.	K	20
ל	30	Λ	30
מ	40, when final ם = 600,	M	40
נ	50, when final ן = 700.	N	50
ס	60	Ξ	60
ע	70	Ο	70
פ	80, when final ף = 800.	Π	80
צ	90, when final, ץ = 900.	Θ	90
ק	100	Ϟ	900
ר	200	P	100
ש	300	Σ	200
ת	400	T	300
		Υ	400
		Φ	500
		Χ	600
		Ψ	700
		ω	800



The Chaldaeans expressed to the number 900, as follows:—

𐤅	was called the final caph and stood for	500
𐤄	the final mem and stood for	. 600
𐤅	the “ nun “ “ “	. 700
𐤅	“ “ pe “ “ “	. 800
𐤅	“ “ tzadde “ “ “	. 900

To express 1000, they recommenced with 𐤀, that is with the Aleph having two points over it; 𐤀𐤄 stood for 2000 and so on; and this is the Jewish mode of numbering also.

What is now called a year in Scripture, as Costard remarks, must, in very early times, have been termed Yamin, days, *i.e.*, a system or cycle of days. From this same root is derived the Ethiopic amy, and the Arabic aum, a year, as well as the Irish aim-Sire, a revolution of time, from Sar, a revolution, a measure, from whence the famous Chaldaean cycle Sarus, consisting, as according to Berosus, of 6660 days. But this was the Sarus-hafre or tenfold Sarus,  $666 \times 10$ . Polyhistor, Abydenus and Syncellus inform us the Sarus was a period of 3,600 years; but Suidas, an author contemporary with Syncellus, says it was a period of lunar months amounting to  $18\frac{1}{2}$  years, or 222 moons. Sir Isaac Newton agrees with Suidas as to the limit of the Sarus; but then the Sarus they had in view must have been, not the simple Sarus, but the tenfold Sarus, as appears proved by the numerals of the celestial alphabet which compose the word:—

S	𐤅 = 300	.	360 days in a lunar year.
A	𐤅 70	.	18 years.
R	𐤅 200	.	—
U	𐤅 6	.	6480 days.
S	𐤅 90	.	180 “ in 6 lunar months.
<hr/>			
	—		6660 days in 18 years, 6 months.
	666 = 1 Saros, which $\times$ by Hafre or 10 = 6660 days.		
	10		
	<hr/>		
	6660; 222 moons $\times$ 30 days = 6660 days.		

The most celebrated periods, ascribed to the invention of the Chaldæans, were, indeed, the Sosos, Sarus and Nereus.

The Sosos contained 60 days.

“ Sarus “ 6660 days, *i.e.*, the 10 fold Sarus.

“ Nereus “ 1110 “ or one-sixth  
of a Sarus=37 moons

Berosus used these periods in making his chronological calculations and fixing the epochs of the history of Babylon. But the works of Berosus have been rendered very obscure by the action of interpreters and there are many contradictions among modern authors as well upon the numbers of years that composed these famous periods respectively as upon the uses they may have been applied to. That the first king of Chaldæa, should have reigned ten Sari, as according to Berosus, will not appear so wonderful if we take Suidas' calculation of 222 moons to a Sarus. This would make his life or reign 185 years. the period of the life of Isaac, according to Josephus; but then those who are made to reign 18 Sari, even in this same calculation, would have had a period of 333 years.

There is, however, good reason to think that the tenfold Sarus, *i.e.*, 6660 days or 222 lunations or  $18\frac{1}{2}$  years, as above, was the Sarus the Chaldæans made use of in their calculations; for Syncellus informs us the Chaldæans reckoned 120 Sari to have passed from the Creation to the Deluge and 120 multiplied by  $18\frac{1}{2}$  equals 2220 years. The Septuagint and Josephus make the time from the Creation to the Deluge 2256 years, which is not far different. This approximates to the Egyptian "reign of the sun," which they say was a period of 2340 years and "the reign of the Peris" of the Persians was 2000 years: the period of their "third age" some of the Hindoo philosophers made 2000 years.

The Narri or Nereus, as seen above, contained one-sixth of a Sarus or 1110 days, which is equal to 37 lunations, or three years' two of which consisted of 12 months each and one of 13 months. The word was formed of the following numerals:

N final	=700
R	=200
R	200
I	10

---

1110 days=37 lunations.

The Sos or Sosos was the letter Samech, ס =60. The application of this numeral alphabet may tend to many useful discoveries in ancient history. No lexicon, for instance, will explain why the Jews called the new moon נִי, Yah. But, as is well known, they referred all the time of the silent or dark moon to the old moon,



and, because the first appearance was usually about 18 hours after the true conjunction, they, therefore, began their month from the sixth hour or evening, that is at sunset, next after the 18th hour from the conjunction and this rule they called Yah. It is a word compounded of two numerals which make up that number, viz. :

$$\begin{array}{r} \text{י} = 10 \\ \text{ח} = 8 \\ \hline 18 \end{array}$$

This word, Yah, the Jews would pronounce Tshah, and some consider it remarkable that the same word, as applied to the moon, should be common to the Irish. In the latter language Re signifies the moon (as it does the sun in Egyptian) and in the old Irish Lexicons Tshei-re is explained by Coitus lunæ, intermestris lunæ, interlunium, all meaning the time of new moon, when it is in conjunction with the sun.

Some learned men have been of the opinion that there was only one primitive language among men, of which the celestial alphabet was the exponent. "The vestiges of a primeval language" says Mr. Maurice (*Ind. Ant.* vol. VII. p. 572) "in every dialect of the ancient world are clearly traced in the elaborate work of the Count de Gebelin; and though Sir William Jones, in one of his dissertations, seems to doubt the existence of the remains of this universal language, yet, in various preceding essays, that great linguist unequivocally assented to the prevalence of one primitive tongue throughout the early branches of the Noachic family; referring even the sublime invention of the letters and the origin of astronomy itself, in which science it appears extremely probable the celestial asterisms were first designated by the letters of the alphabet, to the children of Ham in Chaldæa."

In the order of origination de Gebelin thought numerals to have followed letters, the original number of which he supposed was 16. The Easterns finding these insufficient for numeration added six others; and the Arabs, not finding twenty-two sufficient, added, for the greater convenience of numeration, six letters more, making in all twenty-eight.

Other authors, however, think they have reasons for concluding that numerals preceded letters and some of them illustrate the matter by supposing a Chaldaean explaining in what manner the

Saros was made up of numerals: He would first begin with Shin or 300, then proceed to Ain or 70, then to Ris or 200, and so on to Vau and Tsade: By repeating those numerals quick Shin would be pronounced as Sh, Ain as a, Ris as r, Vau as v and Tsade as ts or s. This would naturally produce the idea of giving the literal power of Sh to  $\psi$  of a to  $y$  of r to  $\gamma$  etc., which they think, perhaps mistakingly, was the origin of letters from numerals.

Of this position the Hebrew word סֵפֶר Sepher, meaning to number, numeration, numbering, is considered a strong proof; but after numerals were applied, as literary characters, the same word denoted, as it does to-day, a scribe, a letter, a book.

“The word sepher,” says Bates, “has all the senses of the Latin *calculus* and *calculo*, and that for the like reason from the use of small, white stones in numbering, reckoning and recording; and when writing with letters was revealed, it was applied to the new method of calculating, and, therefore, signifies *an account*, whether by number, memorial, monument, book, letter or voice.” Bates here refers to the sapphire stone, but others see the origin of the word in the Egyptian language, in which schiepi is to number. That the word signifies to number Leigh is positive. “Some authors,” says he, “are positive that the word sappir, whence sapphire, comes from sepher, because of the number of little stars, which shine in that kind of stone.” This seems to have in it also a grain of truth, for Sepher is evidently another form for Sether, which is the original of our word star. According to the position that numerals were the parents of letters, Sepher, to number, might allude to the starry or celestial characters, first intended to represent the constellations.

Sepher is also used to express the interpretation of dreams, as in Gen. XLI., 8: “but there was none that could interpret them unto Pharaoh.” The Chaldaeans practiced what is called judicial astrology; and in the operation of expounding dreams they are supposed to have had recourse to calculation by the stars and the starry alphabet. Our word cypher and the French chiffre are derived from the Chaldaean word sepher

Hence the sephiroth, or tree of numbers, of the caballistic Jews, a tree which contained ten divine names, viz., corona, sapientia, prudentia, clementia, gravitas, ornatus, triumphus, confessio laudis, fundamentum, regnum. The reason the number ten was fixed on was probably because, in the ancient idea, that number was called



perfection, as from thence all nations begin to count anew; the Egyptians expressed 10 by the word *mid*, that is perfection, and the Irish have it *deag*, meaning, besides, good, perfect, &c. For this reason the Chaldaeans formed the *Yod*, or number 10, by an equilateral triangle, 4, *daleth*, which was the symbol of perfection with the Egyptians; and the symbol of the Almighty One with the druids of the British Isles, who carved it on the bark of the sacred oak. The Egyptians doubled the triangle, thus making the letter *X* or ten, that is, *perfection*, being the perfect number, or the number of fingers on both hands; hence it stood for ten with the Egyptians, Chinese, Phœnicians, Romans, as with us in the expression of captions. The Mexicans, also, used the same figure in their secular calendars. The Tatars called it *lama* from the Scythian *lamh*, a hand, synonymous to the *Yod* of the Chaldaeans. Thus it became the name of a cross and the title of the high-priest with the Tatars of Thibet. In the Irish, *lamh* means a hand, and a variation of it, viz., *luam*, signifies, an Abbot, or head of a church.

From the number *X* all nations begin a new reckoning, because it is the number of fingers on both hands, which were the original instruments of numbering; hence *Yod*, in Hebrew is the hand and the number ten as is *lamh* with the Tatars and Scythians.

Sophocles, quoted by Strabo, informs us, in regard to the *Idaei Dactyli* or *Curetes*, that they were called *Idaei* because they inhabited mount *Ida*, and *Dactyli* from the Greek word *dactulus*, signifying a finger, they being at first ten in number, which is the number of fingers on the hands. From this it is clear that they were originally called *Yod*, that is ten and that mount *Ida*, where they dwelt was so named from them, the ten fingers, literally. Strabo reckons five brothers and says they had as many sisters, in all ten; among the brothers he names *Hercules* and *Paeon*, which some think meant one and the same person, viz., *Hercules Phani*, the Irish *Phenius*, the author of letters and numerals. Herodotus brings these *Curetes* out of Phœnicia with *Cadmus*, and Sir Isaac Newton supposes that, having followed *Cadmus* out of Phœnicia, some of them settled in Phrygia, where they were called *Corybantes*, a name which some think they derived from *Cherub*, a Phœnician word signifying valiant, and others from *Ghariba* Arabic *Karibi*, Scythian *Carb*, that is, a ship, from their being great navigators and ship-builders. Herodotus says they were skilled in all the arts

and sciences of Phœnicia and we know that ship-building and navigation were among the arts most practiced there. This Hercules, one of the *Idæi Dactyli*, is said by Cicero to have come out of Egypt and to have taught the Phrygians letters. It is strange, if this were so, that he did not use Egyptian characters instead of Phrygian. Would the Hercules referred to have been the King Neilos, who is called Hercules Harpokrates, as XXVIth in Eratosthenes' list, and whom I find to have been father of that Gaedhal (or Gaethar, the Egyptian *l* being the same with the *r*), who was ancestor of the Gaels of the British Isles? Their history represents this Gaedhal as having been educated at Thebes in the varied wisdom of the Egyptians and so we might suppose both him and his father, Neil, to have been acquainted with the Phrygian language. Both those persons are, also, represented as being contemporary with Moses and the Exodus; but the chronology does not allow me to see how this last could possibly have been the case. Clemens tells us the Phrygian letters, used by the *Idæi Dactyli*, were the same as were inscribed in the temple of Ephesus and thence called Ephesian letters; they were in fine, sacred, mysterious characters, doubtless the same as or alike to the Ogham cyphers; and wherever this Hercules went we hear of his sacred and mysterious inscriptions. Apollonius Tyaneus, speaking of the temple of Hercules at Gadiz, says of the pillars and inscriptions: "They were quadrangular, as if prepared in the forge, and on their capitals were inscribed letters, not Egyptian, nor Indian nor indeed known to any one in the temple; but Hercules himself inscribed them in the temple of the Fates."

We will now say something upon the words which represent the most simple cycles: let us take the *Herakles* of the Greeks of which *Erekles* is as correct a reading and the *Janus* of the Latins, whose hands were marked by the Greeks with,  $T \Xi E$  and, of which *Janes* is quite as correct a reading, we shall have: —

$E = 5$	$I \text{ } \text{'} = 10$	$T = 300$
$P = 100$	$N \text{ } \text{'} = 50$	$\Xi = 60$
$E = 5$	$E \text{ } \text{'} = 5$	$E = 5$
$K = 20$	$S \text{ } \text{'} = 300$	—
$A = 30$	—	365
$E = 5$	365	
$\Sigma = 200$		
—		
365		



All these are names referring to the sun, who is called in this connection king of fire, prince of the world, etc.

Neilos (Nile) in Egyptian signified a year, also the sun; and it will be found that the numerals taken from the Egyptian alphabet forming that word make up the number of days of the sun's apparent revolution round the earth: —

$$\begin{array}{rcl}
 N & = & 50 \\
 E & = & 5 \\
 I & = & 10 \\
 \Lambda & = & 30 \\
 O & = & 70 \\
 \Sigma & = & 200 \\
 \hline
 & & 365
 \end{array}$$

The Greeks were, doubtless, mistaken in supposing that the Egyptians worshiped the river Nile. "The Egyptians," says Eustathius, "have indicated the quantity of a year, namely, 365 days, by the word Neilos." "Nothing," says Aristides, "was held by the Egyptians in so great honor and worshiped so religiously as Neilos."

The Egyptians had another cycle called Loskoe, made up of 1825 days, or five years; which corresponded to the Irish Losca, whence the Latin Lustrum: —

$$\begin{array}{rcl}
 L & = & 30 \\
 O & = & 800 \\
 S & = & 900 \\
 K & = & 20 \\
 O & = & 70 \\
 E & = & 5 \\
 \hline
 & & 1825 \text{ days or } 365 \times 5.
 \end{array}$$

This is the Egyptian numeration. The fifth year consisted of 366 days or rather the fourth; for they added one day between the end of the fourth and the beginning of the fifth, which method Eudoxus brought with him from Egypt to Greece.

In the Assyrian dialect Bel was called Pel or Pul, and by doub-

ling some of the letters in the Chaldaean they made out the word Eppollo (for Apol, Pael or Baal) : —

Coptic and Greek.	Chald.	Chald.
$B = 2$	$E \text{ 𐤀} = 5$	$B \text{ 𐤁} = 2$
$H = 8$	$P \text{ 𐤍} = 80$	$E \text{ 𐤀} = 5$
$A = 30$	$P \text{ 𐤍} = 80$	$L \text{ 𐤋} = 30$
$E = 5$	$O \text{ 𐤓} = 70$	$E \text{ 𐤀} = 8$
$N = 50$	$L \text{ 𐤋} = 30$	$N \text{ 𐤏} = 50$
$O = 70$	$L \text{ 𐤋} = 30$	$O \text{ 𐤓} = 70$
$\Sigma = 200$	$O \text{ 𐤓} = 70$	$S \text{ 𐤔} = 200$
<hr/>	<hr/>	<hr/>
365	365	365

Mithras in the Greek and Mithrak in the Chaldaic are both from the root Mithr, a cycle. They both signify the sun or the sun God: —

Chald.	Greek.
$M \text{ 𐤌} = 40$	$M = 40$
$E \text{ 𐤀} = 5$	$E = 5$
$I \text{ 𐤇} = 10$	$I = 10$
$TH \text{ 𐤕} = 9$	$\theta = 9$
$R \text{ 𐤓} = 200$	$P = 100$
$A \text{ 𐤀} = 1$	$A = 1$
$K \text{ 𐤌} = 100$	$\Sigma = 200$
<hr/>	<hr/>
365	365

St. Jerome says that by Abraxas the Basilidians meant the Almighty God. But this was only a name of the sun, just as Mithra: —

Chaldaic.	Coptic and Greek.
$A \text{ 𐤀} = 1$	$A = 1$
$B \text{ 𐤁} = 2$	$B = 2$
$R \text{ 𐤓} = 200$	$P = 100$
$A \text{ 𐤀} = 1$	$A = 1$
$K \text{ 𐤌} = 100$	$E = 60$
$A \text{ 𐤀} = 1$	$A = 1$
$S \text{ 𐤔} = 60$	$\Sigma = 200$
<hr/>	<hr/>
365	365

The surname Sabasius, in the monuments of Mithras, which has so much exercised antiquaries, is but a repetition of the same idea and



number in other letters from the Chaldee Sabb, to encircle; Siba, a revolution:—

Chaldaic.	Greek.	Greek.
S $\psi = 300$	$I = 10$	$I = 10$
A $\aleph = 1$	$O = 70$	$O = 70$
B $\beth = 2$	$\Sigma = 200$	$\Sigma = 200$
A $\aleph = 1$	$A = 1$	$A = 1$
S $\psi = 60$	$B = 2$	$B = 2$
A $\aleph = 1$	$B = 2$	$B = 2$
	$O = 70$	$O = 70$
	$E = 5$	$I = 10$
<hr/> 365	<hr/> 360	<hr/> 365

The epithet Sabasius was given to Jupiter and to Bacchus, signifying only a periodical deity. But Sobe in Chaldaic signifies Ebrius, potator; and Boulanger very properly observes that the name Bacchus originated with the Scythians, in whose language Baccam is to cry, to howl, and hence their howling orgies. Would not the fundamental idea in this latter also be of intoxication from the juice of the bacca (Latin, a berry)?

The Io Sabbos of the Greeks was nothing more than the numerals of the lunar year altered from Sabasa, with the ejaculation Io, prefixed. Boulanger says that when the suppliant was initiated into the mysteries of Sabasius, a serpent, the symbol of revolution was thrown upon his breast. “The early histories of the ancient nations,” says Sir Wm. Jones (Chron. Hind.), “are nothing more than the history of the revolutions of the sun, moon and planets.”

The Egyptians worshiped the moon under the form of a cat, whose name counts the number of days in the calendar month; the lunar year they called Lebnos, a word which counts the number of days in the calendar year:—

K = 20	A = 30
A = 1	H = 8
T = 9	B = 2
	N = 50
	O = 70
	$\Sigma = 200$
<hr/> 30	<hr/> 360

In the Egyptian language Lebnos signified a bowl. The Egyptians imposed much upon the Greeks and concealed their knowledge under puerile evasions which were greedily swallowed by some of the wisest of the Greek travelers.

Diodorus tells us that the priests appointed thereto in the temple of Osiris filled, every day, 360 bowls with milk, to preserve in memory the number of days in a lunar year. "I think," says Sir I. Newton, "he means one bowl every day, in all 360, to count the number of days in the calendar year, and thereby to find out the difference between this and the true solar year, to the end of which they added five days ; and the Israelites brought this year out of Egypt." Sir Isaac seems not to have noticed that Neilos was their solar year in numerals.

The common Egyptian name of the sun is Phre, that is, re with the article, ph, prefixed. This represented in memorial characters a period called the Phoenix, which Martianus, in his hymn to the sun, tells us was expressed in three letters, comprising the number 608.

Salve vera Deum facies, vultusque paterne,  
Octo et sexcentis numeris, cui litera trina,  
Conformat sacrum nomen, cognomen et nomen.

—(De Nuptiis Philologiæ, p. 43.)

The Greeks, too, had an enigmatical name of the sun, consisting of three letters, and corresponding to the Egyptian : —

<i>From the Egyptian Numerals.</i>	<i>Greek.</i>
Φ Ph=500	Υ=400
Ρ R=100	Η= 8
ϛ E= 8	Σ=200
<hr/> 608	<hr/> 608

Phre corresponds to the Hindu *Phira*, cycle, revolution, Ues, according to Hesychus, means Bacchus, the Sun. But its first meaning is Jupiter, in the sense of Jupiter Pluvius, the root meaning being to wet, moisture, rain.

When Basnage gave it as his opinion that the Jews and Chaldeans borrowed their mode of numbering from the Egyptians he remarks : "They found the number 365 in the name of the river Nile." But how can this be so if the Nile's name in Egyptian be Ameiri, that is, of a blue color, and Iaru, that is, river? The Scripture's name of that river is Iar.



If the Latin name Janes had been formed from Egyptian, Coptic or Greek numerals instead of Chaldaic, it would have been Ianet or Inet, which, if the first meaning be fire, would appear to be correct, the Irish Teinne being fire. Instead of the Greek form Herakles, we have, also, the Chaldaic form Erecoell, which would appear to be an original: —

*Coptic and Egyptian.*

I= 10

N= 50

E= 5

T=300

—

365

—

*Chaldean.*

E 𐤀= 5

R 𐤒=200

E 𐤀= 5

C 𐤠= 20

O 𐤓= 70

E 𐤀= 5

L 𐤌= 30

L 𐤌= 30

—  
365

While some have supposed the word Almanac to be derived from an Arabic word signifying computation or calculation, we have not found that this is so. There appears no such word in the Arabic with this signification. In Hebrew *mana* or *mene* signifies to number; doubtless connected with the root of our word moon, month. The Almanac among the ancients, besides general numeration, marked the time of the rising and setting of the planets, eclipses, etc. The Arabic and Persian words for an Ephemeris are *Roosnameh*, *Tukweem*, *Roozeaneh*, *Roozeeneh*. It is barely a conjecture that the Arabs and Greeks borrowed the word Almanak from the Chaldaeans, with whom the numerals comprised in it made up the number of days in a year.

*Chaldaean.*

E 𐤀= 5

L 𐤌= 30

M 𐤌= 40

A 𐤓= 70

N 𐤒= 50

A 𐤓= 70

K 𐤒=100

—  
365

Among the Egyptians the letters So and Jauda, or S and I, made up the number 16, and Si, in the Egyptian, signifies to take a wife. Therefore, by the number 16, the Egyptians represented an act of this kind, *voluptatem Sedecim pingunt*. For the same reason science was represented by the number 1095.

#### SOME OF THE CYCLES OF THE ANCIENT IRISH.

That astronomy was cultivated to a good degree by the ancient Irish appears beyond doubt and the terms they used in connection therewith proves them or the science to them to have been derived from Babylonia.

The smallest cycle of their astronomers was the apparent daily revolution of the sun, reckoning from sunset to sunset. This they named lilai from liladh to turn round, to turn. Lalai was at length corrupted to la, li, lavi, the astronomical name of a day; plural lavina and laoth; whence the Greek Geneth-lion, a birth-day, and the Ethiopic lathath, days, as in amathath wa lathath, years and days.

The Hebrew lexicographers derive lil, the night, from lal, to turn round, one turn of the globe. Parkhurst finds the root not to occur as a verb, but that the idea is to wind, to turn or move around, whence lilim, a winding stairs. The word la appears to have been applied to the space between sunrise and sunset being hours, usually designated by Iugh, labor, day, whence an Iugh, this day, to-day; Chaldaic yaga, laborare: Arabic yakh, a day. It was also applied to the night or to the whole 24 hours.

Dia, dae, du, dua, the same varied, was the Irish word form generally used for labor, day-light. The Greek Due, labor and the Chald, Duah, fatigued with labor, corresponds to this. But the Irish poets and astronomers had an expression for a day, namely, faigh or faic-iula, a turn of the horizon, from the Arabic afak, the horizon; poetically a day, at the end of which a man laid himself down *noiche*, *i.e.*, a rest; and hence, nocht Ir. for night, Gr. root nukt, Latin noct; Chald, nouch, rest, nucha, to cease from labor.

The Ir. word bheo, a day, is supposed to have originally meant night; for it appears to be the same with the Egyptian Pheu, translated day; but the Egyptians began their day at *midnight*, from whom, it is said, Hippocrates introduced that way of reckon-



ing into astronomy, and Copernicus and others followed him until this method prevailed over all Europe. The Numidians of Africa had this practice; and in several parts of Germany, it is said, they still begin their days at sunsetting and reckon on till sunset again. The Hebrews, also, began their Nychthemeron (night-day) at sunset and they divided it into twice twelve hours as we do, reckoning twelve for the day and twelve for the night; so that their hours continually varying somewhat in length with the setting of the sun, the hours of the day, for one-half year, were longer than those of the night, and the contrary for the other; from which circumstance their hours are called *temporary*; those at the time of the equinoxes became equal because then those of the day and night are so.

Iom in Irish signifies action, motion. From raidh, motion, comes comraidh to put in motion: Lan, full, iomlanadh, the action of filling, etc. “And God called the day Iom (the bustler, the time of action and labor), and the darkness he called lila; and there was evening and there was morning on the first day.” (Gen. 1:5).

They began therefore, at evening to reckon the day and when we would express fourteen days we say a fortnight; and the Irish expression for a fortnight, ceathar la deag, would rather than otherwise indicate that the la is the night.

At midnight the Chinese begin to reckon the day, because they say the chaos was unfolded at that hour; and Hesiod calls Chaos, “the son of Erebus and Night.”

#### AS TO SOME OF THEIR GREATER CYCLES.

Bar, a cycle; revolution, a month, whence Gion-bhar, January; Faoi-bhar, February. Hence Septem-ber, Octo-ber, etc.; and this is probably the Hindu War, a day; Chan-war, a revolution. Hindoo: Bar, the cyclic Isa, the moon; Irish, Eas; Hindoo, Bar, time, vicissitude; barbaree, alternately. Chaldaic Bara, to renew, applied to the moon's revolution. The Hebrew word bar means to create; Bresheith Elim bara ha-shamain vau ath haarets. — Gen. 1, 1. In this root, bar, in its sense of creation, is perceived English root, bear. The Hebrew word means also to renew, form anew out of pre-existent substance. This meaning of the root must have given the Brahmins the idea that their God, Brahm, renewed the world at

certain periods. They believe that when seventy Yugas are completed Brahm not only annihilates the universe, but all angels, souls, celestial and infernal spirits. Then he remains in the same state he was before the creation; but they say that after he has respired a while then he breathes again and creates everything anew, as well angels as souls and all other things, excepting spirits. Yet for all this after seventy Yuga more all is annihilated again.

They who are acquainted with the day and night know that the day of Brahma is a thousand revolutions of the yugas and that his night extendeth for a thousand more. As on the coming of that day all things proceed from invisibility to visibility, so on the approach of that night they are all dissolved in that which is called invisible; even the universe itself having existed is again dissolved, and now, again, on the approach of Brahma's day, it is, by the same overruling necessity, reproduced.

Braham, the Great One, is the supreme, eternal and uncreated God; Brahma, the first created being, by whom he made and governs the world. Hence Mr. Maurice very properly derives these names from bar, to create, to renew; but with the Irish philosophers this word implied a cycle, a turn, as well as a renewal. Hence, in Irish, *nua bhrieth*, is the metempsychosis, or new creation; which is believed by some to be the Baal-berith of the Schechemites (Judg. VIII. 33), the God of revolutions or cycles and not of purification, as Parkhurst has it. Persic bar, a turn, time; bar-Sal the revolution of a year, last year; and the Japanese Fibarri, an almanak, is doubtless akin to bar. The Banians say that the world has been twice destroyed, by a deluge, by wind and by an earthquake and that it will soon be destroyed by fire.

The Chaerman Nameh of the Persians relates that the Simorg Anka, or the Phoenix, being asked his age, replied: That this world is very ancient, for it has been seven times replenished with beings different from man and seven times depopulated. That the age of Adam or the human race, in which we now are, is to endure seven thousand years, making a great cycle. That himself had seen twelve of these revolutions and knew not how many more he had to see.

As a symbol of the seven thousand years the world is to last the Japanese place their God Amida on a horse with seven heads. He is crowned with a golden circle of the Zodiac to indicate him as the God of cycles.



Even among ourselves there are many philosophers who believe in the renewals of the world periodically.

From bar, to create, the Persians formed bare; God, the creator, and the Irish Bar-cheann, God the head or chief creator.

The Irish bis, beis, baise, baíscharm, corresponds to Persic bazi, a sphere, piyaz, an onion, from its circular coatings; chald, baz. Hebbis, an egg from its globular figure; batsal, an onion; Ch. Pisuk, a period; azka, a ring; Arabic abiz, an age; baus, an anniversary. Baise is found in many forms as in baesc, a circle, the ring or circumference of a wheel, etc., Barbhis, *i.e.*, bar-bis, a cycle, an anniversary.

In his book entitled "The Wandering Stars," Scheik Schemfedden Mohammed gives a description of the curiosities of Egypt through which country he traveled in the sixteenth century. "Among the curious monuments of Egypt," says he, "we must place the Berbis. At Dendera there is one in which there is a dome that has as many windows as there are days in the year; each day the sun makes its entry by one of those windows and does not return to it till the anniversary of that day in the following year."

M. de Sacy after having classed Berbis among the words unknown to lexicographers, in his Mss. of the King of France's library says in a subsequent publication (Magaz. Encyclop. VI. Ann. Tom. VI.) "Macrizi having mentioned in few words the Berba of Semenout and that of Ikhmin, of this number is the Berba of Dendera, which is a wonderful edifice. It has 180 windows; each day the sun shines into one of them and the next day into another, until it comes to the last; then it returns the contrary way to that it commenced. The Berba of Ikhmin is one of the greatest and most wonderful. The ancients constructed it for a depot of their treasure for they had a knowledge of the flood that was to deluge Egypt many ages before it happened. We there see figures of kings who governed Egypt. It is built of marble and has seven doors painted on the outside with azure and other colors and the painting is as fresh as if just done. The seven doors are named after the seven planets. On the walls are engravings of a multitude of figures of various forms and sizes; they represent all the sciences of the Egyptians, viz., alchemy, chemistry, talismans, physic, astronomy and geometry, disposed under emblematic figures."

When Abdollatiph speaks of the Berba it is from report only, of the vast buildings, the wonderful images, statues, inscriptions, but he says not a word about 365 or 180 windows; and there is no doubt

M. de Sacy's translation would benefit much by a revision. "Some think the Irish derived the word *berbis* from Egypt when they were in that country under the name of *Aire-Coti*, Shepherd-Princes."

*Beacht* is the cycle of twenty-eight years that the sun takes to go through the twelve signs. *Persic bakht* a cycle.

*Phennicshe*, the *Phoenix*, a celestial cycle of the Irish, the great year of the Patriarchs in Josephus. The explanation given of it is as follows: "The *Phoenix* is a bird about the size of an eagle, and, when restored to life lives six hundred years; and there is but one of the species in the world, and she makes her nest with combustible aromatics, and, when the sun sets them on fire, she fans the flame with her wings and burns herself, and out of the ashes arises a small maggot, which becomes another *Phoenix*."

"One of the characters attributed to the great year," said Boulanger, "was the *Phoenix*, an apocalyptical dogma, enveloped in allegory, become by its fable unintelligible. Pluche derives the name from the Phœnician word *Phanag*, to be in delight and abundance; but it is more rational to draw it from *phanah*, pronounced *phanach*, which signifies to return; and this agrees better with the story of the *Phoenix*, which might be expressed by *Ophen*, a wheel, or rather by *phonech*, that which turns round." This is, indeed, sensible and correct. In Egyptian *Pheneh* is a cycle, period, age; the Phœnician *phen* is cycle; the Irish *Phainic*, a cycle, circle, ring; also a raven, an eagle, or such birds as are imagined to fly in circles. Hence, in the eastern countries the raven was deemed sacred and of great request in the mythratic mysteries and among the Romans it was sacred to Apollo.

Pliny says the *Phoenix* lived 340 years, others 640 and others 500. The Christian Fathers, Tertullian, Ambrose and others, in citing the return of the *Phoenix*, as a proof of the resurrection, appear not to have considered that the *Phoenix* is but an astronomical cycle.

Ph 𐤔= 80

E = 5

N 𐤓= 50

N 𐤓= 50

I 𐤇= 10

K 𐤌=100

SH 𐤑=300

E 𐤇= 5

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600



Mr. Maurice speaks of this cycle of 600 years as well as of that of 19 peculiar to the Chinese, as being known to the Brahmins. Cassini speaks in glowing eloquence of this cycle and says no intimation of it is to be found in the remaining monuments of any other nation except the ancient Hebrews. He says it is the finest period ever was discovered since it brings out the solar year more exactly than that of Hipparchus; for in this period the sun and moon return to the same situation in the heavens, in which they were at the commencement of that cycle. Its possession and use by the ancient Irish might be thought to indicate the descent of that nation from the Chaldaean; which doubtless is true, for, even in the Prediluvial ages, I find the Southern Persians dominating in Babylonia. Is not Chaldaea but a slight variation of Celtai? The Egyptian name of the Phœnicians was Chal and Chaldæ is the home of the Chal.

*Chaldaic.*Ph  $\Xi$  = 80E  $\tilde{\alpha}$  = 5N  $\jmath$  = 50N  $\jmath$  = 50I  $\dot{\iota}$  = 10K  $\bar{\rho}$  = 100SH  $\tilde{\omega}$  = 300E  $\tilde{\alpha}$  = 5Ch  $\tilde{\alpha}$  = 8

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 608

Here we have added the character ch, which makes the same number as the Egyptian period Phre. This word is in effect two words, Phennik and Shech, which might be translated the Phœnician sun or cycle; Sheth or Shech meaning the sun.

*Coptic and Egyptian.* $\Phi$  = 500

N = 50

N = 50

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 600

This number corresponds to that which answers to the name Chal of the Phœnix, as according to Buxtorf:

CHALDAIC.		
C	𐤚 final	= 500
A	𐤀	= 70
L	𐤋	= 30
		<hr/>
		600

The Seosga or cycle of 60 years of the Irish was the same with that in use among the Chinese. Mr. Maurice thought it was the multiple of the Losca or cycle of five multiplied by twelve, the cycle of Jupiter, as he calls it, that makes the Sexagenary.

Baisc — Bhuidhin or Naoidheachda, the nineteenth, the golden number, is the period of 19 years at the end of which the new moon comes in the same month and on the same day of the month.

Fonn, a cycle; fonnsa, a hoop; faine, a ring. This is, perhaps, the Tartar period of 180 years, named Van, mentioned by Mons. Bailey, in his letters to Voltaire (p. 213).

Iom, Uim, Aim, a cycle, a period: iom — toinah called a year in Scripture was in early times called Yomim (*i.e.*, the plural of Yom) days.

Aonach (pron. Enoch) Aineach, Eang, a period, cycle, year. Eang-la, an anniversary day. “And all the days of Enoch were 365 years” (Gen. V. 23). On the Apocryphal book of Enoch M. de Sacy says: “He speaks much concerning angels, of Uriel, of Gabriel and of the others: he discourses of the divisions of the days and of the times” (du Livre d’Enoch, par De Sacy, p. 14). To Enoch the Jewish authors ascribe the discovery of the twelve signs. Hindu Hangam, a year.

Horapollo informs us that the Egyptians marked the one-fourth of an acre of ground to denote a year in their hieroglyphics. The Irish word Eang, a year, with the prefix t, making teang, denotes a quarter of an acre of land.

Teachbhaidk, teachfhaidt, teachphai, the solstice, Chaldaic Tacupha, a revolution, a circle, solstice, equinox. Hebtakuphath, a revolution of the year: Old Ir. tachamh-sir, a month, a revolution of Sir or Seir, Chald. Sichar; Arab Sahur, the moon.

Gall, a wheel, circle, cycle, Sior-gal, a complete revolution, Saoghal, revolution, an orb, life, age, the world. Hence the Latin Saeculum. Gall is the word for a cock in Irish as in Latin (Gallus),



that bird being the observer of the revolution of the day. Noir-gall or Nair-gall, the cock of Aurora, from noir, near the East, Aurora. Eire aros a neargal; "let the husbandman rise at cock-crowing," *i. e.*, with Aurora (O'Clery). Aros, a husbandman from ar ploughing, husbandry. The Cuthites worshiped the cock of Aurora, as a revolutionary bird. "And the men of Cuth made Nergal." And, "the men of Babylon made Succoth-benoth," Ir. Cearc-ein, the hen and chickens, *i. e.*, the Pleiades; "and the men of Hamath made Ashima, the Sun." (II. Kings, XVII. 30.) Among the Persians planetary worship very early prevailed.

Chuig, Chuiggeal, Oig, a period, cycle, Cuig-bhreith, an annual sacrifice. Cuig-maddin and Oig-maddin, Aurora, *i. e.*, the return of the Sun in the East, Chald. Chong-madinna, a cycle or festal day, anniversary. Chald. chagal, a circle, a globe. Chuig is supposed to be the same with the Sanscrit yoog, yuga, a period, cycle, conjunction of planets; age yugut, world, universe. Kaliyuga, would, doubtless, refer to some Chaldaic cycle, say the Phennic of 600 years.

Rath, a cycle, circle, wheel, Raith, a portion of a circle, a quarter of a year. Brath or bragh, *i. e.*, be-rath, forever, cycles innumerable.

Nidhe, time, period; Ar. Neda, time, period. An, Ana, Aine, Uine, Onn, plural Anith. Bel-ain, the cycle of Bel, the Sun, a year. Ain-leog, a swallow, a revolutionary bird. Uin-tas, a windlass, *i. e.*, the slow revolver. Uain da bliaghana, the space of two years. Gri-an, the Sun, the scorching planet.

Lu-an, the small planet or revolutioner, Onn, as applied to the cycle of the Sun, signifies the Sun, fire. Cohen On, the priest of On or of the Sun; Ar. and Pers., an, anu, ayine, seasons, revolutions, Chald., ann, time; annan, time to observe, whence the Ir. Anius, an astronomer, astrologer, and Ana-mor, the Zodiac, the great circle. "The temples, named Ana-mor, contain forty-eight stones, the number of the old constellations, with a kebla of nine stones, placed near the circumference, to represent Budh, the Sun, in its progress through the signs. Such is that at Ana-mor in the county of Fermanagh." This indicates the Buddhist worship to have been prevalent among the ancient Irish, as is the opinion of learned investigators, such as Cormac, archbishop of Cashel, of the author of the round towers, etc.

The kebla consisted of nine stones to represent, as is said, the

ninth avatura or descent of Budh, the Sun-born, who was the ninth avatura of Vaiaswata, or the Sun-born of the Brahmins. So, Veeshnoosa (Vishnu) is said to have made his ninth appearance under the name of Budha (Kaempfer, *Hist. of Japan*). According to Sir Wm. Jones the three first avatars or descents of Vishnu related to the universal deluge. Three was a sacred number in memory of the three sons of Noah (Faber Cabiri). Hence, with the Brahmins and ancient Irish 3 and 9 were sacred numbers. Every altar in Ireland was supported by three uprights? The sacred conque must have nine volutes with the Brahmins, etc.? The Ceylonese reckon from the last avatura of Budh.

Lu-an, the moon, from whence the Latin Luna, is evidently a Chaldaean word, signifying the an or planet of ♄ equals 30; but luan also signifies the smaller planet.

It is said there is a mountain called Crishna-Ain, the Circle of Creeshna, in the county of Kerry, where the remains of an altar still exist.

In Joshua xix, 38, the Canaanitish temple of Beth-Anath is connected in narrative with Beth-Shemesh, the house of the sun.

Saoba, a cycle; Seona Saobha, the cycle of Saturn (Sanskrit Sani, the planet Saturn). Saobhal, Siobhal, a cycle; Siobhal na greine, the sun's path, the zodiac.

In explanation here they say "they divide the year into twelve parts, according to the twelve signs of the sun; and the month according to the path (sibal) of the sun in each sign. Chald. Sebil, a way, path, suggests that we are here come to the meaning of the Sybils, which is supported by the fact of the most celebrated of the Roman Sybils being spoken of as beloved of Apollo (the sun) and as having lived a thousand years. Pausanias speaks of a Sybil of Phoenicia, whom he calls Saba, whence Boulanger concludes that Sybil is only a cycle or period personified, and that it is a period of a thousand years, as Ovid gives it an existence of that duration. Hence the Irish siobal, an onion, because, when cut transversely, its coats and rings represent the heavenly spheres. The Egyptians and Brahmins are said to have had a veneration for the onion and the Chaldaeans long before either, according to Alexander. (Maurice, *Ind. Ant.* vol. III.)

10. Cuaran, Curuinne, Cruine, a cycle, sphere, globe, an onion, Arab, Kurn, an age; Krun, a sphere; chad caran.

Casar, a period, cycle, return. Crios, a cycle, the sun; Grian-



Crios or Crios-bacht, the circle of the sun, the zodiac. The word Crios or Cris may have been originally spelled Cres or Kres :—

Chald.

K  $\overline{\text{p}}$  = 100

R  $\overline{\text{r}}$  = 200

E  $\overline{\text{e}}$  = 5

S  $\overline{\text{s}}$  = 60

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365

Krishna would be either a diminutive of this or with a repetition of the same idea in the affixed an.

Ear, Earrach, Eiris, iris, Uiris, a cycle, an epoch. Ear-Chal is doubtless, the make up of the name Hercules as applied to the sun or the zodiac. Chaldaic Rochal means a merchant, negotiator, and the Ha-rochal, the negotiator; and the Heb. Rachel is a sheep, forms which, perhaps, would be all allied to the name Hercules. “Yarab,” says Costard, “signifies in Hebrew a month, a moon; which seems to intimate as if the oldest measure of time, taken from the revolution of the heavenly bodies, was a month.” But both in the Sanscrit and Irish, those two very ancient languages, we find Cris and Crios signifying a cycle and the sun, whence we conclude they measured time by both sun and moon and early attained to a knowledge of the length of the year.

Duir, dra, drach, draoch, a wheel, circle, cycle, period. Duir-teach, a round cell of a draoi (Drwee, Druid, Magus), a round tower, temple, church.

Graibh, an Ephemeris Almanac. Ghan, aghan, a cycle, period. Nuige, a period. Easc, a cycle, the cyclic moon. The six seasons in which God created the world the Persians name Cahan or Gahan barba. These seasons they did not represent as following connectedly upon each other. According to de' Herbelot they placed them in different parts of the year and made them each of five days work, which would make the calender month.

Ainbhih, pronounced Ainwy, though applied to the rainy season, signifies literally a knowledge of the stars. Arabic ambra, stars, skilled in the knowledge of the stars, Sale (in Alcoran, Prelim Disc.) explains the word as follows: “Anwa signifies the mansions of the moon. The Arabs observed what change happened in the air at the rising and setting of the signs through which the moon passes every night and at length came to ascribe divine power to the signs, saying that the rain was from such and such an anwa.

The foregoing scientific terms show how close of kin the ancient Irish language was to the Chaldaean, Arabic, Hindu and Scythian or Tartaric languages. The descent of that people appears, on the whole, fairly indicated in their history.

Among the tribe names connected with their history, is Tuatha Dedanan, which is Chaldaean. Mr. Davies in his *Celtic Researches* (London, 1804) finds that "the Irish or a congenial dialect once prevailed in Thrace and was diffused from thence all the way to the islands of Britain, whilst, at the same time, it branched off to the Italian side of the Alps. Part of the family must have reached their destination by land. A fact, which, I apprehend, has irresistible force is the identity of the Irish and Waldensic languages. The latter is in use among those who inhabit a few Alpine valleys."

As to the Waldensic and the Irish being the same language there will remain no doubt in the mind after an inspection is made of the subjoined three columns in which the Lord's prayer is given in Waldensic, Irish and Latin.

HIBERNICE.	WALDENSIC.	LATIN.
1. Ar n'Athair ata air neamh.	1. Our n'Arme * ata air neambh.	1. Pater noster caelestis.
2. Beannaichear t'ainim.	2. Beanich a tanim.	2. Sancte tuum colatur nomen.
3. Gottigea do rioghaeda.	3. Gu diga do riogda.	3. Regnum tuum instituitur.
4. Go deantor do thoill air talamh mar do nith-ear air neamh.	4. Gu denta du hoill air talmhuin, mar ta ar neamh.	4. Voluntati patiatu tuae, quemadmodum in caelo, sic etiam in terris.
5. Ar naran laethmhuil tabhair dhuim an iugh.	5. Tabhar dhim an iugh ar naran limbhail.	5. Hodiernum in diem idoneum nobis victum largitur.
6. Agus maith dhuim ar bhfhiaca mur mhaith mid dar bhfheichcamnuibh fein.	6. Agus mai dhuine ar fiach amhail mear marbhid or fiacha.	6. Et remitte nobis debita nostra, prout nos quoque debitoribus nostris remittimus.
7. Agus na leig shinn ambuaidhrebh.	7. Na leig sin ambharibh.	7. Neve peccandi nobis occasiones proponas.
8. Acht saorshinn o olc.	8. Ach saorsa shin on olc.	8. Nos autem a male vindices.
9. Oir is fhleatsa rioghta cumhacta agus gloir go Siorraidhe.	9. Or fhleatsa rioghta, comhta, agus gloir gu sibhiri.	9. Quippe tuum est regnum ac potentia ac gloria in sempiternum.

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\* Arme and Athair are here equivalent terms in the Irish. The above representation of the Lord's Prayer in those three languages is from the work of Chamberlain, entitled "the Oratio Dominica in the different languages of almost all nations," published at Amsterdam in 1715.



It has been the understanding of some learned investigators that the Waldensic language arose from the remains of the army of Dathi son of Fiachra, King of Erin, first cousin of Nial the Great, who, when the latter monarch got killed in war on the continent, succeeded him and led an army into the center of Europe. This King Dathi having got killed by lightning, as the history says, among the Alps, it is supposed his army conquered a home for themselves in the valleys of those mountains and that the Waldenses are their descendants. There appears, however, no doubt that Mr. Davies' account is correct and that the Waldenses (Ghædhal-duin, Gaelic people) are part of those people who came overland from the East and settled in Thrace, of whom was the family of Philip of Macedon (Gælic Mac Ethach or Mac Eduin) and also in the valleys of Piedmont. The Kingdom of Macedon, in Thrace, of which Alexander, the son of Philip, was the 17th King of his line, was founded, according to Rollin (IV., 270), in the year 794 B. C. Sethes or Seuthes, prince of Thrace, into whose service the Greeks entered on their retreat from Asia under Xenophon, was, perhaps, great-grandfather of Alexander the Great, or brother of his grandfather? Alexander may have been called after him, since Seth or Sethar is a Gaelic form for Alexander, which perhaps, was the real form of name of the latter?





# COSMO-THEOLOGICAL DISCOURSES.

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“THE STUDY OF HISTORY IN CONNECTION WITH PROPHECY;”  
BEING A LECTURE DELIVERED BY THE AUTHOR, ON ONE  
OR TWO OCCASIONS IN KANSAS, IN 1888; WITH FOUR  
BRIEF DISCOURSES ADDITIONAL PERTAINING  
TO THEOLOGY; BEING SUPPLEMENTARY TO  
THE TREATISE ON “PROPHECIES OF  
REVELATION AND DANIEL DEVELOPED  
IN THE HISTORY OF  
CHRISTENDOM.”

BY

ROBERT SHAW, M. A.,  
AUTHOR OF “CREATOR AND COSMOS,” ETC., ETC.

- I. ON THE STUDY OF HISTORY IN CONNECTION WITH PROPHECY.
- II. ON PROVIDENCE AND PREDESTINATION.
- III. ON HEAVEN, HELL AND THE JUDGMENT.
- IV. ON THE CROSS OF CHRIST.
- V. ON THE FUTURE LIFE.

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REVISED.

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## THE IMPORTANCE OF THE STUDY OF HISTORY IN CONNECTION WITH PROPHECY.

We who are here present have lived in a transition age, our own generation having been occupied in passing from an old state of things to a new. We have now completely overstepped the threshold of a new era. If our grandfathers were now resurrected from the dead and placed among us again in life and intelligence they would doubtless be no little surprised at the state of things in which they would find themselves, a state of things so variously different from what they had been accustomed to in their former terrestrial existence. Whether or not those speak correctly who say the spirits of deceased ancestors continually watch over their descendants I may remark that in the revolutions of the ages, in the epochs which characterize the great precessional cycle, some such changes have place in the history of man as might appear to be cyclical. We have, in due order, the alternations of day and night, the seasons and the precessional epochs. So, analogously, the changes in human history. Although people generally observe with admiration the precision — far more exact than clock-work — with which occur those changes in nature called, for example, the day and night and the seasons, yet most people seem to think that within this cosmical order, so remarkable withal, the history of man runneth at random, being left to take care of itself as if subject to no controlling influence or law.

Investigation, however, appears to prove what the experience of the wise in all the historic ages concluded there was good ground for supposing, namely, that a certain law underlies the history of man, or a certain controlling will by which the events of human history come about in some such definite order as theologians might be thought to indicate in the expression, “the fulfillment of prophecy in history.” In this way prophecy might be called history in the germ. Prophecy expressed is the apparent seed. History developed is the full-grown tree of prophecy in all its ramification and foliage. From what a small seed springs the large tree! From what a brief prophetic reference, symbolically set forth, springs the ages and volumes of human history! The same intelligent power, which gives birth to and developes the tree, is the power of prophecy, which originates and developes human history.

That intelligence knoweth the beginning, the progress and the issue of all things.

But, as I have said before, the results of investigation coincide with the experience of the wise in all ages that human history cometh about in a way, which may be called cyclical; and the doctrines of the founder of Christianity, properly understood, go to prove that within such apparent necessity man is a free agent. The old Greek philosopher, who wrote the book upon the subject "Man a Microcosm," was not unintelligent. According to this definition man is a little cosmos, a cosmos in miniature. This definition is correct in its way; but a man is not so diminutive a cosmos as is a microscopic animalcule nor so great a cosmos as man aggregated or confederated into a body politic. The fundamental idea in the word cosmos is order; a secondary meaning is beauty, which, mainly, is understood to arise from symmetry and proportion of parts in an object or organism. The common meaning given in our age to the word cosmos is the world, the universe being always in perfect order as to its principal phenomena of day and night, the seasons and the other phenomena that occur cyclically.

But man, being a free agent within certain limits, within a cosmical order, which underlies and is the foundation of his existence, has the power as well as privilege of living either well or ill, of being either a good or a bad person. The living well, the living a life of active godliness, which is that of true manliness, implies self-denial; for, man has, to a great extent, to deny himself as well as deny the world in his progress towards the accomplishment of good objects. He has also the power as a body corporate of inaugurating a good or a bad system of government, or of, betimes, introducing bad laws into an originally good governing code. How many laws there do appear upon the statute books of every organized state of the world to-day, laws that should not there appear, or, if they did, it should be with modification by explanation, contraction, pruning, or the like. But in order that men appointed as legislators have the ability to prepare and enact just and proper laws, it is necessary that they be well versed in history, which teaches them what course to pursue, and what to avoid in the conduct of life, and in the preparation, enactment and execution of laws.

Aristotle was a man well versed in the constitutions, laws and histories of the various Grecian republics. It is after we have read his Nichomachian Ethics, that we may apply ourselves with



the greater profit to his Politics and Economics. The conclusion which a thorough study of his works enables us to arrive at concerning him as a man of genius and many sided ability is, as of a man of the highest order, and in this respect the conclusion is somewhat different than that at which we arrive concerning the bearing or tendency of his Ethical and Political systems. As a profound and careful thinker and consummate philosopher we find none of his successors or of our contemporaries to surpass Aristotle in manysided ability to bring to bear in illustration of his subjects and in proof of his positions his remarkably varied stores of learning. For many things put forth in the systems of Ethics and Politics which he advocated, we have neither use nor place. For his class institution of slavery we have as little use or place as for his class institution of monarchy, and just as little for his adhesion to the opinion prevalent in his day (in opposition to the more correct opinion of Anaxagoras and Pythagoras expressed before his time) of there being no Antipodes. The formers of the codes of Diocletian, of Constantine and of Justinian; of Charlmagne, of Alfred and of Napoleon, in the aftertimes, were all students of Aristotle, were imbued with some of his spirit and adopted some of his doctrines.

When first I entered upon my collegiate course Locke's theory of ideas held the boards in our highest educational institutions; but by and by came on Victor Cousin's Analysis of Locke's theory, and behold the latter, so long celebrated work, vanishes from the educational institutions and is no longer found therein as a textbook.

With the publication of Cousin's Analysis of Locke's theory of Ideas human thought had decidedly advanced in the proper direction. Society, like a man with a blind-man's buff over his eyes, which is there with his own consent, long held on to the coat tails of Locke's theory of ideas; but in Victor Cousin's Analysis society thinks more rationally and independently concerning this very important and interesting subject, becomes more intelligently positive in its assertion that the mind cannot act or rather perceive where it is not present; that language is true to itself if the literal meanings be given to the roots; that the same language will be found true to itself in its progressive stages or ages and all languages true to each other when the root meanings are given. By this advance society became, on the whole, more intelligently self-determinative. Locke's theory of ideas is, however, reasonably

decided to have been an improvement upon the systems which had preceded it for many centuries. The Ecclesiastical schoolmen had effected remarkable mystifications in the philosophical, moral and cosmical systems.

Not only the Old Testament but the New is found to be consistent with itself, when the proper interpretation is given to the parts respectively, according to the nature of the language in which each component part is set forth. But the second century somewhat mystified the Gospel's Christianity of the first, the third perceptibly that of the second, and so they proceeded with their refinements in mystification. In the fourth century Constantine embraced Christianity, substituted it as the State religion instead of the old medley of Polytheism of the republic and empire; removed his seat or government from Rome to Byzantium, which old city he rebuilt on a much enlarged scale and magnificently adorned. This city he now constituted his capital of the empire under the name of New Rome, but after his time it was called in honor of him Constantinople. Here he instituted a code of laws, effected the unification of the state and church, which after his time culminated in one of the most oppressive systems of government of which we have knowledge in history. How different this system of government instituted by Diocletian and perfected by Constantine and his immediate successors from the old system of the Roman republic; how different the system of religion inaugurated by Constantine and his successors from that of the Gospel of Christ! Constantine the first, the son of Constantius Chlorus, has the reputation, as you are aware, of having been the first Christian emperor and a passing strange exponent of Christianity he was? The government of the people of the old Roman republic was substituted for by a government of class, headed by monarchy. The simple system of Gospel Christianity, which is founded on fraternal love and active godliness, was substituted for by the coldness, arrogance and exclusiveness of class. It is true that the old system of the Roman republic may be considered as subverted from the time that Cæsar crossed the Rubicon in his pursuit of Pompey; but it is aptly remarked by Gibbon and other historians that Diocletian introduced into the courts of the emperors the court ceremonial of the oriental despots. Before him the manner of life of the Roman emperors was wont, for the most part, to be comparatively simple and democratic; but after Diocletian each emperor would seem to have improved upon the barbaric splendor, ostentation and arrogance of his predecessors



while claiming to be, in his person, the head of the church and the representative of Christ on earth. Under the assumed name of Christ, therefore, great cruelties began early to be practiced. Thus was introduced the reign of Antichrist, which means literally "against Christ," but came to mean a regime carried out under the name of Christ, but acting diametrically in opposition to his teachings and character. Unlike the simple leaders of democracy who are so ready to speak to every one either for a vote or through good nature, but more unlike Christ himself, the prime representative of the equal rights of all men, the so-called Christian emperors were either unapproachable by the masses of the people or approachable by them only with great hesitation and fear.

The setting up of the empire instead of the republic, was, however, only the beginning of sorrows for the people; an augmentation of those sorrows was the unification of the state with the church in the government. Then and after that it was that the governmental geniuses, ecclesiastical and secular, were exercised in the invention and enactment of cruel laws, which to a great extent prevented the masses of the people not only from acting and investigating but from thinking. As the middle ages passed along there was inaugurated and came into action that well known institution, styled by a monstrous abuse of language, "the Holy Office of the Inquisition," but which was one of the most atrociously cruel and murderous institutions that ever existed on the earth. The ecclesiastico-civil authorities had so refined upon and mystified the doctrines of the gospel that these doctrines became incomprehensible to the common mind. They then proceeded to cruelly torture and burn at the stake men and women because they could not conscientiously profess to believe what they could not understand or what their minds conceived differently from the explanation given in the ecclesiastico-governmental authorities. This state of things went on for hundreds of years in succession until vast multitudes of persons, male and female, had suffered tortures and deaths of the most cruel kinds on account of what they believed to be the true meaning of the Gospel of Christ.

As we advance from the "Middle Ages" towards the time of "the Reformation" the Crusades arose, expeditions of armies arrayed under the name of Christ, whose professed business it was to slay the Turks and possess themselves of Palestine. For nearly two centuries these expeditions continued to rage and roll along until countless numbers were slain on both sides, Christians and Infidels so called.

It is true that these expeditions, though productive of great suffering and loss of life and treasure, were not entirely unproductive of good effects. They energized Europe from a lethargy into which it had been more or less sunk; and tended to retard for some centuries the progress of the Turk westward. But whoever inquires where it is to be found that Christ ever by word or deed authorized any one to go and do violence to another will see how entirely different was the spirit that prompted the crusades from that of the founder of Christianity. The spirit of class and of monarchy had suppressed or crushed the spirit of thought. Any course or system adopted by the ecclesiastico-civil authorities was sure to be followed blindly by the unthinking masses, and those who perceived harm in their systems or courses and opened their mouths against them were sure to be stigmatized as bad citizens.

But even the few references, so far given, will show the importance of the study of history in unmistakably indicating what courses should be followed, while their opposites should be avoided in life and legislation; and will, to some extent, indicate the natural bent of the human mind for the acquisition of power and for the exercise of this power too often in a malicious and wantonly cruel way to the great detriment of the people.

We have the experience of one century of the working of this government, a system of government, in its inception, the most equitable of all which history records. So far it has, on the whole, worked admirably well and effected much for the amelioration of the condition and the civilization of mankind, even far beyond the bounds of its own jurisdiction. Under its name and authority many things have been done which should not have been done, as under the name of Christianity many things have been done which should not have been done. But, speaking analogically, although having already accomplished more than the work of a full grown man, our republic is, as to age, yet in its infancy. Let us begin to estimate what progress it may yet make within the second century of its national existence. Then what in century third? in century fourth? in century fifth; in century sixth? in century seventh? Here have we, perhaps, gone too far in speaking of a republic at the end of a week of centuries from the beginning of the republic's existence? Hardly too far, we think, for then, doubtless, the government of this country will bear to be called a republic although of a more inflexible character than it is now. In that age the machinery of the government will be much more compli-



cated and its work to be done vastly more than at present; but if our republican civilization shall have done its duty during that week of centuries it will have accomplished a vast work for the civilization of mankind. After century seventh will our republican government go on acquiring more of the iron in its already inflexible composition, until say by century tenth, it may, through external force (oh would that the men of our country might not then be women in spirit), or for policy sake (a shallow policy, indeed!) have recognized one religious sect of that age more than any other and have become in effect a state and church combination of government? Will that government be of foreign composition and air and will our people of that age have become so devoid of self-respect as to pay attention to externals in the religion then set up as national — to hoods and capes and cloaks and outward show of sacerdotal paraphernalia, which some even of the present age attend upon, but the vast majority decide should be elevated immediately to sublimation by the igneous process, if not put to better use? How much need there is that education shall continue to be promoted in all the States! and that such modest self-respect and self-reliance should be encouraged as leads our people to think and reason independently and to self-determinateness of character as to conduct and action. After class system has been once introduced freedom and independence of thought fast die out in the masses of the people. The upper classes, so called, are then supposed to be the repositories of all knowledge and the people generally to know little or nothing.

But, in our own age and country it is observable that multitudes of the people are impulsive and fast to act, which, doubtless, arises to them partially at least, from their neglect of the study of history. Of the three steps of the syllogism, the major premise the minor premise and the conclusion, they very often, in their reasonings neglect the middle step altogether and pass directly from the major premise to the conclusion. For example, I hear one remark: "The Democrats will vote for Cleveland and Thurman; therefore, John will vote for Cleveland and Thurman," the minor premise not being here expressed but implied namely: "John is a Democrat." "Nor when such reasoners find themselves "suspended upon one of the horns of a dilemma" are they accustomed to permit themselves long to remain in such position, but quickly find a way of extricating themselves whether or not by a correct and logical process. Our people, male and female, are

generally not only fast, but expert in talk, especially concerning the ordinary topics of the day. It is good to be able to say and say well, on each proper occasion for speaking, what a person may have to say and nothing less nor more than enough. But there is a habit prevailing in many people of talking too much. Self-restraint in talking as well as in the exercises of the passions, is absolutely necessary to propriety in youth, maturity and old age. But the impulsiveness and quickness to act of large multitudes of our people, a person would think, might at some time tend to endanger the stability of the government or have a tendency to introduce many unnecessary if not unrighteous laws into the different State codes and that of the nation. This inconsiderateness and impulsiveness in political partizanship may frequently have the effect of placing in the State or national legislatures men who are unfit for such positions, and who having got there, are by virtue of such positions the makers of the laws for the government of the good living and intelligent masses of the people.

A study of the histories of the Greek commonwealths will teach us to guard against such State pride as may become displayed in angry rivalry of one State with another or with the confederation. Witness the rivalries and contentions of the Athenians with the Lacedemonians, for example, and of either or both of these with the minor States of Greece, which in later times weakened the Grecian arm in its operations against the Persians and finally left all Greece subject to Philip of Macedon. The great historians of the Roman Republic, down at least to the Antonines, may be studied by us with much profit. We can follow that history as contained in the diffuse and MacCauly-like style of Livy; in the beautiful concise style of Tacitus, and in the peculiar historical style of Pliny, the younger. In those immortal historic works we see that mighty Roman nation exhibiting itself as a republic, and, as far as we now go down in it, as a very mild sort of empire. In the republic we observe great Rome not only subjugating the Italian States, but finally, after very long and bloody wars, the empire of Carthage and all of the world included between the Euphrates and the Grampians, between the Rhine and the Atlantic. These, be it remembered, were the doings of the Roman republic, for little if anything was achieved by conquest beyond these borders by Rome, become an Empire. From the time Julius Cæsar became sole dictator, down to Marcus Aurelius Antoninus there appear as emperors a few notorious tyrants, of whom the names of Nero and



Domitian will go down to everlasting infamy; but these were only exceptions; for the rulers generally for this period were far from being entirely undemocratic in their life and manners and some of them accomplished important and imperishable work in literature, science and civilization. The names of the Antonines as that of Augustus shall descend with praise to all time.

In the rebellion or secession of Cataline are depicted the dangers to which a republic may be subject by a designing and inordinately desiring and aspiring few. It would appear that a few fires may be at any time ready to burst out and burn with all the fury possible to them. Hence is perceived the danger to which a republic may be liable from what is called State or individual pride. I am not here insinuating a word against the practice or propriety of States recognizing some "favorite sons" whose integrity and useful industry has been long conspicuous on the bench, in the legislature or elsewhere; but the general confederation must be eternally vigilant and, in all sobriety, carefully guard against the assumption of too great a show of self-importance or self-aggrandizement by any one State or person in the confederation. Politically all sections of the country should be kept on a level, no disposition towards sectional or personal political aggrandizement of any one section or person over all the rest being favored. The government of the republic *de facto*, or in office, should know only the country as a whole, there being in its mind neither party lines nor sectional prejudices, no matter by which party it has been elected to office. To the executive of the nation, therefore, there is properly no northern or southern, no eastern or western section, only the republic, as a whole, one and inseparable. When any disturbance should from any cause arise in any one section of the republic the confederation (I do not mean in this case the executive) should take care to preserve an equipoise so that the disturbance may not be allowed to spread or to become general, and this too without any interference on the part of the national executive being necessitated. The whole of the republic should exercise a loving, fraternal care over each of the parts, by coolness and moderation preserving an equal balance and allowing an equal and righteous distribution of the offices of government to be given to each section of the country without complaint, regarding it as a matter of right and justice that the administration of the public offices should fall to those places and persons to whom by right they belong.

Our position, historically speaking, in the latter part of this 19th

century, is as it were on the summit of a lofty hill, whence we can in our extended survey of the past ages observe in succession the rise and flourish and decay of nations and languages. As history is found to repeat itself, at least to a remarkable degree, then (unless the events likely to occur may be in some degree counteracted or prevented), by a close observation and study of the past history we can, doubtless, attain to an approximate knowledge of what is most likely to take place in the future and so may learn what is necessary to be avoided and what to be followed in life and legislation. Nations last longer than individual men, but they, as well as the languages they use, have an end in time and are supplanted by others. As the ages pass along historians record what they regard as the most remarkable facts and transactions of their nations individually and in their interrelations with other nations. Philosophers of the various classes record their systems of ideas. Plato, for example, is, as far as we know, the best exponent of the intelligence of Greece in the fifth and fourth centuries before Christ. Plutarch, in his "Morals," would be a fair exponent of the intelligence of both Greece and Rome in the first century of Christianity, besides being, to some extent, a fair commentary on Plato's Philosophy. This last-named author (I mean Plutarch) had the advantage of the study of the authors of the four centuries intervening between himself and that celebrated disciple of Socrates. But we have not only them and Plutarch, but all who have come after the latter to our own time for our study, contemplation and advantage.

If before Plato and Herodotus I follow the chronological thread of the ancient Egyptian history I have eighteen centuries at least of comparative clearness in which I can trace from the throne of the Shepherd kings, so called, of the race of Menes, which are found 38 in succession in the historical list of Eratosthenes, the principal dominating races with their peculiar civilizations of Western Asia and of Europe. This may seem a startling announcement, but it will not appear so wonderful when it is discovered that the race spoken of as of the Nile's Valley are descended to thence from the valleys of the Euphrates and the Tigris, and from eastward and northward of the latter, and that people of the same stock as those who gave that awful magnificence to Thebes and Memphis and to 2,000 miles of the Nile's Valley, had founded Nineveh and Babylon and were the originators of the peculiar civilization found in the valleys of the Euphrates and the Tigris, and farther north in those of the Oxus



and Jaxartes; that they were, in short, of the Indo-European stock. Going farther north still (for we are aware that climates change very remarkably in the course of time), we find the root of the name Eber, which is identical anciently with the root of the name Abraham and of the word Arab, in the root Siber, the root of the name Siberia, which may point to the conclusion that those peoples had inhabited the regions farther north before they occupied the hills of Kurdistan whence they descended into the valleys of the Tigris, the Euphrates and the Nile.

Having descended from the steppes of high Asia and taken to the avocation of shepherds they occupied the valleys along the streams, where their flocks and herds obtained provender and water enough. This is the race, whose origin is spoken of in the 2nd chapter of Genesis under the name of Adam or Edom, which then occupied the garden of Eden; wherein you can identify the rivers spoken of as flowing through that garden, the Hiddēkel as the Tigris; the Gihon as the Araxes; the Pison as the Yoruk, and, fourth the Euphrates. By this we find the river which divided into four "heads" or sources to have been really the water shed of the mountains of Armenia or Caucasus, which drained off in four different channels one towards the north-east into the Caspian, one towards the north-west into the Euxine and two towards the south-east, which united in one before they reached the Persian Gulf, their debouchure. These rivers enable us very easily to locate the garden of Eden, geographically considered. It is, speaking geographically, comprehended in the territory lying between the Euxine and the Caspian seas and a line drawn parallel to the northern shore of the Persian Gulf to some indefinite distance towards the east and west. It would, doubtless, fall between 30° and 42° of north latitude and 34° and 54° east longitude. The original says that the Gihon or Araxes encompasses the whole land of Cush, i. e., Caesh or Caeth, which is translated Ethiopia. Now this is all true, as according to the present territorial names even, for Caucasus is Caeth-Caes-us, and Ethiopia, with its parts transposed is Japheth-ia. Hence you see the origin of the Ethiopians or Cushites of the Nile's valley and that the original Ethiopia or Cush was in Asia. Aeth is Caeth or Cuth and Aes is Caes or Cush and so Aesia or Cusia is the same originally with Ethiopia or Japhethia. The 2nd chapter of Genesis indicates the home of the ancestors of our race at the time referred to. In Sanchuniatho's theological history of the Phœnicians we find indications which lead us to suppose that

before this race took to the pastoral way of life they practiced agriculture. The change from agricultural to the pastoral would be indicated in the Bible by the dispute which ended so tragically between the brothers Cain and Abel. But if, according to the idea of Castes, we are to understand the shepherds, at least in this connection, as sacerdotal pastors we shall find this to be largely allegorical and to be the more difficult to understand in that the name Cain is a name in the old language not only to express the king-priest, but in more modern language to express a priest. It means also the same as the name Seth (which is Chaeth or Chaethan) and is exchangeable therewith, which was anciently one of the names of the Sun or the Sun-God, as well as of the sea or ocean, which, you perceive, must be originally Seth or Cain respectively. It is one of the cosmogonical appellations as well as being the name of a man, while Abel, besides being a man's name, is the name they have wantonly transposed into Bael.

When, therefore, we begin with the history of ancient Egypt or Chaldaea we have a vast scope of time to contemplate the rise and flourish and fall of nations; and when we study this subject of the history of mankind in connection with the Bible and Natural Theology and closely observe every step of the progress of the history of nations, more especially of this shepherd race which we trace in the first book of the Bible, we have surely sufficient data to enable us to pursue an investigation, perhaps to a reasonably satisfactory conclusion, as to whether or not any law underlies the life of man, according to which the events of history come about in some such cyclical way as may be implied in the theological expression, "the fulfillment of prophecy in history."

And now in regard of what is called "the providential dealings of God in relation to men" it is well known there are recorded in the Bible two captivities of the Israelitish people to Assyria and two captivities of the Jewish people to Chaldaea, all on account of the sins of commission and omission of those people against God; from the time of the Exodus of the Israelites, which I in my "Critique of the History of Ancient Egypt" have found to have taken place, sometime in the reign of that Shepherd-pharaoh called Sesostris the great, to the revolt of the ten tribes under Jereboam the son of Nebat from Rehoboam, the son of Solomon, there intervened, as according to my computation, about 519 years. From this time to the first captivity of the Israelites to Assyria by Tiglath Pileser, in the reign of Pekah, the son of Remaliah, there



passed about 200 years, which would leave that event to have taken place in about the 770th year B. C. In about 28 years later, or say in about 742 B. C., the Israelites, now the subjects of Hosea, the immediate successor of Pekah on the throne of the kingdom of Israel, were carried away captives in large numbers by Shalmaneser, the then king of Assyria. This is the captivity designated as that of the ten tribes, from which there is no historically recorded return or restoration. In about 623 B. C. Nebuchadnezzar, the first of that name who was King of Babylon, carried captive into Chaldaea Jehoiachin the king of Judah and, as the narrative says, “all the princess and mighty men of valour in Jerusalem” — ten thousand captives of this sort — “and all the craftsmen and smiths, leaving none remaining except the poorest sort of people of the land.” At this time Nebuchadnezzar appointed Mataniah, the uncle of Jehoiachin, to be king at Jerusalem instead of his nephew and changed his name to Zedekiah. It was in about 11 years later, or say in 612 B. C., that the same Nebuchadnezzar sacked Jerusalem, burned its temple, broke down the city’s walls and transported to Chaldaea all the people left in the city after the captivity of 11 years before. This captivity at Babylon is said to have lasted for 70 years, so that it is doubtful if any of those taken captive by Nebuchadnezzar ever saw again their native land, while it is reasonable to understand in accordance with the narrative that their children and grandchildren were restored to their patrimony. It was in the beginning of the reign of the Medo-Persian King Cyrus over the Chaldaeans that the restoration of the Jews to the land of their fathers took place, and it was some years later that, acting under a commission issued by Artaxerses, Ezra, a priest and Nehemiah, a chieftain of the people, with a large company descended of the same nation, went up from Chaldaea to Jerusalem and effected a much-needed reformation among the disorderly elements of the returned Jews, at the same time strengthening the hands and encouraging the hearts of the orderly and patriotic who were endeavoring to build again the city and temple and to newly organize and establish their own old national theocratical polity.

Our learned investigators agree that the Hebrew became a sacred language only after the Babylonian captivity, that is after the old thought of Phœnicia had returned from Babylon clothed in a Chaldaean garb. The old Hebrew or Phœnician alphabetic characters were in the interval exchanged for the Chaldaean, which is what amongst us now is called the Hebrew alphabet.

Now, as I have mentioned before, all of those captivities enumerated are set down in the book of books as properly retributions on account of the sins of commission or of omission of the Israelitish and Jewish peoples, by which it might appear that the law referred to as underlying the life of man, whereby the events of his life, as well as the history of nations do come about, may be occasionally attempered with justice as well as mercy and that this law is on the whole, but the will of the supreme God. It is, however, certain that only after the advent of Christ and through means of his revelation man's free agency became so apparent as that it must have been apprehended by all.

But now, if it be true, as perhaps nobody doubts it is, that it was on account of the sins of those peoples and of their rulers the captivities referred to took place, then it may be reasonably asked why might not those captivities have been avoided by those peoples and their rulers having lived in a godly and acceptable way and manner? Or does any one of sane mind argue that those peoples were necessitated by some law underlying their life to be sinners by omission and by commission against God, against their own will and against themselves? Would not such an argument point to a *reductio ad absurdum*; for God being the source of all reason and the foundation of all reasoning, it is evident not only that he does not contradict reason but is not unreasonable in his requirements?

It will of course be kept in mind that there are two captivities recorded of the Israelitish kingdom to Assyria and two of the Jewish kingdom to Chaldaea; and that between the captivity of the Israelites in the time of Pekah and that of the ten tribes in the time of his successor Hosea there intervened about 28 years; while between the partial captivity of the Jews in the days of Jehoiachin and the more complete captivity in the reign of Zedekiah, his successor, there intervened about 11 years, thereby making this last captivity to have begun in about 612 B. C.

It is to the time of this great tribulation, called "the captivity at Babylon for 70 years," that the events of new revelation for that time recorded in the book of Daniel belong. In the 2nd chapter of that celebrated book we find Daniel not only discovering but interpreting to Nebuchadnezzar his dream of the great historic image, which foreshows the four great historic monarchies in succession, ending with a fifth, which is the kingdom of the son of man: this fifth supplants and exists in the place of all that had



preceded it upon the earth. In his VIIth chapter is his vision of the four great beasts (which is a repetition of the general idea contained in the historical image) and which symbolize in their chronological order the Babylonian, the Medo-Persian, the Macedonian and the Roman empires. This last (or rather the empires which grew out of it) is supplanted by the everlasting kingdom of the Ancient of Days or of the son of man, referred to in the other by the stone cut out of the mountain without hands, and which may be called in reference to the preceding, the fifth kingdom upon earth.

Daniel's vision of the ram and the he-goat, contained in his VIIIth chapter, refers, in the order of the symbols, to the Medo-Persian and Macedonian empires. The ram had two horns, of which the second was higher than the first and it came up last. Persia became in time a more renowned and more powerful monarchy than ever Media, the more ancient monarchy of the two, had been. The he-goat came from the west, on the face of the whole earth, and touched not the ground with his feet in his progress; and between his eyes he had "a notable horn." The one empire of Alexander the great is here referred to in the he-goat and the single horn and the remarkable rapidity with which that renowned son of Philip and pupil of Aristotle conquered Asia, in the way in which the he-goat passes over space without striking the ground with his foot. The he-goat has one remarkable horn between his eyes; he came from the west on the face of the whole earth and with such rapidity that his feet touched not the ground. And this he-goat came to the ram that had horns, which (ram) says the prophet, I had seen standing before the river, and ran into him in the fury of his power. And I saw him come close unto the ram and he was moved with anger against him and smote the ram and broke his horns; and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great and when he was strong the great horn was broken and instead of it came up four notable ones towards the four winds of heaven." This plainly shows Alexander's rapid conquest and his remarkably sudden demise. The prophet sees the two-horned ram standing before a river. A person would think this referred to the river Euphrates, which was afterwards regarded as the boundary on the east of the Roman Empire; but it was on the banks of the river Issus in Asia Minor that Alexander after crossing the Hellespont attacked and defeated

Darius at the head of his Medes and Persians and the flower of the chivalry of Asia. Alexander during his life did not lose the dominions he acquired in battle; but he lost his life through indiscretion. Having subdued India and the ancient lands of the Aryans he returned and died at Babylon, it is said, under the influence of wine and as the effect of general self-indulgence. On his career of subjugation Alexander appears to have started wrong. He should have first subdued himself and then kept in subjection his passions and desires. He should not have been so stiff-necked and stubborn as to refuse to his preceptor, Aristotle, the privilege of accompanying him on his Asiatic campaign. He should have taken him along and betimes considered his dictations at least on non-military matters. In thus doing he would have given proof of sagacity in statemanship; but the young man was carried away by his military projects and the anticipation of the glory to be acquired by him on the fields of Asia by the skillful manipulation of his deep-standing and long-speared, invincible Thracian and Grecian phalanxes. He accomplished his vast military projects, but his vanity conquered him, left him lying beneath the earth, despoiled of all his vain grandeur.

The lesson the life and death of Alexander teaches to men of all time is that they should deny themselves of what is evidently injurious to their health or morals or anything by the use of which they might injure others: that they should moderate and govern their desires in order that they might enjoy the longer and the more.

In the prophecies of Daniel not only the whole ground of the consecutive history from the time of the seventy years' captivity to Christ, but down along the course of time to the final triumph of Christianity, is clearly foreshown symbolically. For any one acquainted with the history to fail to apprehend the meaning of the prophecies is, we should decide, impossible. The spirit of prophecy has its own peculiar way of setting forth symbolically the combinations of politics and the events in history or, symbolically, the complicated way in which the events would in their times be developed.

After the four empires which arose instead of that of Alexander, namely, the Egyptian or African, the Assyrian or Asiatic, the Lydian or that of Asia Minor, and the Macedonian or Grecian of Europe, there arose the Roman Empire into which Christianity was first introduced. But the prophecies of Daniel extend farther down in time than the Roman Empire proper and embrace, as a



wheel within a wheel, though obscurely, those developed more fully in the Book of Revelation. These are known in history as the state and church Christian systems of government, viz.: the Greek-Catholic system, the Roman Catholic system, the Anglican Catholic system and the Lutheran-German Catholic system. The Lutheran system, as well as the Anglican, is Catholic as is expressed in their creeds, and was understood by their founders who never claimed to have separated from their so-called mother church of Rome. The prophecies of Daniel, I say, extend farther down than those systems of government, called of state and church, even to the final triumph of true Christianity in a general government of the people, for the people, by the people, which may be called a Christian democracy. Such a dominion those prophecies give us to understand will supplant all earthly kingdoms, and may properly be called the kingdom of the Son of Man, or the Ancient of Days, God and his Christ being recognized therein as the supreme, spiritual governors.

In the prophecies of Revelation is a fuller setting forth of the fourth empire of Daniel, symbolized by the legs and feet of the historic human image; from the dust of which, when ground into powder by the stone cut out of the mountain without hands, arises the everlasting kingdom of the Son of Man.

And now for a while speaking in reference to those who claim that the prophecies of the book of Daniel, with their parallels of the book of Revelation, which evidently point to the state and church Christian systems enumerated, are not yet fulfilled in history I may say that as it is undeniably evident that those prophecies point to those systems, so it is quite as evident to one who soberly and in an unprejudiced spirit considers the subject that those prophecies have, to a large extent and very notably, been fulfilled. But it is answered with a triumphant air to one who maintains this such fulfillment, that the church of Rome is still standing erect in great strength, and that only a short time ago, for instance, the foundation of a Catholic university was laid at the city of Washington, on which occasion were present to see and to be seen and to hear Cardinal Gibbons deliver his address, a large number of leading Roman Catholics from the United States and elsewhere. It is thus asked with an air of triumph: "If the church of Rome has been overthrown, as according to your application of history to prophecy, how does it happen that this church is making such conspicuous progress in the world, how adding such large

numbers from other religious denominations to its faith by conversion, how so greatly aggrandizing itself by wealth and numbers?" But the idea of the church of Rome, considered as a religious body, is not quite the same as that of the temporal sovereignty of the pope of Rome, a sovereignty which he exercised independently, and for such long ages in his own right; and all this bluster as to the increase in numbers and wealth of its members which is largely of the earth earthy, is of no account when confronted with the simple fact of the temporal power, so called, having been taken away from the Pope by Victor Emmanuel, the king of Italy, in 1871 A. D., at the time at which the prophecy indicated it should be taken away. Consequent upon the fall of Napoleon III, the then supporter of the Pope's temporal power, in his war with Prussia, occurred the deprivation of the Pope of his temporal power, and this has been reckoned by some able chronologers to have been in 1260 calendar years after the assumption of temporal power by the bishop of Rome, which would leave that assumption to have been in effect, although not then recognized by international law, in the person of the immediate successor of Pope Gregory, called the great, in about the year 610 after the birth of Christ. For 610 years, therefore, before the bishop of Rome had, in effect, become temporal chief magistrate of that city (which temporality was afterwards enlarged into that Italian territory well known as the Papal States) Christianity was existent at Rome. It does not from the prophecies appear that the temporal power can ever again be assumed by the bishops of Rome or if assumed that it can be exercised by them for any remarkable length of time. It has had its day and in regard to its branches of England and Germany and its kindred institution from the same root of Constantinople, now and long established in Russia and elsewhere, it will as to its present arbitrary status of church and state, like the waning moon, go on waning unto the end. As the Anglican and Lutheran churches express in their creeds they are branches of the Catholic church, branches from the same stem as was the church of Rome, which has so recently lost the Pope's temporal power. It appears, therefore, as if the branches of the Catholic church, called Anglican and Lutheran, will ultimately become dissociated from the temporal power and the kingdoms of which they are will become Kingdoms of the Son of Man. Instead of the monarchical systems of government, of which they are, it appears as if there would arise governments



of the people, after the manner of republics, governments wherein the prevailing religion (being that of God and his Christ) will be supported by the people themselves and in which true religion will largely prevail. What a happy change for the peoples of those countries if the governments now existent in most of them were changed into republics; then would the peoples subject to the monarchical governments now of Europe and Asia rejoice and be glad when they would find themselves in the possession and exercise of their natural rights.

It does not seem to me that the religion promulgated by Jesus Christ is at all in its proper place when allied to monarchical power. Its genius is that of democracy and represented fairly, as according to the spirit of its founder, is generally sure in all quarters of the world of a fair appreciation and support. Its spirit being so much contrary to that of the natural man as to be fairly opposed to many of the natural propensities in which worldly men and earthly rulers indulge, it is no wonder that the head of the church, become head of the state, should find himself in such position oftentimes as not to be conducting himself or acting on the side of Christ, but against him, and so should be fairly called Antichrist. The spirit of Christ is repugnant to the inclinations and propensities of the natural man in which so many people and rulers of this world indulge. How ineffably wicked religion (improperly so called) must become when it finds itself not only allied but bound by law to all the oppression and hypocrisy implied in monarchy and all the ramifications subservient to its support and aggrandizement! We have this abundantly exemplified in the case of the Inquisition spoken of before, which existed actively for hundreds of years in succession, and was largely administered in its offices and operations by priests applied to whose character the terms unfeeling and brutal are not sufficiently strong. Organized class necessitated ignorance in the people, while taking care to punish severely the people for their ignorance. Where can it be found recorded that Jesus Christ either persecuted or authorized the persecution or punishment of any one on account of ignorance or on account of what is commonly called "unbelief," which last, of course, arises from ignorance and as such should not be regarded as criminal, even if it should in some cases be regarded as culpable in its nature. But how ineffably wicked must be the priest of any so called religion who necessitates the ignorance of the people and then countenances their persecution and punishment, even by means of the cruelest of deaths, on account of their ignorance,

nominally on account of their "unbelief," unbelief however of something whereof they were ignorant and did not apprehend the principle or comprehend the bearing. And this is exactly what the priests called Catholic did for long ages by means of the Inquisition and by means otherwise named. And why did they do this? Simply because of their then position in their unrighteous and unholy bond with earthly powers. And more or less has it been the genius of ecclesiasticism in all the historic ages and systems whereof we have knowledge to attach itself as far as possible to the governing classes and to favor the keeping of the masses of the people in ignorance in order to their subjection to themselves. Of course this remark does not noticeably refer to the priesthoods existing in this republic, where they are dependent for existence and for support upon the will and the voluntary contributions of the people; but even in these systems, such and so simple as they are, I have heard it remarked that the sacerdotal class, except in the case of a comparatively few notorious exceptions, are seldom found leaders in any movement which has in view the simplification of old doctrines or their explication from an apprehensible and practical standpoint. If there be anything in this account it would appear that this class clannishness must needs be chronic and that it was sacerdotal clannishness on the one hand and his own broad humanity and unprejudiced unsectarianism on the other which occasioned to Jesus Christ in his day so much trouble from the Rabbis, Scribes and Pharisees, and will occasion to those who follow in his steps in all ages the like kinds of troubles from the like classes of persons.

The artificiality of class in the old monarchical-sacerdotal systems of government so tended to rigid adherence to rule in proceeding that it was not a difficult matter for the well balanced and astute mind to divine, or at least to guess, what a man of a given class would be thinking about on a given occasion, what kind of question he would ask, or what kind of answer return to the query of another. I have sometimes myself, though being a comparatively simple person in my habits of life and of thought, deemed it unnecessary to ask questions on occasions from individuals of certain classes, resting assured that I already knew the answer I would receive, and when other persons of considerable mental acumen would most likely have asked the questions.

Monarchical class ideas or notions are growing too fast in this republic. There is this remarkable distinction yet, however, between our men, whose education has been accomplished in our best



institutions (which are rightfully conceded to be equal in effectiveness to the best institutions in foreign lands), and those whose education has been accomplished in those foreign institutions, that the former are generally so democratic in their manners that they will through policy or good nature associate with almost all classes of the people, or through ideas of utility or advantage undertake and carry on any kind of honest business; while the latter are unwilling to associate with those, whom they would deem (as according to the class system of ideas entertained in their own old patristic institutions), below their own place in the scale of dignity or to undertake to do any business or exercise themselves in any employment which they would deem below their dignity. This is the general rule, which, of course has very many exceptions — the product of monarchical-sacerdotal institutions sometimes turning out a true republican in principle and practice, while the product of the simple republican institutions may develop in principle and practice all the feelings and notions peculiar to monarchical-sacerdotal class. I, for instance, have had a young and comparatively inexperienced parson, a son of this republic and of its educational institutions, tell me confidentially and in what I would understand as not only an undemocratic, but an unchristian spirit, that he had no desire for a great proportion of poor people in his congregation, while, on the other hand, I knew a professor of the learned languages, who had occupied certain “chairs” or positions in certain colleges of high standing in this country, and who had been of English birth and educated at the University of Oxford, and this man I thought to be as christianly humble and as truly democratic as any son of the republic or of its institutions could be supposed to be.

But, now, those who assert that the prophecies of Daniel and Revelation have not been fulfilled, at least in the Roman system, go on triumphantly asserting that the church of Rome stands there to day as firm as the rock whereof St. Peter spake, as that rock against which the powers of hell should not prevail. But did not St. Peter evidently speak of the primitive church or the church of Christ at the time of its origination, and not of the state and church systems of government, which arose out of that in several centuries after? Even the doctrines of the church, as established in the state and church systems of Constantine and Theodosius in the fourth century, were so mystified as to be in effect considerably different from the doctrines of Christ. And so

they went on still more obscuring the doctrines of the gospel, their object evidently being to confine all knowledge concerning the doctrines of the established religion to one class of men, who, in company with the monarchs, should hold the reins of government and keep the masses of the people in a state of complete submission and subjection. Woe, then, was sure to accrue to any commoner, who, having acquired any true religious knowledge, undertook to apply it publicly to the enlightenment of the masses. And even down to the time of our immediate fathers, when the public school system was first introduced in this country, with all its privileges made common to all, the education, such as it was, in all countries was carried out in a theoretical way, the object being evidently to keep knowledge principally confined to one class of men at the head of affairs. Text-books on the arts and sciences were, therefore, until comparatively recent times very puzzling as well as stately and bombastic in the language of their formulæ. Common people were, of course, known to be averse to such language and the greatest nervousness existed among those who assumed to themselves to be the upper or ruling classes, lest the agriculturist, the mechanic and the hackman should, by dint of self-effort and self-denial in process of education attain to the position in which the title of gentleman could not, on their own principles, justly be denied him.

The objectors to the position of the prophecies referred to as fulfilled are, of course, generally ready to allow that Jesus Christ, when on earth, introduced a new dispensation instead, and as a modification of the old Jewish one introduced eighteen centuries before by Moses, while they cannot help admitting nor shut their eyes to the fact that the Jewish church is still existing in the world. All Christian peoples allow that Christianity is that dispensation which supplanted Judaeism and still they cannot help admitting that Judaeism has come down through the ages co-existent with, although understood as distinct from Christianity. Even so may it be understood in the future that in our age even in this last quarter of the 19th century of Christianity, is introduced instead of the state and church systems, which have hitherto existed under the Christian name, the dominion of the Son of Man or the more fully recognized and acknowledged kingdom of Jesus Christ on earth, while other systems which may represent extravagant and baseless assumptions, as well as false doctrines may be co-existent with it. This is all plainly foreseen and foretold by the prophet Daniel in the VIIth



chapter and 12th and 13th verses of his book; where it says in reference to this period and the downfall successively of the Babylonian, the Medo-Persian, the Macedonian and the Roman empires: "As concerning the rest of the governments they had their dominion taken away, *yet a prolonging in life was given them*. I saw in the night visions and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days and they brought him near before him. And there was given him dominion and glory and a kingdom that all peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here it is literally said that "a prolonging in life" was given to those old supplanted systems and so in the prophecies of the Book of Revelation which are parallel to or mean the same as these, it is always said or implied that the old supplanted systems should co-exist with the new dispensation, but in a waning condition. The argument at any time brought forward, that the Greeks, the Roman, the Anglican, the Abyssinian, the Armenian or the Lutheran church-systems, for example, continue to exist in a flourishing condition proves absolutely nothing against the position that in our age is the beginning of a new era, an era which in its fullness will realize the objects of the introduction of Christianity nearly nineteen centuries ago. And as a true and just system of government and of religion will, as consequent, descend in time, even so there is not unlikely to be co-existent upon the earth, to a less or a greater extent, unjust and oppressive systems of government as well as systems of religion more or less fraudulent and false.

A fair examination into the subject of the origin of Christianity by an examination (and comparison with each other) of the four Gospels and the book of the Acts of the Apostles from the original Greek, such an examination as that carried out in my work entitled "Cosmotheologies and Indications of Judgment," shows clearly that the only real historical origin which can with justice be claimed for Christianity is that or such as that claimed for it by the primitive sect of Jews known in history as Nazarenes. This is the only historic origin claimed for it which the analysis and comparison with each other of the four Gospels and the book of the Acts, and the ultimate synthesis of these showing wherein their unity consists, will justify any one in assuming. This result removes, at the outset, a great deal of difficulty out of the way of a full acceptance of the doctrine of a real historical origin for Christianity, showing

that it is no fiction, for by this Nazarene account it is shown there is no reason whatever adducible to prove that it did not have such an historical origin as the Nazarene account thereof set forth. This account it must be remarked (unintentionally perhaps and without mentioning it in words), relegates all miracles, so called, to the cosmical phenomena and operations, which we, of course, in our view, yet understand as the operations of the Almighty God, well knowing that the simplest cosmical phenomena are such stupendous miracles as man cannot produce or account for. Is not the way and manner or the phenomena of the existence of man himself such an astounding miracle as he has not yet been able to account for? Whence the universe or whence himself he cannot tell; what the destination of it or of himself puzzles him to find out. The cosmos itself, with its ever changing phenomena, is the great, the astounding miracle ever present to our senses, and which man is never able to account for. Is it not, however, fairly supposable that the power which has originated all those things and which does effect all the changes in them can at will effect some remarkable changes in and through the instrumentality of man? While accepting the account of the origin of Christianity handed down by the Nazarenes, which gives such origin a fair historical significance, we are at liberty to consider the supposability of the miraculous fillings in in the narratives of the Gospels and the book of the Acts, the authorship whereof, at least to some extent, is perhaps truthfully attributable to some Christian Israelites of the Alexandrian school, who did such work additional to that of the authors of those books whose names are to them appended.

The order with which those prophecies of Daniel and Revelation referred to have been fulfilled and the precision as to time with which the events of their fulfillment have happened, evidently suggests some such law as underlying the life of man, whereby the events of human history do come about, as that by which we have in their seasons the cosmical phenomena of day and night and the seasons of the year. That some such law as that referred to, therefore, exists there would appear not only fair but, as some might think, demonstrative evidence; while at the same time there may be reason to believe that the action of the will of man may effect to modify that law, at least to some extent.

And, as to this, the general conclusion we are disposed to draw from the whole is that man may, to a certain extent, avail to counteract the law which would otherwise limit and govern him,



“and this brings us necessarily to the theological idea of the law, so called, being the ever present will of the Supreme God, and of the position of Christianity among the religions and peoples of the earth being that of prayerful aggression, and its mission that of prayerful militancy.

Christianity properly apprehended teaches man who he is as well as his susceptibilities of refinement and improvement. It is eminently an aggressive religion, being the proclamation of a king, whose rightful dominion is the whole world which is now to a large extent up in rebellion against him and whose undoubted right it is to subdue it to obedience to himself. The weapons of its warfare are not carnal but spirtual, being love and faith and active godliness. It is eminently a civilizer, in its progress, at the same time, subduing the world to its rule and to its genuine civilization. That it makes the wilderness and the solitary place to flourish and the deserts to rejoice and blossom as the rose can be proved and illustrated from numberless sources in its present and past history.

What a weedy and thorny garden is the human mind if left to itself or until it has been subjected to the process of culture! The mind must needs be plowed and harrowed, the weeds plucked up with their roots, the bad or superfluous branches pruned off, the thorn bushes completely eradicated. The tender grasses and fruit must be allowed to spring up without being smothered or choked by weeds, thorns or brambles.

The mission of true Christianity is to bring man back into the blessed and Eden-like condition in which he was originally created. The first Adam by his disobedience lost his estate of innocence and human perfection, his estate of Eden. The second Adam has now possession of Paradise and is bringing all that will obey him back into that state again. The second Adam has Paradise in possession and is so entirely unselfish as to being its sole possessor that he is giving a deed in fee simple, out of his possession, to all who will obey Him. To every man, woman and child on earth, or that ever will be on earth, who will obey him and fight under his banner, he will give a deed in fee simple of Paradise, so that all who will may become with him joint possessors of his estate. The estate of Paradise, is practically unlimited, being of such a nature and extent as that giving of it doth not diminish its area; so that the estate which each one may come into possession of by belief in and obedience to Christ is practically unlimited. Christ, therefore, may and will be forever, disposing of estates in

Paradise to his followers and yet his own estate be nothing diminished thereby. The possession and exercise during life in one's own person of all the graces of the true Christian character is no beggarly estate assuredly, but it implies self-denial in its use, and will have its reward. It is by fighting for it also, fighting I mean not with carnal but with spiritual weapons, that one comes into the possession of this Paradisaical estate. By fighting under the banner of Christ, imitating his leader in all self-denial and active godliness, being with him in all the phases of the battle of life and gaining the well-fought victory with him there one comes into possession of the estate of Paradise. Without Christ one can do nothing and if one try to obtain the spoils of victory without him one will ultimately awake to the realization that he has simply dissipated his energies, has scattered his powers abroad. All this is plain and will be acceptable to the minds of all truth-loving men when properly presented to and conceived by them.

But, speaking of this subject in no theological tone or aside from any theology, so-called, I may say briefly that the world is a vast battle-field, each human being in this field, when in proper condition, being in battle array to subdue what is called nature, which if his fully bended powers and energies succeed not in doing it will surely subdue him. Man's opponent in this great contest is subjective and objective and in this order must this opponent be reduced to subjection; for man must first subdue the irregular and wild tendencies of nature in himself and then and not till then is he prepared to subdue them in others. When, then, he preaches he means what he says; for he practices and has been accustomed to practice what he preaches. People trust that preacher who they have reason to believe practices what he preaches, lives out in his own life what he inculcates for the practice and life conduct of others.

The doctrine of the omnipresence of God, which necessarily includes his omnipotence and omniscience, I, with all true religionists, have reason to believe. This very position renders it necessary for us to understand the nature and the character of Christ. Where in John's 1st Epistle, chapter V., verse 19, it reads: "We know that we are of God and that the whole world lieth in wickedness," the proper translation would have it: "The whole world lieth in the wicked one." This plainly suggests how very near to us the devil, our great adversary, may be; and how that the nature of Christ is that he is the opponent of the wicked one; and that his office is to



lead his followers on to victory, to supreme dominion over the world, the flesh and the devil, to lead them on to supreme dominion ultimately over earth and hell. The knowledge of this fact, namely, of the nature, character and office of Christ, the knowledge simply of who he is, what he is and what he is about, may be called the climax or ultimate of science and should leave us to listen with as much gladness, contentedness and complacency to the gospel's message from the unlettered man, who feels himself commissioned by Christ to its promulgation, as to the most finished and elaborate theological discourse of the most accomplished, college educated doctor of divinity. Christ's mission is to the poor; for all must needs become poor in spirit before they will give any attention to his message or become fit subjects for his kingdom. The subjects or citizens of the kingdom of Christ are in the world but not of it. Those who are in and of the world belong to the kingdom of the wicked one. The kingdom of Christ in the world is, therefore, always easily distinguishable, by various marks, from the world itself, which is the kingdom of the wicked one; and these two kingdoms are always in conflict with each other, "the old serpent" trying to persist in holding the fort of the world, wherein he has been so long and so strongly intrenched, and the forces of God and his Christ, the forces of faith and of active godliness striving continually to dislodge him therefrom, a feat they have no doubt they will ultimately accomplish.

Things come in their order in the physical cosmos and, as said before, some such order appears to have place in the course of human history. But man is a free agent within this such order, the Christ, his representative, being He who was past, is present and is to be, the beginning and the ending, the first and the last. And, in this way you can clearly perceive, that all the natural sciences do come within the circle of Theology, natural Theology, you say; very good, and Science, commonly so-called, so far as it is true, must be always consonant with theology, when all is properly understood.

One great advantage of a proper and extended study of history in connection with religion is that it cannot fail to show to man his proper position in existence, uniting, as it were, earth with heaven; his real relation to the supreme and to all the objects of creation, which are objective and relative to him; what sort of a life he should live, subjectively considered in relation to himself, and objectively in relation to all other persons and things; what courses

he should pursue and what avoid in regard to the governing and ordering of his conduct and manners in life; and in regard to his making, executing or obeying laws; what duties he owes in particular to his family, to his race and country, and in general to the world at large; what reason he has for the recognition of God and of his claims upon *him*, in particular, for the promotion of his cause and the accomplishment of his will in the world; and for the recognition of the religion of the Gospel of Christ, as, when properly apprehended and understood, the simplest, the truest and the best religion for mankind in general that has ever been promulgated on the earth.





## DISCOURSES.

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### *On Providence and Predestination.*

Romans, Ch. VIII, verse 28.

“ And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

This subject we shall consider under two heads : first, as to those that love God ; and, second, as to those that are the called according to his purpose, or, in other words, them that are predestinated and elected to salvation. The moral world or the world of mankind may be considered as made up of two parts, namely, those that love God and live in obedience to his requirements, and those that love him not and do not order their life and conversation as he requires. It may also be considered as one whole, namely, mankind, one part of whom choose to love and obey God, and the other part of whom live and act in a contrary way and manner. Each and every human being has inherent in them the principles of good and evil, either of which they may cultivate and develope to an almost infinite extent. The cultivation and development of either of these is a matter of choice with the individual, that is, each rational being is a free agent, free to choose either the evil or the good course of life, free to be and to do either good or evil. They who choose to be good and to do good, to follow the godly course of life, are those alluded to in our text as them that love God and to whom all things work together for good,

and they are otherwise spoken of as the children of God. And they who follow the evil course of life, who are and do evil, either from negligence or deliberate choice, are they, on the contrary, who are called the children of evil, children of their father the devil, whom they serve and obey. The great majority of the human race are of this latter class who serve the devil and the world in a vast variety of ways. The small minority are they who love God, they who deny themselves ungodliness and worldly lusts, and live soberly, righteously and honestly in this present world. The character and law of God is written upon the face of nature and discovered in the pages of Revelation; in other words we read and understand the character of the Deity not only from nature, but also from the experience and the testimony of good men in past ages. A compendium of the law which God has imposed for the obedience of mankind is found in the Ten Commandments recorded in the Old Testament, and this law is confirmed and rendered of equal obligation upon mankind by the teachings of the New Testament. "Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbor as thyself" is the principal commandment of the Old Testament as well as of the New, a commandment which embraces in itself all the others.

But the love of God spoken of in the text comprehends the whole life of real and active godliness; it means the being good subjectively and the doing good objectively, the motive being love to God and for the advancement of his cause, not self-love or for self-aggrandizement. To them, therefore, all things, even things that seem perplexing and trying and vexatious and adverse, things that they would rather escape and be rid of, work together for good, to them, I say, who are actuated by this love and who live the life of active godliness. The true Christian life is sometimes considered a hard and trying one, embracing, as it does, self-denial, a foregoing of the lusts of the flesh and all worldly lusts, and sometimes, it may be, suffering persecution for truth and righteousness sake; for we read in the writings of the apostle Paul that they who will live godly in this present life shall suffer persecution. But with all this thorny self-denial and this bitter experience, it is a comforting thought to the children of God that these things, even these bitter experiences, are working together for their good. The more devoted they are to, and the more active in the service of God the stronger the opposition Satan will raise against them; but fully realizing that they are the children of God they know that all things are working together for their good; though Satan enrages the wind and the tide, the promise assures them the Lord will provide; when the enemy



is coming in like a flood the Spirit of the Lord will raise up a standard against him. It is a comforting thought, I say, to the true Christian, the child of God, that amid all the dangers, seen and unseen, through which he passes, amid all the trials, persecutions and snares from visible and invisible enemies, amid all the circumstances in which such a one is placed, whether they be adverse, adventitious or prosperous, all things are working together for his good ; that amid all the apparently unfavorable dispensations of providence his heavenly Father still retains for him a benignant countenance, though concealed from his view. The life of the true Christian, in all its various phases and aspects, is beautifully depicted in the "Pilgrim's Progress" of John Bunyan, and this appears in its true light to all who rightly interpret that allegory. There it is seen that the child of God, although pressed down with the knapsack of his sins and transgressions, has to go forward in the character of a warrior, arrayed in the complete Christian armor, having on the shield of faith, the breastplate of righteousness, the helmet of salvation, and the sword of the spirit which is the true word of God, and that he has to fight strenuously and overcome all the enemies and opponents that appear in his way, a work in which, however, he is abundantly assisted by his leader and God. Hence the true church of God being made up of such self-denying and faithful soldiers is called the church Militant, that is, the fighting Church, the Church that fights its way into the kingdom of heaven, not with carnal weapons, for the weapons of its warfare are not carnal, but spiritual, and mighty to the pulling down of the strongholds of sin and Satan, but by faith and patience and perseverance in active godliness it overcomes all its enemies, seen and unseen ; the Church that obtains a complete victory over the world with its pomps and vanities, its allurements and enticements ; over the flesh with all its lusts and debasing seductions ; and over the devil with all his powers and agencies visible and invisible ; the church that presents itself before the throne of God arrayed in the white robes of holiness and righteousness. Every child of God hath in his own breast this experience, which he derives from the course he pursues in his onward march toward heaven ; and although there are scarcely two whose spiritual experiences are precisely alike, yet the experience of all is so much alike that that of one may be said to be, in some sort, a copy of the other's, that is, if they ever reach heaven they shall have to get there by following the example of their leader, the captain of their salvation, who, as represented in the gospel, was made perfect and conquered through self-denial ; in short they shall arrive there only by pursuing the course of active godliness. There is no royal road to heaven ; people need not

expect to be carried there on flowery beds of ease; no, they shall have to tread the path of self-denial and holiness and even suffer persecution for truth and righteousness sake, before they have attained to perfection in heavenly wisdom and knowledge, or are made perfect in godliness. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you for truth and righteousness sake. Rejoice and be exceeding glad that ye are accounted worthy to suffer in the cause of God; for so the world has maltreated the good men of all ages that have been before you. Rejoice for this, that when ye are contemned and despised of the world, ye are recognized of God: when ye are excommunicated of the world, counted out of the world's fashionable society, ye are found of God and recognized as his children; ye realize yourselves to be fellow-citizens with the saints and of the household of God. The children of God always rejoice in this, that they believe and know that all things work together for their good and that nothing that is really for their good will be withheld from them that live a godly life. The little boy or girl may sometimes desire a thing, which, if they receive, may prove detrimental to them, nay, may even do them a positive injury; but if their request be not granted they may feel so hurt that they will sit sobbing and crying, and brooding over the slight or injury which they imagine themselves to have received. Even so it is sometimes the case with those of little experience in the true Christian life, those who have but lately begun to live the life of active godliness, who are apt fondly to imagine that they can, at the same time, serve God and the world; that they can in the common way of expressing it, take both sides of the road with them. This they soon find to be a delusion, and will see that they cannot serve God and the world at the same time, and that they ought not to feel that they are injuring themselves by denying themselves the pleasures of the world, or that they are slighted and contemned and rebuked and reproached of the world; knowing that the friendship and the pleasures of the world are at enmity with God, and that they cannot serve God and the world at the same time, they receive this contempt and persecution of the world as the best of omens, as indicating that they have made, and will make progress, in the true Christian course. Patiently and cheerfully enduring and persevering in the course of godliness, they realize that even when the adverse winds of the world's evil influences are blowing hardest against them, when envy and pride and selfishness and all the powers and agencies of the prince of darkness are, as it were, exerting their utmost for their destruction, to defame their character and to blot out their name among men, that even



then all things are co-operating for their good. From the beginning it hath not been heard that God ever proved false to them that trusted in him and lived the life of godliness. Falsity and deception spring from the devil and are characteristic of him.

But, as I have before intimated, the children of God patiently endure and cheerfully and contentedly suffer all that befalls them from all adverse influences, seen or unseen, while they are pursuing the true Christian course. Like the child that is denied of that which, if received might prove an injury to it, or that suffers from its parent a gentle chastisement for some fault or offence it had committed, they do not display a sullen and morose temper on account of the slights and contempt and persecution which they have received, or they imagine themselves to have received from the world; but they go on actively and perseveringly in the course of godliness, exhibiting always a cheerful and contented spirit, displaying all the graces of the true Christian character, being always exemplary in their life and conversation, and showing, by their whole spirit and deportment, that they do not regard themselves as serving a hard master, but that they rather regard themselves as conquerors of the world, having overcome it and keeping it in subjection, and that they feel it to be their duty to bring all men into the same position of conquerors of the world and heirs, yea, inhabitants of the kingdom of heaven. But instead of being discontented and dissatisfied with their lot they rather rejoice in that they are accounted worthy to suffer shame and persecution for the cause of God. So far as to them who, according to our text, love God.

The second head under which we have proposed to consider our subject is as to those who are the "called" according to his purpose. The word "called" in this connection is another term to set forth the idea contained in the expression "predestinated or elected to life or to salvation." God is omniscient, he knows all that has come to pass in the past, and he knows all that will come to pass in the future; the past, present and future are present to the all-wise God, to whom time is nothing, a thousand years being in his sight as one day, and one day as a thousand years. God is the ever and everywhere present being. All events in the natural world take place in accordance with the course of nature. Things in the moral world, or in that world which exists in relation to man as a free intelligent agent, take place generally as man will have them to take place; yet in some such way as that history repeats itself, the events of one age being a repetition of the events of a preceding age or of preceding ages. In this way the events which take place in the moral world are analagous to the events which take place in the natural world, in the

latter of which the events of one year are merely a repetition of the events which took place each previous year. Predestination or election then, when spoken of with reference to man, has rather respect to the foreknowledge of God than to predetermination on his part. For we are told that God willeth the repentance and salvation of all mankind, or, that he willeth that none should perish but that all should turn from their evil way and live. If, therefore, it be said that God wills or predestinates all things that come to pass, it is said that he wills and predestinates misery and destruction to the wicked, and we shall have a contradiction in terms, and logical contradictions, we know, imply untruth. Men's own wickedness and depravity bring evil and destruction to them. The very fact of man's free agency and consequent accountability teaches this. For if he be a free agent he has the power of doing either evil or good to almost any extent he will; and if he do the evil he will reap the fruits of his evil, for vice sooner or later is sure to bring its own reward, which will be his misery and destruction; but if he do the good he will experience happiness from the favor of God and of all good men, and a conscience void of offence toward God and toward men. If he be not a free agent he must, doubtless, be a being predestined to all that will happen to him in life, and if he lives a life of wickedness it must be said that God has willed and predestined him to that life of wickedness and consequently to destruction, and we shall again have a contradiction in terms which implies falsehood; for it is said that God willeth not the death of a sinner but rather that he may turn from his evil way and live, and that he has intended salvation for all men, not willing that any should perish, but that all should come unto him and be saved. It is plain, therefore, that man is either a free accountable agent or a predestined being, governed, for weal or for woe, in all that he does or that happens to him so long as he has an existence. But man is evidently a free agent, an accountable being, as all law assumes; he may, however, be predestined by his fellow man or men to a certain course, state or condition of life. A man, for example, may be condemned or predestined to the galleys or the mines, or the state's prison for the term of his natural life, in consequence of his violations of the laws of his country, but it is not God that condemns or predestines him thus, it is his fellow-men and he himself through his transgressions, or they through a perversion of justice; that is the cause of this predestination. Also, a child, from the natural disposition of its parents, may be predestined to a good temper and disposition or to a sullen and morose or even wicked one; or he may be predestined to wealth and honor or to poverty and shame, according as he derives and inherits from his parents or from the circum-



stances of his birth and education. All this, therefore, implies and shows free agency in man, unless so far as men are predestinated by their own species.

But notwithstanding all that has been said there is still a sense in which predestination may be understood as it relates to God's government of mankind. This sense is derived from the omnipresence and omniscience of Deity who is always and everywhere present in essence and intelligence, and has his purposes to accomplish among men and in relation to them. Men are not all alike in character. The different nations differ from each other in a variety of ways. Even the individuals of the same nation or of the same community, and even of the same family and household, differ from each other in character, and that in many respects. They all differ from each other in physical appearance, and they differ just as much in their moral character, some of them being of good, others of bad moral character, and others again of all shades and degrees of moral character between these two extremes of good and bad. So it is analogously with the animals of different species or of the same species or with the trees or plants or herbs or minerals of different species or of the same species, they all differ from each other, respectively, in a variety of ways, so that even no two individuals of any one particular species are exactly alike in every respect, in every point of view, from which they may be contemplated. Men, therefore, as all other beings, animate and inanimate, that pertain to the earth, have their differences of character, and as God makes use of men of all sorts of character, good and bad and middling, in that respect, to accomplish his purposes of benevolence or of justice among mankind, and as these men are sure to accomplish the purposes of Deity before they leave this earthly scene,—just as sure as that the tree will not fall unless with old age if it be not from a shock of nature or by the art and power of man, which all doubtless happen in accordance with the will of God—men therefore, may in this sense be said to be predestined of God. Thus, the instruments of God's purposes among men arise in the course of the ages, for the most part among mankind themselves; warriors that overrun nations, inflicting on them punishments in consequence of the retributive justice of the Deity, as well as cruel and oppressive rulers and magistrates; reformers to effect a change for the better in the national systems of religion or superstition or morals; philanthropists and good men and women in various spheres of life to accomplish in various ways, the benevolent purposes of Deity among mankind. Now all power as well as benevolence has its origin in God, springs from him, and since God is infinitely good even so it is said with truth that God

makes all things work together for good to them that love him and are called according to his purpose. But some of my friends may be wishing to learn how they are to know whether or not they themselves are predestinated and elected of God to life and salvation. In answer to such an inquiry I may say : show me a human being who lives a godly life and *believes* himself or herself to be one of God's elect, (for if one lives not a godly life one will not have any such belief or confidence,) and I will show you one who is of the number of God's elect. Comforting thought, which may each one of you realize for yourselves, and glorify God in your body and spirit which are God's, always still keeping in mind that you are free moral agents, and, therefore, responsible toward God and toward men for the manner of your life and your actions, and that as you *believe* it to be, in the matter of predestination, so shall it be unto you.



*On Heaven, Hell, and the Judgment.*

Matthew, ch. III. verses 1, 2: "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying: Repent ye, for the Kingdom of heaven is at hand."

Luke, ch. XVI. verse 23: "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Matt. ch. XVI. verse 27: "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." The kingdom of Heaven, when spoken of in the New Testament, has mostly reference to the kingdom of Christ on earth. It refers to the true Church of Christ, and so in our text, John is introduced as preaching (preaching, from the Latin word *præcor*, I proclaim, is another word for proclaiming) that the kingdom of heaven is at hand. The word heaven is an old Anglo-Saxon term, and signifies literally that which is *heaved up*, or elevated. The Greek word translated heaven is (*οὐρανός*) and literally means the visible heavens, or the sky, in which sense the word heaven or heavens, is used in the Old Testament. The word heaven, in the sense of its application to the Christian Church, is rather peculiar to the New Testament. In Matt. ch. IV. verse 17, Jesus is represented as beginning to preach, saying: Repent, for the kingdom of heaven is at hand. And in ch. X. verse 7, as he sends forth his disciples, the twelve apostles, he commands them, saying: "And as ye go, preach, saying: The kingdom of heaven is at hand." Thus heaven has in this sense a secondary, yet a real, but not a primary and literal meaning. It applies to the moral world, but not to the physical, and represents mankind or a part of the human race as about to be elevated, exalted morally, by the religion of Christ. As the New Testament resurrection means the awakening from a death of sin to a life of righteousness and active godliness, which the preaching and inculcation of the true doctrines of the Gospel would effect, so the kingdom of heaven means the state of holiness and of active godliness, to which those who would embrace the Gospel and practice its precepts, would attain. And so the apostle Paul in his Epistle to the Romans, ch. XIV. verse 17 says: "For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy spirit." This, therefore, plainly shows that by heaven in the New Testament is meant a state of mind and of heart, and not a place or locality; it means the state of mind of the truly godly person, of the true and genuine Christian. Now, this state of mind pertains to and characterizes not only many, but one, so that even an

individual Christian may represent the kingdom of heaven, yea, and may represent a great deal more than that, though this may appear to be an exalted state for one to have attained. And, moreover, heaven may represent not only one, but many, even all the truly godly of mankind, all real and true Christians on the face of the earth being members of the kingdom of heaven; yea, and they are inhabitants of that kingdom, inhabitants of heaven. And so John came preaching: The kingdom of heaven is at hand. He came introducing that blessed era when all might become members of the kingdom of heaven if they would but practice the doctrines which he taught. In the beatitudes recorded in the fifth chapter of Matthew it is said: Blessed are the poor in spirit, for theirs is the Kingdom of heaven. This is one point of character in which the heavenly state is known in Christians; those who are of the Kingdom of heaven are of an humble and a contrite spirit. And in the same chapter it is said: Blessed are the pure in heart, for they shall see God. Now, in the first chapter of John, verse 18, it is said: No man hath seen God at any time; and Paul in his first epistle to Timothy, chapter VI. verse 16, says that no man hath seen God, or can see him. It therefore might appear that there is here an inconsistency, but doubtless the verb, to see, means, in the case of that beatitude, to know or understand. Blessed are the pure in heart, for they shall know God. And in Isaiah, ch. LVII. verse 15, it is said: "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And in ch. LXVI. verse 2, it is said: "For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." The truly good man or woman, therefore, the one that is humble and of a contrite spirit and lives a truly godly life, God is immediately acquainted with, and such an one comes to know God and to be taught of him. But there may still be a sense in which the truly godly see God, namely, in the New Testament sense of Christ as God. The truly regenerate man or woman who lives the life of active godliness represents Christ. The apostle Paul, in one of his epistles, says: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." Christ appears in every truly regenerate human being; as the apostle intimates when he speaks of Christ being "formed in you," and "Christ in you the hope of glory." This, therefore, is a sense, a New Testament sense, in which



men might see God, and taken in this sense the verb "see" in the passage we have quoted, namely, "Blessed are the pure in heart, for they shall see God," would have its literal signification. But we are not to understand from this that the supreme Deity, the infinite and invisible one who alone should be worshipped in spirit and in truth, can either be seen with the eye or conceived by the mind. Purity of heart, holiness of life, true practical godliness bring men to a knowledge of God such as those who follow the wicked and unholy ways of the world never attain to while thus living. While they are at home in the world, following the dictates of the flesh and of their wayward mind, they are strangers to God, they do not see or know him; nor does it yet appear to them what they shall be; but when they have turned from their evil manner of life, when the true Christian character is fully formed in them, when Christ appears, then they recognize him, for they are like him, and they see him as he is. And where in Revelation, ch. XII. verse 7, it is said that: "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him, &c;" this represents prophetically the contest of the primitive Church with paganism, and its gradual as well as final victory, when established in the Empire by Constantine, when paganism became disestablished, and the gods of paganism were prostrated in the dust before triumphant Christianity, or rather Christian polytheism, which Christianity was now fast becoming. In the prophecy Michael and his angels represent symbolically the whole doctrine and agency of Christianity as the dragon does of paganism. And the contest which is represented to have been waged in heaven was the contest of the Church with the world in the world, with the existing and old-established religions of the world, and not a contest of any hostile powers away above the clouds, in regions unknown to man, and with which he has nothing to do. It means the contest of the Church in the world with the world as well as with the invisible powers of the prince of darkness, a contest in which the Church gradually and ultimately prevailed.

Hell is also an Anglo-Saxon term, from *hel* or *helan*, to roof, cover over, or conceal, and signifies literally a place covered over or concealed.

But as heaven in the New Testament sense signifies the state of mind of the truly godly, whether of one or of many, so hell signifies

the state of mind of the ungodly, whether of one or of many. It means a state of unquietness, of torment, of trouble and of apprehension ; it means the opposite in every respect of righteousness, and peace, and joy in the Holy Spirit. The terms darkness and fire are sometimes applied to that state signifying the darkness of mind, ignorance, and superstition, and the disquietude and torment of soul in which they are who are estranged from God and do not walk in the way of godliness. In the parable of the rich man and Lazarus, as according to our text, it is said in Luke, ch. XVI. : “ And in hell he,” the rich man, “ lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom,” which parable is a symbolical representation showing the opposite states and conditions of the righteous and the wicked in the present and future.

As the state of darkness and superstition in which the sinner is, is called death, so the state of sinfulness and of active ungodliness is called hell, which latter term always implies more than the term death does, at least in their New Testament significations ; it implies not merely carelessness and indifference on the part of the person in a state of sin and ungodliness, but unrest, torment, trouble, wickedness of mind, hardness of heart and reprobateness of the one in that unhappy state. Again, where in the book of Revelation there is mention made of a lake of fire and brimstone into which the wicked are cast and in which Satan is bound for a thousand years, &c., it means merely the state of the wicked, a state of reprobation, of deathlike sinfulness, of active ungodliness, of unrest and torment ; and this state pertains to many as to one, and to one as to many. This is the state in which those are represented as being who worship the beast or his image, or any false gods, idols of the eyes, of the heart, or of the imagination, to the neglect of the worship of the true God, the omnipresent infinite and invisible Deity, or to the dishonor of him by bestowing the worship due to him upon any visible object whatever ; for the infinite and infinitely glorious Deity is neither an object of the sense nor of the imagination, and therefore cannot be worshipped under any visible or conceivable form.

Thus, all the heathen who worship false gods are in this unhappy state, and the greater their degree of light and knowledge, or the greater their advantages for acquiring light and knowledge showing their religious system to be false, the greater is their condemnation and the more miserable and desperate their condition. They are without the knowledge of the true God, and without any reasonable religious and holy hope in the world. In this state, we can see, are all those involved in idolatry, be this in the mædieval polytheistic way or in the way of Buddhism, Brahminism or other



human personifications or in the worship of material objects or demons. The holy people and the martyrs for the Christian faith are only worthy of being held in grateful remembrance. God is not pleased to have the honors that are due to him alone given to any object whatever; he does not suffer his glories to be given to another, nor his praise to graven images; and those who worship false gods, especially those who possess or may possess knowledge to teach them that their practice is wrong, will realize the experience of the penalties of their offences in themselves. Whosoever lives a truly godly life, the name of that one is written in the Book of Life.

And where it says in Revelation, Ch. XX., verses 14 and 15, that "death and hell were cast into the lake of fire, and whosoever was not found written in the Book of Life was cast into the lake of fire;" here death and hell and the lake of fire mean three phases of the state of the wicked, only waxing more intense in misery and wretchedness until the lowest point is reached in the lake of fire burning with brimstone. This last, it appears is the most miserable state in which human beings can be, namely, in the state represented symbolically by the lake of fire. That person is in the death-state who is living in sin, in the gratification of the lusts of the flesh and of the natural mind, and who is careless and indifferent as to the worship of God and the practice of true godliness. That person is in the hell-state who is living in sin, in the gratification of the lust of the flesh, and of the mind, and not only careless and indifferent as to the worship of God and the practice of godliness, but actively engaged in the practice of all ungodliness. While the one in the death-state is at home in the flesh like Moab settled on his lees, sunk and degraded in ignorance, dark-mindedness, superstition and sin, with none of the light of truth and of God shining on his soul, the one in the hell-state is not only degraded in ignorance, superstition and sin, but is an active agent in the service of Satan, in the practice of all ungodliness, and with all this experiences in himself the troubles and the torments characteristic of hell; while the one in the state represented by the lake of fire burning with brimstone, we must consider to be in the worst possible condition of ungodliness, of despair, of hopelessness and of torment in which a human being can possibly be, mentally. Shall we pronounce that there is no possibility for one in this last-named condition, or in either of these conditions of the wicked, to become better and reform their life, to become, in short, the child of God by the practice of active godliness? We shall not indeed pronounce thus. Men of never so evil a character and disposition have it in their power to turn from their evil way and manner of life, from their evil and unholy dispositions and practices

and become holy, just and good : become. in short, children of God by adoption and grace. To affirm that men cannot turn from their evil way and be good, is to affirm that they are bound by some power to be evil even against their will, which is the most absurd and groundless of doctrines. All men are free moral agents, which means, that they may, as they will, choose to be good or evil in life : and consequently possessing this power, men are never sunk so low but that they can, with the grace of God, which is always vouchsafed to the repentant and to those who, from a course of sinfulness, resolve to live a new life of active godliness, become good and do good, and realize that they are the children of God by the faith of Jesus Christ. But alas ! what a miserable condition men are in so long as they continue to live in sin and ungodliness, so long as they continue to neglect, or to be indifferent about their duties to God, so long as they persist in living unholy and ungodly lives, so long as they are estranged from God, enemies to God, indifferent as to him or his cause, and actively engaged in the service of Satan and of sin ! What a miserable state of darkness, of superstition, of death-like ignorance, of wickedness and torment they are in ! They are dead while they live, or they experience the pangs of remorse, the torments of a troubled conscience, or the chastising hand of a justly incensed Deity. Why should they not turn from their evil way and live ? What prevents them from doing so ? Why should they not leave off their old wicked ways, their ungodly practices, and bear the cross of self-denial in the paths of true godliness ? Why should they not resurrect themselves, so to speak, from the state of death or hell, or a worse, in which they are, and by prayer and faith, and the grace of God, which is always vouchsafed to the penitent, live the new life of godliness in the spirit. They can do so certainly ; we have said they can ; for they are free moral agents, and being such, they can become and do good if they will, and God will assist them in doing it. The assistance of God the penitent will obtain by faithful, trustful prayer to him, and by firm resolution to persevere in his cause in the way of active godliness. There is nothing, therefore, to prevent the wicked, sinning human beings from becoming the servants, and, at the same time, the children of God. Servants they have to become first, but they will be well repaid for their services in becoming children of God and joint heirs with Christ, inheritors of the kingdom of heaven.

Likewise in the two last chapters of Revelation, where it describes the new heaven which the sons of men were to see and experience in due time, it means that there should be in the future (I mean the future as regards the time of the giving of the prophecy) a happy



era for mankind, wherein truth should largely prevail, when men generally should live holy and godly lives, should deny the flesh and practice the life of holiness in the spirit. The same blessed era is foretold in Isaiah, Ch. LXV., verse 17, as follows: "For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy." And in Ch. LXVI. of the same book, verse 22, and so on, it says, by way of promise to the Israelites: "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This last verse is by way of contrast to show the happy and the miserable state of the righteous and the wicked, which as commonly we see would exist together in the world. It means, however, that at the period indicated the good would be far in the majority, and that the age would be characterized morally as an age of godliness and of blessedness. And this new creation, spoken of by Isaiah, is the regeneration or moral change to be effected in mankind spoken of in the New Testament, especially explained in the Gospel of John. In like manner in the second Epistle of Peter, Ch. III., verse 13, it says: "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness," which means the same thing, namely, the regeneration which should be effected among mankind.

In like manner, as to the Judgment, God is the supreme judge, but the judgment is meted out to mankind while in the condition of human beings. How it may be as to spiritual intelligences in the future existence I do not pronounce, but shall speak of this subject in a subsequent discourse. God gives to every man happiness or misery according to his works. As in Jeremiah, Ch. XVII., verse 10, it is said: "I, the Lord, search the heart, I try the reins to give to every man according to his works and according to the fruit of his doings." And in Jeremiah, Ch. XXXII., verse 19, the prophet, in speaking of the Lord in his dealings with men, says: "For thine eyes are open upon all the ways of the sons of men, to give every one according to his ways and according to the fruit of his doings." And in Matt., Ch. XVI., verse 27, it is said: "For the Son of Man shall come in the glory of his Father, with his angels, and then he

shall reward every man according to his works." And to show that this judgment pertained to man in this life, it says, in the next verse: "Verily, I say unto you, there be some standing here that shall not taste of death till they see the Son of Man coming in his kingdom." They should not taste of death till they should see this judgment taking place or experience it in themselves. And in Romans, Ch. II., verse 6, the Apostle, in speaking with regard to God's dealings with man, says: "Who will render to every man according to his works." And in Rev., Ch. XXII., v. 12, the spirit says by the prophet: "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." It is plain, therefore, from all this, that God does not condemn men for their inherent proneness to sin, or what may be called their original inclination to sin, but for their sinful acts. He judges every man according to his works, that is, the man stands justified or condemned before God according as the acts of his life are good or evil; and his conscious experience tells him whether he is a justified or condemned man. In the symbolical representation of the judgment found in Rev. XX., verses 12-13, it says: "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire." Here the prophet, in his vision, sees the dead, small and great, stand before God, and he sees the books opened, which books represented the acts of the individual lives; and he sees another book opened, the Book of Life, which represents the acts of the life of the godly; and he sees the dead judged out of those things which were written in the books, namely, according to their works. Men stand justified or condemned in their own consciences before God. And he sees death and hell cast into the lake of fire, which means that those who were in the death-state, and those who were in the hell-state of ungodliness should become into a worse state of misery, wretchedness, and desperation. And he sees whoever was not found written in the Book of Life, which means the ungodly, cast into the lake of fire, which is here called the second death, and doubtless means a death in sin and wickedness more effectual, more intense, so to speak, than that which the death-state, or the hell-state spoken of before allowed of. Hence at the time

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that this part of the prophecy refers to, it appears there should be two remarkable classes of mankind, namely, the godly and the extremely wicked; and that those of an intermediate character between the wholly godly and the ungodly, would have a tendency to wax worse, becoming extremely ungodly, sinful and wicked; while in the following Chapters, XXI. and XXII., is depicted the new heaven, the new Jerusalem, the happy and blessed state of the godly, which contrasts remarkably with the miserable and desperate state of the wicked, of those who were in the state represented by the symbolic lake of fire, the entirely ungodly and desperately wicked. In the mean-time, my friends, it is well that all should cultivate firm and unwavering faith in the power and benevolence of the Deity to effect, in His all-wise providence, that they may, after their natural death, live consciously, happily, and eternally, in the spirit world.

*On the Cross of Christ.*

Galatians VI., 14: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world."

The apostle Paul in his letter to the Galatian Christians admonishes them against the teachings of those amongst them who contended for the continuance of the old Levitical regime, especially as it regarded the rite of circumcision. For, he says in the two verses immediately preceding that in which our text is found: "As many as desire to make a fair show in the flesh they constrain you to be circumcised only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh." The original Jewish converts to Christianity were, for the most part, warmly attached to the rites of the old Mosaic dispensation, and prided themselves especially in the distinguishing mark of circumcision. The first fifteen bishops or presiding elders of the Christian Church at Jerusalem, history or tradition informs us, were circumcised. It was no wonder that the example of the parent Church at Jerusalem should have been followed by the Churches which came to be planted throughout the provinces of the Roman Empire, particularly by the Jewish converts of those churches; and here we find this very class of converts in the Church of Galatia adhering scrupulously to the old rite of circumcision contrary to the will of the apostle to the Gentiles, who says (literally) in his letter to them: "Let it not be to me to glory save in the cross of our Lord Jesus Christ by which the world is crucified unto me and I unto the world. For in Christ

Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." And in another place in the same Epistle (Gal. V, 6), he says: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." And, again, in I. Cor., VII. 19, he says: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." It is evident, therefore, that the apostle Paul did not place godliness or true Christianity in the practice of the old rites and ceremonies of the Mosaic dispensation, but in faith which worketh by love, in the keeping of the commandments of God, or, in other words, in the being a new creature; in the living a new life of true practical godliness. With the introduction of Christianity the old rites and ceremonies of the Jews were abolished to those who would accept of the new religion. True, the Christians substituted other rites and ceremonies for the old Jewish ones that were done away, such as baptism, that stood for circumcision, as the initiatory rite by which individuals were admitted into the Church, and the Lord's Supper, which represented the Jewish pascal feast, and the Jewish sacrificial ritual. But the essence of true Christianity considered as the true religion always consisted, as the apostle plainly enough intimates, in the being a new creature, in the keeping of the commandments of God, in the living the new and entire life of practical godliness. The Jews gloried in their old Mosaic ritual, and it is said that the farther they were removed in time from their great Lawgiver the greater was their veneration for him and the stronger their belief in the miracles he was represented to have wrought. But Paul, who in his youth had so firmly supported, had ere this ceased to have confidence or to glory in the old Mosaic institutions, and represents himself as deriving his confidence and glory from a different source,—a source of confidence and joy not heard of in the times of the old dispensation,—namely, in the cross of our Lord Jesus Christ, by which the world was crucified unto him, and he unto the world.

But some may ask how could he have such confidence and glory in that of which, if it represented reality, he had no personal experience, for we have no reason to say that Paul ever saw Jesus Christ or his cross?

The answer to this is, *first*, that if he had in his mind a literal crucifixion of Christ, the way in which he could contemplate and glory in it was *by faith*, depending upon the information, oral or written, which might have come to his knowledge concerning it; and this is a way in which all may, if they will, contemplate and glory in Christ crucified, as the exercise of faith, especially if it be at all reasonable



to the mind, is and has always been accounted legitimate. If the Gospel's representation of the crucifixion means a literal event, then Paul gives us on faith that which if we accept at all we must accept *on faith*.

Secondly, if the Gospel's representation of the crucifixion had not a literal signification but symbolised something accomplished in real individual life, then Paul knew well that in which he had confidence and glory, for he experienced it in his own life, that is, he had a most intimate personal experience of it. It was that by which the world was crucified unto him and he unto the world. It was that which he preached, which to them that perish,—them that are dead in sin, absorbed by the world and its fashions, the flesh and its allurements, and are indifferent to the practice of self-denial and active godliness,—is foolishness; but to them that are saved,—them that understand and practice it,—is the power of God and the wisdom of God.

The contemplation and practice of the cross of Christ as understood in this latter sense, the self-abnegation and devotion to the cause of God implied in it, have a sanctifying effect upon the heart which imparts true life to the soul and turns the mind from flesh and sense heavenward and to God. While it humbles the temper and disposition it purifies and elevates the soul, and inspires the man with holy impulses and with heavenly aspirations. It teaches man his own nature and character, and makes him acquainted with the nature and character of God. It brings him into communion with the Father of Spirits, makes him realise his own Sonship, and experience in his heart the sanctifying influences of the holy spirit. Such a state does a continued contemplation and practice of the cross of self-denial, symbolised by the cross of Christ, an unreserved and invariable practice of godliness, bring one to.

But the continued practice of active godliness must go hand in hand with the contemplation or practice of the cross of self-denial. It will not do to waste and emaciate the body by fasting and prayer and perform no active work for God or man. Nobody doubts that the monks and hermits, who lived an ascetic life upon a scanty subsistence of coarse food and clad in the coarsest garments, practised self-denial. They did indeed, but they did not live the life of active godliness which the Gospel requires. They neglected, they were averse to, the performance of the active duties of life which each one owes to perform for himself and his fellow-men. It has been aptly said that "they lived like drones in a beehive," supported as they were by the charity of an industrious but ignorant people whom they deceived.

Nor is the so-called religion of those who incline to say much

about godliness but do nothing in its practice, who are inclined to preach but do not carry out in their life and conversation the good principles which they inculcate ; who do not stoop to the humble task of the performance of those duties which are incumbent on all and which the Gospel requires, nor is this so-called religion, I say, much if any better than that of the ascetic monks and hermits.

There are only too many of that class of men in the world who say too much and do too little, and who, in the common way of speaking, are severely orthodox in order to the preservation and perpetuation of a certain creed, or a certain number of *opinions* mutually dependent on each other which they have conjured up in their mind, which if they can be understood at all will be found to be quite as inconsistent and absurd as those who propound them, men who are so selfish, uncharitable, and intolerant, that they would not if they could suffer any other opinions than their own concerning religion to exist or be perpetuated.

Some such men are very desirous of raising large and costly structures, commonly called "churches," for the practice in them of their form of worship, as if a large and costly edifice could in the estimation of men of experience and judgment make their creed more true, their sect more respectable, or their worship more acceptable to the Deity. Some of them also incline to vaunt themselves upon their superior learning and eloquence, and estimate themselves very highly upon these grounds, (so that it has been said with some degree of truth that theological pride is the worst species of pride) as if men of an humbler frame of mind, an humbler carriage, may not be much better learned than they ; and what does learning amount to if not to actual evil, if it be not employed in the inculcation of truth in all things, and, speaking religiously, of the practice of self-denial and active godliness, the worship of God in spirit and in truth, among mankind ? In my own experience I have observed that far too much of the idea of worldly self-interest comes into play in the case of some teachers of religion, which is indeed directly contrary to the spirit of the Gospel ; for such men as I allude to do not wish any competition from anything that is not exactly in accord with their views lest it might endanger their status in any way ; and if any such happens to turn up they either openly or secretly oppose it, sometimes with great rancour ; not considering as they should that men are of different characters, different turns of mind, that, in common parlance, men's minds are not all run in the same mould ; that if men of equal or better education than theirs have on some points a little different views from them, their views are at least worthy of consideration and respect ; and that if they have a right



to rise in opposition and grow angry, others have the same right; and that there should be consideration and charity rather than intolerance and secret or overt persecution used by them in such cases. They in particular who stand up as teachers and examples of godliness to the people, should manifest as much as possible the spirit and character of Christ, they should be swift to hear, slow to speak, slow to wrath, always remembering that the wrath of man worketh not the righteousness of God.

The practice of self-denial and active godliness, which includes the worship of God in spirit and in truth, and is that only which is worthy of the name religion, should be a practice of the daily life. It will not do only for stated times; religion is not to be put on and taken off with the Sunday clothing. When once put on it should never be put off, laid aside, or dispensed with. One should always be clothed with the righteousness of Christ, the garments of salvation, which are pure and spotless, and not with the garments of one's own wicked practices, one's own natural depravity, which are in the sight of God as filthy rags. The old man, the old Adam, with his deeds of sin has to be "put off," and the new man, Christ Jesus, with his entire life of righteousness and holiness has to be "put on," and having been put on should never be put off.

The cross of Christ as rightly understood is the means which infinite wisdom has devised by which to bring men to the knowledge of the truth and to the kingdom of heaven. It is by the practice of the cross of self-denial, which the cross of Calvary\* represents, that human beings can attain to the knowledge of God, and to an inheritance in the kingdom of heaven as God's children.

The whole Gospel representation, therefore, of the crucifixion each one should realizingly contemplate for one's self in order to their self-abasement, their becoming intelligently and reasonably humble, their becoming sanctified in heart and in life, peaceable, kind, and gentle in temper and disposition, and full of the knowledge and love of God and of love to man. The practice of self-denial and active godliness tends to lowliness of heart and contrition of spirit, which is of so great worth in the sight of God, it tends to humble the proud and haughty spirit.

Pride is the great bane of our race. Men are accustomed to think much more of their human dignities than of their duties to God, or to their fellow-men. "From whence," as according to James, Ch. IV., 1-11, it is said, "come wars and fightings among you? Come they not hence even of your lusts, that war in your members? Ye lust and have not: ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and

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\* The cross used by the Romans in the execution of criminals was of rough wood extemporized by the soldiers for the occasion, whereon the suspended victim's feet nearly touched the ground. See Canon Farrar's "Life of Christ."

receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. Do ye think that the Scripture saith in vain : The spirit that dwelleth in us lusteth to envy. But he giveth more grace : Wherefore, he saith, God resisteth the proud and giveth grace unto the humble. Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn and weep ; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." How much envy and discord and contention and bloodshed and strife, how many long and bloody wars, which have desolated nations, filled the land and sea with blood, and caused unspeakable sufferings to human beings, might have been avoided, if only these injunctions of the Apostle had been attended to as they ought to have been by those who had the control of human affairs ! How much disquietude and ill-feeling, and wrangling, and brawling, which are too common to private life, and too often to the social and family circle, might be avoided by attending to these simple injunctions. Humble yourselves in the sight of God. Be kindly affectioned one toward another. Love thinketh no evil. Thou shalt love thy neighbor as thyself. Charity suffereth long and is kind, &c. Intelligent, genuine humility, which arises from the cultivation of a pure and contrite spirit, elevates the soul and unites it to God, while that humility, which is assumed and spurious, and arises from the practice of hypocrisy, only debases the soul and separates it farther from God, from his knowledge and his love. God resisteth the proud, but giveth grace unto the humble. Submit yourselves unto God, practise unfeigned humility, live soberly, honestly, and righteously in the active practice of godliness before him, in the fulfilment of your duty towards God and towards men. Fight valiantly and faithfully, under the banner of Christ, glorying in the practice of self-denial and all godliness, which the Gospel representation of the life and crucifixion of Christ symbolizes. Put on the spotless robe of the righteousness of Christ, and be no longer clothed with the garments of your own natural depravity made manifest in an unrighteous and unholy life which will avail you nothing before God, but will separate you farther from his presence, and his peace, and from the glory of his power.

The preaching of the cross, says the apostle, is to them that perish foolishness, but to us that are saved it is the power of God. The



bearing, the carriage, of the humble and godly Christian, causes the proud spirits of the world to blush and hide their heads for shame. Resist the devil, not by opposing pride to pride, not by opposing railing to railing, cursing to cursing, evil to evil, but contrariwise, lowliness of heart, a peaceable and gentle temper and disposition, blessing and goodwill, and all soberness and exemplariness of life. By following such a course you will acquire more divine strength. God, who resisteth the proud, but giveth grace to the humble, will increase strength to you. By his assistance you will become effectual to quench all the fiery darts of the wicked one, and will acquire a continuous victory over the world, the flesh, and the devil. The gates of hell shall not prevail against the intelligently humble, and the actively godly Christian. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. The double way and the froward mouth are abominations to the Lord. He resisteth the proud but giveth grace unto the humble. He knoweth them that are his, them that obey him in all sincerity though in the midst of a wicked and perverse generation, who will in their seasons of trouble and all through life always experience the comforts of his spirit and his assisting grace. The wisdom of the world is foolishness with God, but none should despise that which the wisdom of God devised for the salvation of men to bring them to the knowledge and the sonship of God, and make them inheritors of the kingdom of heaven. None should despise the way of the cross, the way of self-denial, and of active godliness. Let it not be that men shall glory save in the cross of the Lord Jesus Christ, by which the world is crucified unto them and they unto the world. Of an humble and a contrite spirit at the foot of the cross they are nearest to God and farthest from the wicked ways of the world. They know that the friendships and the wicked ways of the world are enmity with God, and therefore they prefer, as wise men, to follow in the way of the cross, patiently to ascend the Calvary of entire self-abnegation, and there, having crucified the flesh, with its affections and lusts, obtain a complete victory over the world, with its pride, its pomps and allurements over the flesh, with its seductions and evil propensities, and over the devil, with his wily temptations and deceptions, and his sudden and violent assaults. Except ye be converted and become as little children, children of God, ye can in no wise enter into the kingdom of heaven. No man cometh to the Father except by the way of the Son, and that way is marked out in the Gospels with sufficient plainness for all to follow in it. Ye must be born again, even born of the Spirit of God, before ye enter into the kingdom of heaven. Ye must begin, continue, and perfect the regeneration, for in Christ Jesus neither circumcision

availeth anything nor uncircumcision, but a new creature. Ye must not glory in anything which the world presents or affords, but your source of glory must be in this, even in the cross of the Lord Jesus Christ, by which the world becomes crucified unto you and you unto the world. Not that you are to be indifferent as to the welfare of those whom the world has engulfed in the vortex of its deceptive allurements, its pleasures and its fashions, but to aim both in will and deed to do them good and pluck them, as brands from the burning, or from the net in which the world and Satan have entangled them as captives at their will. You are soldiers in the cause of God, and yours is a subjective and an objective warfare; you must bring yourselves and all that you have, and are, in thought, word, deed and effect, into subjection to the obedience of Christ; and you must be actively engaged in a conquest for Christ in the world; you must be engaged in gaining souls for Christ from among the world's people; you do not come to bring the righteous, but sinners to repentance; and you become all things that are good and holy and honorable and true to all men, that you may by all means save some and bring them to truth and holiness. "For," says the Apostle, I. Cor. Ch. I., 21-25: "after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God." Again the Apostle speaks thus to the Romans (Romans X., 4-11): "For Christ is the end of the law for righteousness to every one that believeth.\* For Moses describeth the righteousness which is of the law, That the man that doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise: Say not in thine heart: Who shall ascend into heaven (that is, to bring Christ down from above)? or, who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." No one can confess truly that Jesus is Christ but by the Holy Spirit, and this confession is made in the realizing sense of one's self being

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\* Christ is the perfection of moral and religious character which the law had in view.



born again, being a child of God, a new creature, raised from a death of sin to a life of righteousness and active godliness. The word is nigh thee, even in thy mouth, that is, the word of faith which we preach. For the Jews require a sign, but no sign is to be given them; and the Greeks seek after wisdom, but the *wisdom* which they seek will not avail them. But we, says the Apostle Paul, preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are "called," both Jews and Greeks, Christ the power of God and the wisdom of God.\* The Greeks were characteristically a sagacious people, but their wisdom did not avail them, while they continued in their state of Paganism to penetrate the mystery of Christ, the whole of which they counted foolishness; but which the Jews found, and do find, to be a stumbling-block, as the proud, and all who refuse to humble themselves before God, will always and inevitably find it.

*On the Future Life.*

II. Corinthians, Ch. IV., verse 18: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

The doctrine which more than any other characterizes Christianity and makes it characteristically different from all other religions is the doctrine of a future life. The apostle to the Gentiles cultivated and taught this doctrine. He inculcated it with the greatest assurance and the greatest firmness, as may be understood from a consideration of all his writings. In the first verse of the fifth chapter of II. Corinthians, the verse immediately succeeding the one which contains our text, he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The whole tenor of the New Testament writings inculcates the Christian belief in a future life. It is true that this doctrine was, and is to some extent cultivated and taught in most, if not all other religions with which we have any acquaintance, but it has not been, that we are aware of, believed so strongly or cultivated with such assurance (although the Moham-

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\* By those who rightly understand Christ crucified, it is found to be the power of God and the wisdom of God; but to those who do not rightly understand it, whether they be within or without Christianity, it must appear as the Apostle says, foolishness. The proper understanding, you see, is quite simple.

medans firmly inculcate it) in any other religion as in the Christian. For over eighteen hundred years the truly godly Christian has lived and died in the belief that he would live blissfully in the future. He has endured life's trials and afflictions and sorrows and discomforts and grievances and pains, in the firm hope that the happiness of his eternal future would more than compensate him for all that he had here endured. Following the apostle to the Gentiles in this respect he did not consider the sufferings which he endured in this present life as worthy to be compared with the glory which should be revealed in him and to him in the future life. In times of trial or suffering, amid the varied circumstances and vicissitudes of life, at home or abroad, on the bed of sickness and languishing, adrift upon the ocean, or helplessly separated from human-kind in the trackless forest or in the dreary wilderness, this belief has revived and strengthened his soul, and enabled him with composed countenance and peaceful heart to endure patiently all that might befall him from the adverse influences of the world, and to view with complacency his circumstances, whatever these might be. This belief raised him above the world of flesh and sense, of fleeting fashion and vain show, and enabled him to stand on higher ground, even heavenly, and to contemplate higher objects, even those that pertain to heaven, the redeemed and sanctified, and to the King of Glory, his Heavenly Father the Lord of Hosts himself.

How faint is the faith or hope in the future life of modern Christians when compared with that of those in primitive times! It is only as the view of the morning star making its appearance above the horizon and ushering in the day, as compared with the full view of the risen sun. As the Church grows older it appears that this faith grows weaker; and now the faith of Christians (not speaking of that kind of faith which is simply the offspring of ignorance and superstition) may be called in the main a general and tacit acquiescence in the long-received doctrine of the future life. Few now-a-days have that childlike, unwavering confidence of the primitive Christians. The early Christian believed that when he died he would go to heaven, where he would forever be with the Lord: and this his faith enabled him to expect with complacency the time of his dissolution, and to pass triumphantly over the dark valley of the shadow of death. Would that such a simple, a childlike, shall we say, a godlike faith of a blissful future life were more cultivated now by professing Christians! Would that with all their enlightenment and all the knowledge which modern advancement in science enables them to possess, people would come back again to the old ways of the early Christians, so far at least as the cultivating a firm faith in the future life is



concerned. It may be remarked that the early Christians lived in general better and holier lives than the modern Christians: that they lived lives of self-denial, crucifying the flesh with its affections and lusts, lives of active godliness in the spirit; and that thus living they were never afraid to die, as they always endeavored to be prepared to meet their Heavenly Father and Judge. The consciousness of a well-spent life gave them confidence in the hour of death, of their acceptance with God, and of their gaining admission into those heavenly mansions which God has prepared for them that love Him and live according to His requirements. There is no doubt that this was the case in general with the primitive Christians, and is the case with all who live alike godly lives and cultivate alike unwavering faith in the blissful future life which God will favor them with. There is no reason why people in general now-a-days may not live as holy lives and cultivate as firm a faith in the power and goodness of God and in a blissful immortality for themselves, as did the primitive Christians; and there is reason to believe that many, very many, do live alike godly lives and cultivate alike firm and simple faith in the power and goodness of God to effect a blissful immortality for them, as did the early Christians; and it is rather a matter of regret that Christians in general do not live and believe thus. Mohammed, though he did not pretend to understand how the resurrection would be effected, or the way and manner in which it would take place, still cultivated and inculcated a firm faith in the resurrection of the body and the future life of mankind. He relied on the power of God, who first created the body, to re-animate it or create it anew, and from the abundance of his goodness and mercy to afford a happy immortality to the good, and from his justice and wisdom to appoint the evil to a place of retribution as a reward for their iniquities. There is no reason why Christians, with all their intelligence, may not cultivate alike firm faith, why they may not inculcate it to the great comfort of all who need such consolation and to the great moral advancement of mankind. Most of the ancient religions or mythological systems were characterized by having a belief in some sort of the future life. This future state some of them, as the Egyptians, or those who believed in the doctrine of transmigration, placed on this earth, where they professed to believe the souls again would re-animate their old mansions after an absence of three thousand years; would again inhabit the earth and enjoy the comforts and beauties of the terrestrial existence for another period. Only some of the heathen mythologies particularly describe the intermediate state of the soul, but according to Herodotus, the Egyptians had it that it passed through the bodies of all the animals of the land and sea in the time

which intervened during its departure from and its return to the body. The ancient Greek and Roman mythologies, as well as those of some of the Asiatic nations, such as the Medes, Persians, and Bactrians, had it that the soul after its departure from the body was subjected to a judgment in the kingdom of the dead, and according as its merits or demerits preponderated in the real or allegorical scale so was its condition in the future existence determined. Plato in the *Phædon* represents Socrates a little before his death, when encompassed with a circle of philosophers, and discoursing with them on the arguments which prove the eternal destiny of man, as speaking thus: "When the dead are arrived at the rendezvous of departed souls, whither their angel conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal nor absolutely innocent are shut into a place where they suffer pains proportioned to their faults, until being purged and cleansed of their guilt and afterwards restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable, on account of the greatness of their crimes, the fatal destiny that passes judgment upon them hurls them into Tartarus, from whence they never depart. Those who are found guilty of crimes great indeed, but are worthy of pardon, who have committed violence in the transports of rage against their father or mother, or have killed some one in a like emotion and afterwards repented,—suffer the same punishment with the last, but for a time only, until by prayers and supplications they have obtained pardon from those they have injured. But those who have passed through life with a peculiar sanctity of manners are received on high into a pure region, where they live without their bodies to all eternity in a series of joys and delights which cannot be described." From such considerations, Socrates concludes that: "If the soul be immortal it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow, I mean eternity; and the least neglect on this point may be attended with endless consequences. If death were the final dissolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls, and their vices; but as the soul is immortal, it has no other means of being freed from its evils, nor any safety for it but in becoming very good and very wise; for it carries nothing with it but its good or bad deeds, its virtues or vices, which are commonly the consequences of the education it has received, and the causes of its eternal happiness or misery." Having held such discourses with his friends, he kept silent for some time, and then drank off the whole of the poisonous draught, which had been prepared for him, with amazing tranquility and an inexpressible



serenity of aspect, of one who was about to exchange a short and wretched life for a blessed and eternal existence.

The American Indians believe that beyond the most distant mountains of their country there is a wide river; beyond that river a great country; on the other side of that country, a world of water; in that water are a thousand islands full of trees and streams of water; and that a thousand buffaloes and ten thousand deer graze on the hills or ruminant in the valleys. When they die they are persuaded that the Great Spirit will conduct them to this abode of souls.

Thus it appears that not only the philosophers of antiquity have recognized in various ways the immortality of the soul, but even the most savage tribes fortify their minds in the prospect of death with a hope of a happiness commensurate to their desires in the regions beyond the grave.

“Hope springs eternal in the human breast;  
Man never *is* but always *to be* blest,  
The soul uneasy and confined from home,  
Rests and expatiates in a life to come.”

Is it not, therefore, with the highest reason that the Christian, with all his superior intelligence, should cultivate that firm faith and hope which reposes itself upon the reality of that future existence which God in his wisdom, power and goodness, hath appointed for mankind, and should live such a life of holiness and godliness as will ensure him a place among the blissful redeemed in the great hereafter? God's intelligent presence is everywhere. He speaks to me in audible tones from the winds and from the waves; and from the depths of my own heart, and in every object that exists within my observation, I experience his presence and intelligence. If one ascends up to heaven he is there; if one descends into hell, behold, he is there; if one take the wings of the morning and go to the uttermost parts of the sea, or if one descends to the rocky caverns of the depths of the ocean; if one go into the wilderness or to the trackless forest far away from human habitations, even there he is present; and so he is present in the grave, and out of his presence one cannot be. He is not only omnipresent essentially but he is omnipresent intelligently and certainly this argues immortality in some way for us his creatures. If it doth not yet appear what we shall be, is there not still good reason to hope that we, I mean now our rational intelligences, will exist intelligently in the future? And if this our reasonable, religious, and holy hope is well grounded, as it appears to be, then what a glorious and blessed future may the good picture for themselves. If we live in some way in the future all

who have preceded us are now living in some way, and thus what a glorious future can we picture to ourselves of the good and holy of every preceding age now enjoying the highest felicity in the mansions which had been for them prepared, and into which they were received by their Heavenly Father on their departure from this earthly scene of their existence. There they are forever with the Lord. Both the Old Testament and the New Testament saints are there and those who have, in any age, lived lives of self-denial and godliness, who have lived and labored or suffered for the cause of truth and righteousness. There are the holy men and martyrs of the true Christian faith who find exquisite enjoyment in their associations with the good and holy of every religion and age and nation; and there are those, both male and female, who have lived lives of philanthropy and charity, men and women who have travelled from land to land, from city to city, from house to house, and from one abode of misery and wretchedness to another, in alleviating human suffering, in binding up the broken-hearted, and in comforting those that mourned, in administering comfort and religious instruction to the prisoner in his cell and to the invalid upon his bed of languishing, and in giving the support and the necessities of life to the indigent and the needy. There are all those of every age and country who have lived lives of active godliness, of philanthropy, and of exemplariness among mankind. There they all with united heart and voice join in the ineffably delightful harmonies and symphonies of the Redeemed.

It appears that although the Creator in the general course of his providence has connected happiness with the observance of his laws, and misery with the violation of them, in order to display the rectitude of his character, and his hatred of moral evil; yet he has at the same time in numerous instances permitted vice to triumph and virtue to be persecuted and oppressed, to convince us, it may be, that his government of human beings is not bounded by the limits of the human life, but extends into the eternal world where the system of his moral administration will be completed, his wisdom and rectitude justified, and the mysterious ways of his providence completely made to appear.

The difference between virtue and vice, between right and wrong, is founded upon the nature of things, and is perceptible by every intelligent agent whose moral feelings are not blunted by vicious indulgences. Were a man to assert that there is no difference between truth and falsehood, justice and injustice, love and hatred, godliness and ungodliness; that it is equally the same, whether we be faithful to a friend, or betray him to his enemies, whether ser-



vants act with fidelity to their employers, or rob them of their property, whether rulers oppress those whom they govern, or promote their interests and welfare, and whether parents care for their children with tenderness, or treat them with cruelty, or destroy their lives in their infancy, he would at once be denounced as a raving maniac and be banished from society. The difference between such actions is eternal and immutable, and every moral agent is endowed with a faculty which enables him to perceive that virtue and vice sooner or later ensure their own reward. We can choose to perform the one class of actions and to refrain from the other; or we can comply with the voice of conscience, which deters us from the one and incites us to the other, or we can resist its dictates and we can judge whether our actions deserve reward or punishment. Now if we are imbued by our Creator with such moral perceptions and capacities as enable us to at once distinguish between right and wrong, does it appear reasonable to suppose that it is equally indifferent to him whether we obey or disobey these moral laws which he has implanted in us? Can we ever suppose that the governor of the universe is an unconcerned spectator of the good or evil actions which happen throughout his dominions? Or that he has left man, unrecognized or with impunity, to act according to his inclinations, whether these be right or wrong? If such suppositions are inadmissible, then it follows that man is responsible for his actions, and that it must be an essential part of the Divine government to bring every action into judgment, and to reward or punish his rational creatures according to their works. And if it may happen, as in point of fact to our observation and judgment it occasionally does, that such retributions are not fully awarded in the present state, nor a visible distinction always made between the righteous and the violators of God's law, is it not necessary for us with our present knowledge to admit the conclusion that a full and equitable distribution of rewards and punishments is reserved to a future world, where a visible distinction will be made, and all intelligent existences clearly discern between those that served God and those that served him not? \*

There is no ground for believing that throughout all the worlds that exist in the immensity of space *a single atom* has ever yet been or ever will be annihilated. No instance has yet occurred within the observation of our assisted or unassisted sight of any system or portion of matter, either in the earth or the heavens, having been

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\* A careful perusal of Butler's Analogy, especially its First Part, may assist to a more definite belief of the future existence.

reduced to annihilation. Changes are indeed unceasingly taking place in countless variety throughout every department of nature.

And if amidst the perpetual changes, transformations, and revolutions, that are going on throughout universal nature in all its departments no particle of matter is ever lost, or reduced to annihilation, is it not in the highest degree probable that the thinking principle in man will not be destroyed by the change which takes place at the moment of his dissolution? Even although its consciousness of existence were to be suspended for thousands of years, its Creator can afterwards invest it with a new organical frame suited to the expansive sphere of action to which it is destined, and the intervening period of its repose may be made to appear no longer than the lapse of a few moments. In short, if the material universe has existed hitherto and will continue to exist, so that not a single atom or element now in existence has at any time, or shall at any time be annihilated, is it reasonable to suppose that the thinking principle in man, whatever may be its nature and substance (for there have been many discussions, childlike indeed, as to the materiality or the immateriality of the soul, or the rational faculty in man), and however varied the transformations through which it may pass, shall ever be annihilated? If the Creator is both able and willing to perpetuate the existence of the rational spirit through an endless duration, and if his wisdom, benevolence, justice, and rectitude require that this object should be accomplished, it is plain that all difficulties arising from its nature or the mode of its subsistence must at once vanish, and that the arguments in favor of its future existence are equally conclusive whether we consider the rational principle as a pure, immaterial, or so-called simple substance; or only a peculiar modification of matter which is so-called a compound of different elements. Moreover, it does not appear that the Creator is under any necessity to annihilate the rational principle for want of power to support its faculties, for want of objects on which to exercise them, or for want of space to contain the innumerable intelligences, visible or invisible, that are incessantly emerging into existence; for the range of immensity is the theater of his omnipotence; and that creative energy which brings these innumerable creatures into existence will also afford places for their habitations, and produce objects for them on which to employ their faculties while the eternal ages roll on.

From all that I have said it appears that the eternal existence, in some way, of the intelligent principle in man is highly reasonable and probable. And, if so, should it not be with us an object of the firmest faith and hope?



The writers of the Scriptures, especially of the New Testament, firmly inculcate *faith* in the existence of the future life. “Faith,” says Paul in his epistle to the Hebrews, “is the confident expectation of things hoped for and the conviction of things not seen.” It implies a trustful confidence in the existence of a future state, and of the rewards of the godly in the life to come; for, says the apostle with respect to Abraham, “he looked for a city which had foundations, whose builder and maker is God.” With respect to Moses he says that with all his persecutions and afflictions “he endured, as seeing him who is invisible, for he had respect to the recompense of the reward.” And with regard to all the other patriarchs whose names stand high on the records of the Old Testament Church he declares that “they confessed that they were strangers and pilgrims on the earth,” and they “declare plainly that they sought a better country, that is, an heavenly, and that those who “were tortured” to cause them to renounce their faith endured their sufferings with invincible fortitude “not accepting deliverance” when it was offered them, “that they might obtain a better resurrection.”

Paul when looking forward to the dissolution of his own frame, declares in his own name and in the name of all Christians that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” While these and many similar passages clearly demonstrate the *faith* of their authors in an eternal world, and the future happiness of the righteous, the Scripture writers are equally explicit in asserting the future misery of the wicked. “The unrighteous shall not inherit the Kingdom of God,” but, “shall go away into everlasting punishment.” “Rejoice, O young man in thy youth, and walk in the ways of thy heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment.” “For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” May you all, young and old, male and female, follow that course of holiness and righteousness which will ensure you happiness in the life that now is, and in that which is to come, is our earnest prayer.

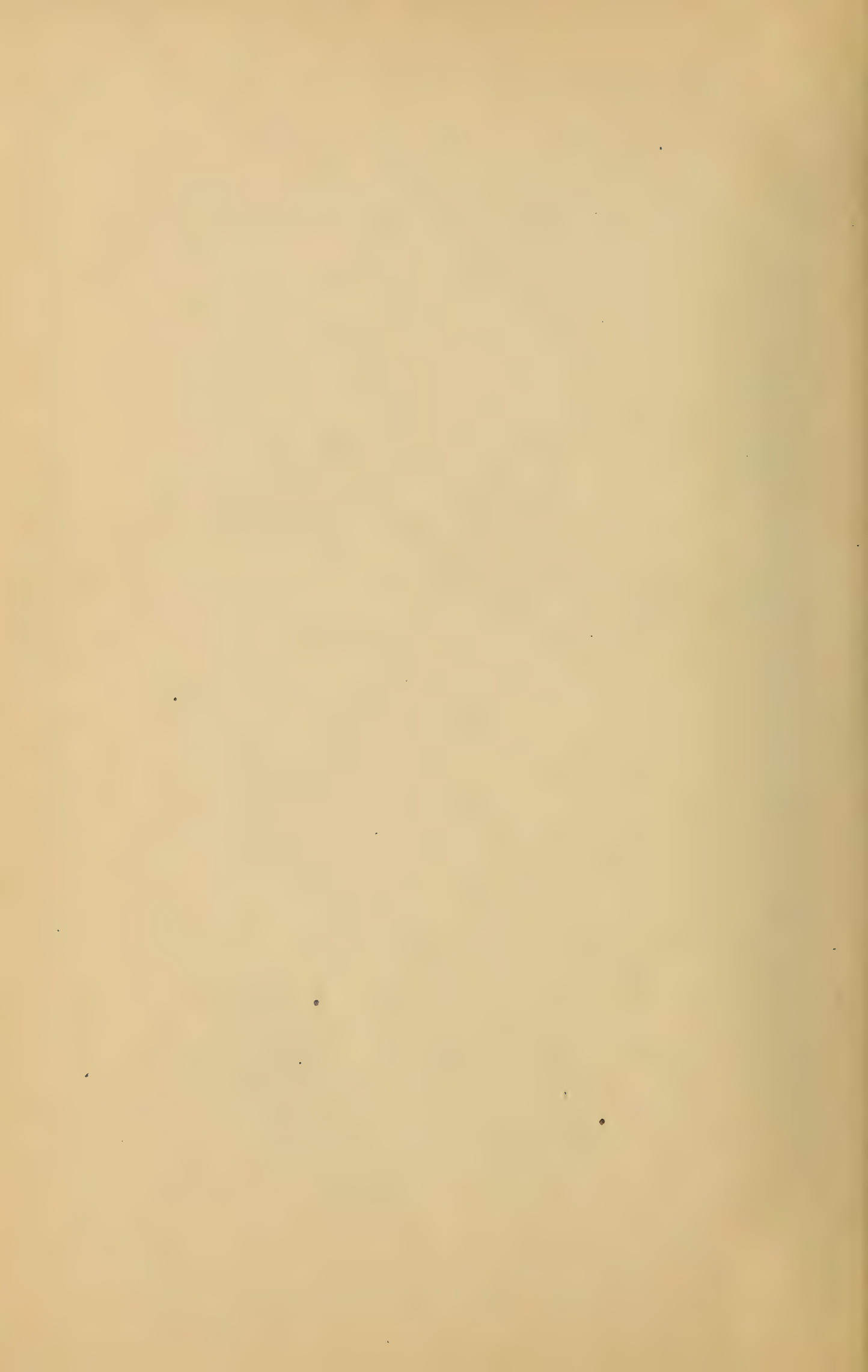
The following is an extract from Bickersteth's "Paradise of the Blessed Dead," which might be thought to serve also as a representation of some supposed general states and conditions of rational beings in this terrestrial life. This poetic allegory wherein he supposes himself to have entered Paradise with Oriel, his guardian or conducting angel, is in part, as follows:—

"I was no stranger in a strange land there:  
 But rather as one, who, travel-worn and weary,  
 Weary of wandering through many climes,  
 At length returned homeward, eyes afar off  
 The white cliffs of his fatherland, and ere  
 The laboring ship touches its sacred soil  
 Leaps on the pier, while round him crowding press  
 Children, and kith, and friends, who in a breath  
 Ask of his welfare, and with joyous tongues  
 Pour all their love into his thirsty ear.  
 \* \* \* \* \* Me Oriel led  
 From bower to bower, from peopled glen to glen,  
 From saintly company to company,  
 And showed me of the mysteries that fill  
 That world of spirits, etc. \* \* \*  
 Children of light, through fields of light we pass'd  
 Unchallenged, not ungreeted with the smiles  
 Of welcomes without number. And I mark'd  
 How largely the redeemed, though free to range  
 Within the limits almost limitless  
 Of those celestial regions, group'd themselves  
 They and their guardian spirits with other saints,  
 Their fellow-pilgrims on the earth. It was  
 No rigid severance; for many walk'd,  
 As we were walking, to and fro abroad  
 Throughout those blissful mansions; but enough  
 Of chosen and endeared companionship  
 To mark the character of centuries  
 And generations, as concentric rings  
 Of increase chronicle the growth of trees;  
 Or as the strata of the rocks record,  
 Not without many an intercepting view,  
 The onward march of ages. Oriel read  
 My wonder, though unspoken, and replied:  
 Remember that the same Omniscient Love  
 Designed this temple, built of living stones  
 Wherein himself to dwell forevermore,  
 As hung the firmament with globes of light



And group'd them, as it pleased him best, in groups  
Of suns and planets, and in spiral coils  
Of stars innumerable, and decreed  
Amid this maze of constellations each  
Should minister to each, and by one law  
Of gravitation be forever link'd.  
So, by the vast necessity of love,  
Necessity with equal freedom poised,  
Saints cling to saints, angels to angels cleave,  
And men and angels in One Father's house  
Are all as brethren. Not that love can be  
Without the chosen specialties of love,  
The nearest to the nearest most akin.  
But none are strangers here, none sojourners;  
And as the cloudless ages glide away  
New fountains of delight to us, to all,  
Will open in the fellowship of hearts  
Unfathomed by us yet. Nor time will fail;  
For an eternity to come is ours  
With humble contemplation to adore  
The counsels of a past eternity.  
But mark who next seem waiting our advance  
In yonder vale," etc., etc.

THE END.











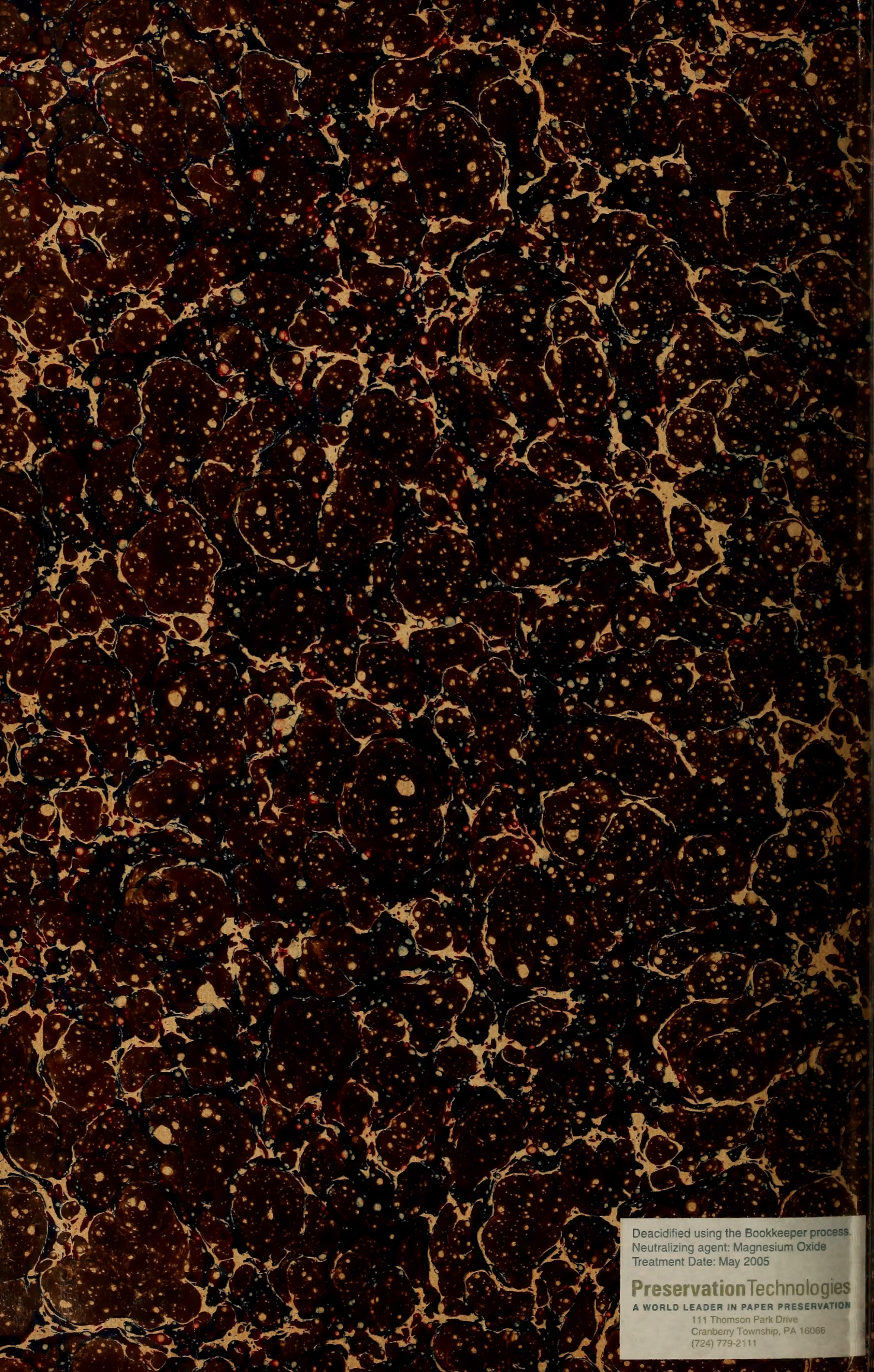










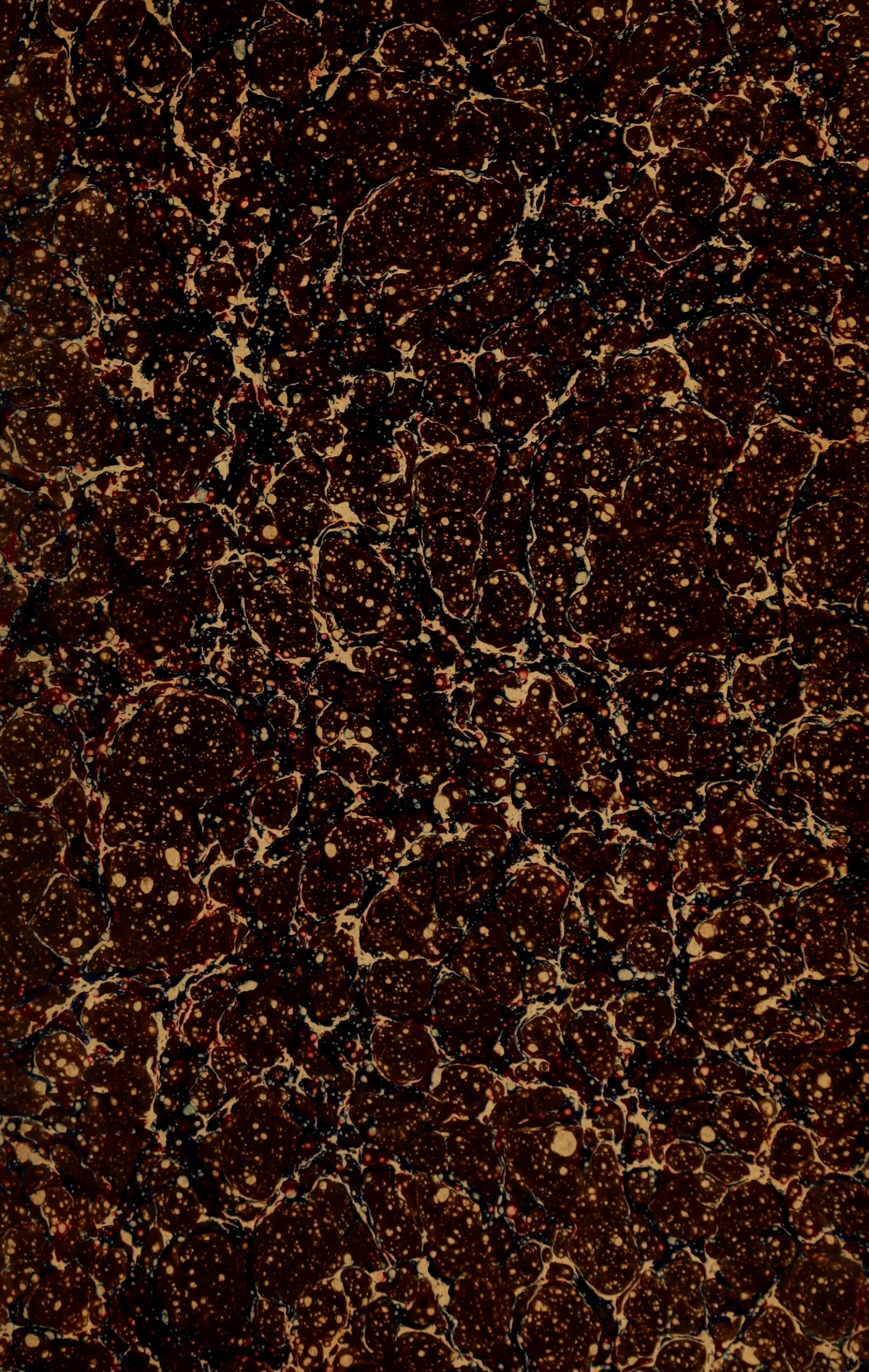
The background of the entire page is a traditional marbled paper pattern. It features a dense, irregular arrangement of dark brown, almost black, blotchy shapes of various sizes. These shapes are separated by a network of thin, light-colored (cream or off-white) veins and borders. Within the darker blotches, there are smaller, scattered specks of yellow, red, and blue, adding to the complexity and visual richness of the pattern.

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